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NET SYLLABUS

Subject : PHILOSOPHY Code No. : 03

Unit – 1: Classical Indian: Epistemology and Metaphysics

- **Vedic and Upaniṣadic:** *Ṛta* – the cosmic order, the divine and the human realms; the centrality of the institution of yajña (sacrifice), theories of creation *Ātman* – Self (and not – self), *Jāgrat, Svapna, Susupti* and *turiya*, *Brahmaṇ*.
- **Cārvāka :** *Pratyakṣa* as the only *pramāṇa*, critique of *anumāna* and *śabda*, Consciousness as epi-phenomenon.
- **Jainism :** Concept of reality – *sat, dravya, guṇa, paryāya, Jiva, ajiva, anekāntavāda*, *syādvāda* and *nayavāda*; theory of knowledge.
- **Buddhism :** Four Noble Truths, *Āstangika Mārga*, Distinction between *Brahmiṇic* and *Śraminic* traditions. *Pratityasamutpāda*, *kṣaṇabhahgavāda*, *anātmavāda*. Schools of Buddhism : *Vaibhāṣika, Sautrāntika, Yogacāra, Mādhyamika* and Tibetan Buddhism.

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- **Nyāya :** *Pramā* and *apramā,* Theories of *pramāṇa: pratyakṣa, anumāna, upamana, śabda*. *Hetvabhāsa*. Concept of God. Debate between Buddhism and Nyāya about *Pramāṇa-Vyavasthā* and *Pramāṇa Samplava*. *Anyathākhyati*.
- **Vaiśeṣika :** Concept of *padārtha* and its kinds, *Asatkāryavāda*, Kinds of *Kāraṇa*: *samavāyi, asamavāyi,* and *nimitta kāraṇa, paramaṇukaraṇavāda*.
- **Sāṃkhya :** *Satkāryavāda, prakṛti* and its evolutes, arguments for the existence of *prakṛti*, nature of *puruṣa*, arguments for the existence and plurality of *puruṣa,* relationship between *puruṣa* and *prakṛti*, atheism.
- **Yoga :** Patañjali's Theory of *Pramāṇa*, concept of *ćitta* and *ćitta – vṛtti*, stages of *ćitt-bhumi*, the role of God in Yoga.
- **Purva – Mimāṃsā :** *Pramāṇyavāda: Svatah-pramāṇyavāda* and *Paratah-pramāṇyavada, Śruti* and its importance, classification of *śruti-vākyas, vidhi, niṣedha* and *arthavāda, dharma, bhāvanā, śabda-nityavāda, Jāti, śaktivada;* Kumārila and Prabhākara Schools of Mimāṃsa and their major points of difference, *triputi – samvit, jñatatā, abhāva and anupalabdhi, anvitadbhidhanavāda, abhihitanvayavāda,* Theories of error: *Akhyāti, Viparitakhyāti,* atheism.
- **Vedānta**:

- **Advaita :** *Brahmaṇ,* relation between *Brahmaṇ* and *Ātman*, three grades of *sattā*, *Adhyāsa, māya, Jiva, Vivartavāda, Anirvachniya-khyāti.*
- **Viśiṣṭādvaita :** *Saguṇa Brahmaṇ,* refutation of *māya, aprthaksiddhi pariṇāmavāda, Jiva, bhakti and prapatti, Brahma-Pariṇāmavāda, Sat-khyāti.*
- **Dvaita** : Rejection of *nirguṇa brahmaṇ* and *māya, bheda* and *sāksi, bhakti*.
- **Dvaitavaita**: Concept of *Jñānaswaroop*, kinds of inanimate
- **Sudhadvaita**: Concept of *Avikrta-pariṇāmavāda*.

Unit-2 : Classical Western: Ancient, Medieval, and Modern : Epistemology and Metaphysics

Pre-Socratic Philosophers: Thales, Anaxagoras, Anaximenies, Ionians, Pythagoras, Parmenides, Heraclitus and Democritus,

The Sophists and Socrates

Plato and Aristotle:

- Plato – Theory of knowledge, knowledge and opinion, theory of Ideas, the method of dialectic, soul and God.
- Aristotle – Classification of the sciences, the theoretical, the practical and the productive, logic as an organon, critique of Plato's theory of Ideas, theory of causation, form and matter, potentiality and actuality, soul and God.

Medieval Philosophy:

- St. Augustine: Problem of Evil.
- St. Anselm: Ontological argument.
- St. Thomas Aquinas: Faith and Reason, Essence and Existence, the Existence of God.

Modern Western Philosophy:

- **Descartes :** Conception of method , Criteria of truth, doubt and methodological scepticism, *cogito ergo sum*, innate ideas, Cartesian dualism: mind and matter, proofs for the existence of God, interactionism.
- **Spinoza :** Substance, Attribute and Mode, the concept of 'God or Nature', Intellectual love of God, parallelism, pantheism, three orders of knowing.
- **Leibnitz :** Monadology, truths of reason and fact, innateness of ideas, proofs for the existence of God, principles of non – contradiction, sufficient reason and identity of indiscernibles, the doctrine of pre -established harmony, problem of freedom.

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- **Locke :** Ideas and their classification, refutation of innate ideas, theory of substance, distinction between primary and secondary qualities, theory of knowledge, three grades of knowledge.
- **Berkeley :** Rejection of the distinction between primary and secondary qualities, immaterialism, critique of abstract ideas, *esse est percipi*, the problem of solipcism; God and self.
- **Hume :** Impressions and ideas, knowledge concerning relations of ideas and knowledge concerning matters of fact, induction and causality, the external world and the self, personal identity, rejection of metaphysics, scepticism, reason and the passions.

- **Kant :** The critical philosophy, classification of judgements, possibility of synthetic a priori judgements, the Copernican revolution, forms of sensibility, categories of understanding, the metaphysical and the transcendental deduction of the categories, phenomenon and noumenon, the Ideas of Reason – soul, God and world as a whole, rejection of speculative metaphysics.
- **Hegel :** The conception of *Geist* (spirit), the dialectical method, concepts of being, non – being and becoming, absolute idealism, Freedom.

Unit – 3 : Indian Ethics

- Concept of *Purusārtha, Śreyas and Preyas*
- *Varṇāshrama, Dharma, Sādhāraṇa Dharma*
- *Ṛna and yajña*, Concept of duty
- *Karma-yoga, Sthitprajña, Svadharma, Lokasaṃgraha*
- Apurva and Adṛṣta
- Sādhya-Sādhana, Itikartavyata
- Law of *Karma*: ethical implications
- *Ṛta* and *Satya*
- *Yoga-kśema*
- *Astānga Yoga*
- Jainism: *Samvara-nirjarā, Tri-ratṇa, Panch-vrata*.
- Buddhism: *Upāya-Kaushal, Brahma-vihāra: matri, karuṇā, muditā, upeksha, bodhi-sattva*
- Carvaka's Hedonism

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Unit – 4 : Western Ethics

- Concepts of Good, right, justice, duty, obligation, cardinal virtues, *Eudaemonism*, Intuition as explained in Teleological and Deontological Theories.
- Egoism, Altruism, Universalism
- Subjectivism, Cultural Relativism, Super-naturalism.
- Ethical realism and Intuitionism,
- Kant's moral theory: Postulates of morality, Good-will, Categorical Imperative, Duty, Mean and ends, Maxims.

- Utilitarianism: principle of utility, problem of sanction and justification of morality, kinds of utilitarianism, Moral theories of Bentham, J. S. Mill, Sidgwick
- Theories of Punishment
- Ethical cognitivism and non-cognitivism: Emotivism, Prescriptivism, Descriptivism

Unit- 5 : Contemporary Indian Philosophy

Swami Vivekananda: Practical Vedanta, Universal Religion, Religious Experience, Religious Rituals

Sri Aurobindo: Evolution, mind and supermind, Integral Yoga

Muhammad Iqbal: Self, God, man and superman, Intellect and Intuition

Rabindranath Tagore: Religion of man, ideas on education, Concept of Nationalism

K. C. Bhattacharyya: *Swaraj* in ideas, Concept of Philosophy, subject as Freedom, the doctrine of *Maya*.

Sarvepalli Radhakrishnan: Intellect and intuition, the Idealist view of life, concept of Universal Religion, Hindu view of life.

J. Krishnamurti: Conception of thought, Freedom from the known, analysis of self, Choiceless awareness

Mahatma Gandhi: Truth, Non-violence, *satyagraha*, *swaraj*, critique of modern civilization.

Bhim Rao Ambedkar: Annihilation of caste, philosophy of Hinduism, Neo-Buddhism

Deendayal Upadhyaya: Integral Humanism, Advaita Vedanta, Purusartha

Narayana Guru: the spiritual freedom and social equality, one caste, one religion, one God.

Thiruvalluvar: Tirukkural

Jyotiba Phule: Critical understanding of Caste-system.

M. N. Roy: Radical Humanism, Materialism

Maulana Azad: Humanism

Sant Kabi Bhima Bhoi : Socio – Ethnical perspective of Mahima Dharma

Swami Dayanand Saraswati : Reconciliation of the six systems of Indian Philosophy, Traitavada - (God, Self and Nature**)**

Unit-6 : Recent Western Philosophy

Analytic and Continental Philosophy:

Frege: Sense and Reference

Logical Positivism: Verification theory of meaning, Elimination of metaphysics, concept of Philosophy

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Moore: Distinction between Sense and Reference, Refutation of Idealism, Defense of common-sense, Proof of an External World.
Russell: Logical Atomism, Definite Descriptions, Refutation of Idealism
Wittgenstein: Language and Reality, Facts and objects, names and propositions, the picture theory, critique of private language, meaning and use, forms of life, notion of philosophy, Wittgensteinian Fideism, *On Certainty*.
Gilbert Ryle: Systematically misleading expressions, category mistake, concept of mind, critique of Cartesian dualism
A. J. Ayer: The Problem of Knowledge
W.V.O. Quine: Two Dogmas of Empiricism
H.P. Grice and P.F. Strawson: In Defense of a dogma
Phenomenology and Existentialism:
Husserl: Phenomenological Method, Philosophy as a rigorous science, Intentionality, Phenomenological Reduction, Inter-subjectivity
Heidegger: The concept of Being (*Dasein*), Man as being in the world, critique of technological civilization
Kierkegaard: Subjectivity as Truth, Leap of faith
Sartre: Concept of Freedom, Bad-faith, Humanism
Morleau-Ponty: Perception, Embodied Consciousness
Pragmatism:
William James: Pragmatic Theories of Meaning and Truth, Varieties of Religious experience
John Dewey: Concept of Truth, Common-faith, education
Post-Modernism:
Nietzsche: Critique of Enlightenment, Will to Power, Genealogy of Moral
Richard Rorty: Critique of representationalism, Against Epistemological method, Edifying Philosophy
Immanuel Levinas: Ethics as a first philosophy, Philosophy of 'other'

Unit- 7 : Social and Political Philosophy: Indian

Mahabharata: *Danda-niti*, foundations, *Rajdharma*, Law and Governance, Narada's Questions to King Yudhisthir
Kautilya: Sovereignty, Seven Pillars of State-craft, State, Society, Social-life, State administration, State economy, law and justice, internal security, welfare and external affairs
Kamandaki: Social order and State elements
Constitutional Morality, Secularism and Fundamental Rights
Constitutionalism, Total revolution, terrorism, *Swadeshi*, Satyagrah, Sarvodaya, Social Democracy, State Socialism, Affirmative Action, Social Justice
Social Institutions: Family, Marriage, property, education and religion
Colonialism

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Unit- 8 : Social and Political Philosophy: Western

Plato: Ideal State and Justice
Locke, Hobbes, Rousseau: Social Contract Theory
Isaiah Berlin: Conceptions of Liberty
Bernard Williams: Idea of Equality
Liberalism: Rawls; Distributive justice, Nozick; Justice as Entitlement, Dworkin; Justice as equality; Amartya Sen: Global Justice, Freedom and Capability.
Marxism: Dialectical Materialism, Alienation, Critique of Capitalism, Doctrine of Class Struggle and Classless Society.
Communitarianism: Communitarian critique of liberal self, Universalism Vs. Particularism, Theory of Charles Taylor, MacIntyre, Michael Sandel
Multiculturalism: Charles Taylor; Politics of recognition, Will Kymlicka; conception of Minority Rights
Feminism: Basic Concepts: Patriarchy, misogyny, Gender, Theories of Feminism; Liberal, Socialist, radical and eco-feminism

Unit- 9 : Logic

Truth and Validity
Denotation and Connotation
Nature of Propositions
Categorical Syllogism
Laws of thought
Classification of Propositions
Square of Opposition
Truth-Functions and Propositional Logic
Quantification and Rules of Quantification
Symbolic Logic: Use of symbols
Decision Procedures: Truth Table, Using Truth- Tables for testing the validity of arguments
Venn Diagram, informal and formal Fallacies
Proving Validity, Argument and Argument-form
Axiomatic System, Consistency, Completeness
Differences between Deductive and Inductive Logic

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Unit- 10 : Applied Philosophy

What is applied Philosophy?
Philosophy of Technology; technology, dominance, power and social inequalities
Democratization of Technology
Public evaluation of science and technology

Ethical Implication of information technology, bio-technology, non-technology
Environmental Ethics: Nature as means or end, Aldo-Leopold; land-ethics, Arne Naess: Deep Ecology, Peter Singer; Animal Rights
Medical-Ethics: Surrogacy, Doctor-patient relationship, abortion, euthanasia, female-infanticide
Professional Ethics: Corporate Governance and ethical responsibility
Media Ethics: ethical issues in Privacy, cyber space, pornography, representation and differences-marginalization
Legal Ethics: law and morality, Legal Obligation, Authority and Validity of Law
Philosophical Counseling: Managing everyday problems

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CHAPTER 01

Classical Indian: Epistemology and Metaphysics

1. In Vedic thought, what does 'Ṛta' primarily signify?
(A) The specific ritual of sacrificial ceremonies
(B) The cosmic, moral, and sacrificial order
(C) The ultimate reality known as Brahmaṇ
(D) The individual self referred to as Ātman

2. Which of the following is NOT considered one of the four states of consciousness (avasthās) related to Ātman in the Upaniṣads?
(A) Mokṣa
(B) Jāgrat
(C) Svapna
(D) Turīya

3. Consider the following statements regarding the Vedic and Upaniṣadic concepts:
I. Ṛta represents the dynamic order pervading the cosmic, divine, and human realms.
II. The institution of yajna was peripheral to Vedic religious life.
III. The Upaniṣads primarily focus on the ritualistic aspects of the Vedas.
IV. Brahmaṇ is conceived as the ultimate, unchanging reality underlying the universe.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I and IV only
(C) II and III only
(D) III and IV only

4. According to Cārvāka philosophy, what is the nature of consciousness?
(A) An eternal attribute of the soul
(B) A reflection of the universal Brahmaṇ
(C) A substance that exists independently of the body
(D) An epi-phenomenon of matter

5. Why do Cārvākas critique anumāna (inference)?
(A) It constitutes a form of testimony from an unreliable scriptural source.
(B) It primarily provides knowledge of past occurrences rather than present ones.
(C) It relies on universal relations that perception cannot establish.
(D) It provides less certainty than knowledge derived from intuitive yogic perception.

6. Match the Jaina concepts in List I with their descriptions in List II.
List I: (Jaina Concepts)
P. Dravya
Q. Guṇa
R. Paryāya
S. Anekāntavāda
List II: (Descriptions)
1. The doctrine that reality is many-sided
2. The substance that has qualities and modes
3. The essential and unchanging quality of a substance
4. The changing modes or modifications of a substance
Codes:
(A) P-2, Q-3, R-4, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-4, S-3

7. Which of the following correctly identifies the Four Noble Truths of Buddhism?
(A) The truths of impermanence, non-self, suffering, and spiritual enlightenment.
(B) The components of right view, right resolve, right speech, and right conduct.
(C) The metaphysical states of the world and soul being either eternal or non-eternal.
(D) Suffering, its cause, its cessation, and the path to its end.

8. The Buddhist doctrine of 'Pratītyasamutpāda' is best described as the theory of:

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(A) Dependent origination
(B) Momentariness
(C) No-self
(D) The Middle Path

9. Consider the following statements and select the correct option:
Statement I: The Śraminic traditions, such as Buddhism and Jainism, accepted the authority of the Vedas.
Statement II: The Brahminic traditions are characterized by their emphasis on rituals like yajna and the authority of the śruti.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

10. Read the given assertion and reason, and select the correct option:
Assertion (A): The Cārvāka school accepts Pratyakṣa (perception) as the only valid source of knowledge (pramāṇa).
Reason (R): For Cārvāka, anything that is not perceivable does not exist, and inference depends on an unperceivable universal relation (vyāpti).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

11. According to Nyāya philosophy, which of the following is NOT one of the four valid means of knowledge (pramāṇa)?
(A) Pratyakṣa (Perception)
(B) Anumāna (Inference)
(C) Śabda (Testimony)
(D) Anupalabdhi (Non-apprehension)

12. In the context of Nyāya epistemology, what is the primary distinction between pramā and apramā?
(A) Pramā represents direct knowledge, while apramā represents indirect forms of knowledge.
(B) Pramā is valid cognition of reality, while apramā is invalid cognition.
(C) Pramā is knowledge of the self, while apramā is knowledge of the external environment.
(D) Pramā is derived from sacred śruti, while apramā is derived from sensory perception.

13. Consider the following statements about the Vaiśeṣika school:
I. It proposes the theory of Asatkāryavāda, where the effect does not pre-exist in its cause.
II. It accepts seven categories (padārthas) including dravya, guṇa, and karma.
III. It considers God as the samavāyi kāraṇa (inherent cause) of the world.
IV. Paramaṇukaraṇavāda states that the ultimate constituents of the material world are indivisible atoms (paramaṇu).
V. It rejects anumāna as a valid pramāṇa.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) II, III, and V only
(C) I, III, and IV only
(D) I, II, and V only

14. The Sāṃkhya theory of causation, which holds that the effect pre-exists in its material cause, is known as:
(A) Asatkāryavāda
(B) Vivartavāda
(C) Paramaṇukaraṇavāda
(D) Satkāryavāda

15. Which of the following represents the correct relationship between Puruṣa and Prakṛti in Sāṃkhya philosophy?
(A) Puruṣa is pure consciousness but inactive, while Prakṛti is the active but unconscious material principle.
(B) Puruṣa is the active principle, and Prakṛti is the passive consciousness.
(C) Both Puruṣa and Prakṛti are active and conscious principles.
(D) Puruṣa and Prakṛti are ultimately identical and non-different.

16. Which Buddhist school is known for its doctrine of 'Śūnyatā' (emptiness), which posits that all phenomena are devoid of an intrinsic nature?
(A) Vaibhāṣika
(B) Mādhyamika
(C) Sautrāntika

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(D) Yogācāra

17. According to Patañjali's Yoga, what is the primary definition of Yoga?
(A) The union of the individual soul with the universal soul.
(B) The cessation of the modifications of the mind (ćitta-vṛtti-nirodhaḥ).
(C) The performance of actions without attachment to the results.
(D) The practice of eight-fold path for physical well-being.

18. What is the central role of God (Īśvara) in the Yoga system of Patañjali?
(A) An object of devotion and meditation to aid in achieving samādhi.
(B) The creator, sustainer, and destroyer of the universe.
(C) The ultimate judge of karma and dispenser of its fruits.
(D) A personal soul who has attained liberation and guides others.

19. Consider the following statements regarding the Purva-Mimāṃsā school:
I. It primarily focuses on the interpretation of the ritualistic portions of the Vedas.
II. It upholds the theory of Svatah-pramāṇyavāda, stating that the validity of knowledge is intrinsic to it.
III. It rejects the concept of dharma as its central theme.
IV. It posits that śabda (word) is eternal (nitya).
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) I, II, and IV only
(C) II, III, and IV only
(D) I, III, and IV only

20. Arrange the following states of consciousness as described in the Upaniṣads in their correct sequence from the gross to the subtle:
1. Turīya
2. Suṣupti
3. Jāgrat
4. Svapna
Select the correct code:
(A) 3, 4, 2, 1
(B) 1, 2, 3, 4
(C) 4, 3, 1, 2
(D) 2, 1, 4, 3

21. In Advaita Vedānta, the superimposition of the attributes of one thing onto another is called:
(A) Māyā
(B) Vivartavāda
(C) Adhyāsa
(D) Sattā

22. The Advaita Vedānta theory that the world is an apparent transformation of Brahmaṇ, just as a rope appears as a snake, is known as:
(A) Pariṇāmavāda
(B) Vivartavāda
(C) Asatkāryavāda
(D) Satkāryavāda

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23. Which of the following is an INCORRECT statement about Viśiṣtādvaita Vedānta?
(A) It accepts Brahmaṇ as Saguṇa (with attributes).
(B) It refutes Śankara's concept of Māyā.
(C) It holds Bhakti and Prapatti as means to liberation.
(D) It proposes Vivartavāda as the theory of creation.

24. In the philosophy of Rāmānuja, the inseparable relation between God, soul, and matter is termed as:
(A) Aprthaksiddhi
(B) Pariṇāmavāda
(C) Prapatti
(D) Sat-khyāti

25. Madhvācārya's Dvaita Vedānta strongly emphasizes:
(A) The ultimate identity of Jīva and Brahmaṇ.
(B) The illusory nature of the world.
(C) The five-fold difference (pañca-bheda).
(D) Nirguṇa Brahmaṇ as the highest reality.

26. The concept of 'Sākṣī' in Dvaita philosophy refers to:
(A) The witnessing self which is the principle of all experience.
(B) The universal consciousness identical with Brahmaṇ.
(C) The effect which is different from the cause.
(D) The state of deep sleep.

27. The theory of 'Avikṛta-pariṇāmavāda' is a central concept of which school of Vedānta?
(A) Advaita
(B) Viśiṣṭādvaita
(C) Dvaita
(D) Śuddhādvaita

28. Consider the following statements about Jainism:
I. Jīva is characterized by consciousness.
II. Ajīva is completely devoid of consciousness and includes categories like Pudgala and Kāla.
III. Syādvāda is the theory of judgment which holds that any judgment is relative.
IV. Nayavāda refers to the doctrine of the many-sidedness of reality.
V. Anekāntavāda is the methodology of understanding from different standpoints.
Which of the above statement(s) is/are correct?
(A) I, II, III only
(B) I, II, III, V only
(C) I, II, III, IV, V
(D) II, IV, V only

29. The concept of 'Brahma-Pariṇāmavāda' is associated with which philosopher?
(A) Śankara
(B) Madhva
(C) Rāmānuja
(D) Vallabha

30. In Nyāya logic, 'Hetvābhāsa' refers to:
(A) A valid middle term in an inference.
(B) The conclusion of a syllogism.
(C) The thesis to be proven.
(D) The fallacy of the reason or middle term.

31. Match the Buddhist schools in List I with their core tenets in List II.
List I: (Buddhist Schools)
P. Vaibhāṣika
Q. Sautrāntika
R. Yogācāra
S. Mādhyamika
List II: (Core Tenets)
1. Vijñaptimātratā (Consciousness-only)
2. Śūnyatā (Emptiness)
3. Bāhyānumeyavāda (Indirect realism)
4. Bāhya-pratyakṣavāda (Direct realism)
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-1, S-2
(C) P-3, Q-4, R-2, S-1
(D) P-2, Q-1, R-4, S-3

32. What is the fundamental difference between the Brahmiṇic and Śraminic traditions?
(A) Their geographical origin in India.
(B) Their acceptance or rejection of Vedic authority.
(C) Their language of philosophical discourse.
(D) Their preference for monastic or household life.

33. Which of the following is NOT part of the Āstāṅgika Mārga (Eightfold Path) in Buddhism?
(A) Samyak Dṛṣṭi (Right View)
(B) Samyak Yajña (Right Sacrifice)
(C) Samyak Vāk (Right Speech)
(D) Samyak Samādhi (Right Concentration)

34. According to Jainism, a 'dravya' is defined as that which possesses:
(A) Both guṇas and paryāyas
(B) Only guṇas (qualities)
(C) Only paryāyas (modes)
(D) Neither guṇas nor paryāyas

35. Read the given assertion and reason, and select the correct option:
Assertion (A): Sāṃkhya philosophy is considered atheistic.
Reason (R): The Sāṃkhya system explains the creation of the world through the interaction of Puruṣa and Prakṛti without needing to posit a creator God.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

36. In the context of Vaiśeṣika, which of the following is an example of 'Samavāyi Kāraṇa' (inherent cause)?
(A) The weaver for a cloth
(B) The conjunction of threads for a cloth
(C) The shuttle for a cloth
(D) The threads for a cloth

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37. The Purva-Mimāṃsā school classifies śruti-vākyas (Vedic sentences) into several types. Which category consists of prohibitive injunctions?
(A) Vidhi
(B) Arthavāda
(C) Niṣedha
(D) Mantra

38. Consider the following statements about the theory of error 'Anyathākhyāti':
I. It is advocated by the Nyāya school.
II. It holds that error is a misapprehension, where one object is mistaken for another that exists elsewhere.
III. It is a theory of non-apprehension (akhyāti).
IV. It posits that the object of error is unreal (asat).
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I and III only
(C) II and IV only
(D) III and IV only

39. The state of deep, dreamless sleep in Upaniṣadic philosophy is known as:
(A) Jāgrat
(B) Svapna
(C) Turīya
(D) Suṣupti

40. The debate between Buddhism and Nyāya concerning 'Pramāṇa-Vyavasthā' and 'Pramāṇa-Samplava' pertains to:
(A) Whether each pramāṇa has a unique, non-overlapping object or their domains can overlap.
(B) The number of valid pramāṇas.
(C) The validity of perception versus inference.
(D) The ontological status of the objects of knowledge.

41. According to Sāṃkhya, which of the following is NOT an argument for the existence of Prakṛti?
(A) All effects are finite, suggesting an infinite primordial cause.
(B) The manifest world of objects exists to serve the purpose of Puruṣa.
(C) The nature of Puruṣa as pure, unchanging consciousness.
(D) The existence of an efficient cause necessarily requires a material cause.

42. What is the main point of difference between the Kumārila and Prabhākara schools of Mimāṃsā regarding 'Anupalabdhi' (non-apprehension)?
(A) Kumārila accepts it as a separate pramāṇa, while Prabhākara does not.
(B) Prabhākara accepts it as a separate pramāṇa, while Kumārila does not.
(C) Both reject it as a pramāṇa.
(D) Both accept it, but differ on its application to positive entities.

43. Consider the following statements about the philosophy of Nimbārka (Dvaitādvaita):
I. It posits both identity and difference between Jīva, the world, and Brahmaṇ.
II. It defines Brahmaṇ as 'Jñānaswarūpa'.
III. It rejects the concept of Bhakti as a means of liberation.
IV. It classifies inanimate objects into categories.
V. It is identical to Madhva's Dvaita philosophy.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) II, III, and V only
(C) I, III, and IV only
(D) I, II, and V only

44. In Jaina epistemology, 'Nayavāda' refers to:
(A) The theory of the seven-fold predication.
(B) The theory of partial standpoints or perspectives.
(C) The doctrine of the plurality of reality.
(D) The classification of living beings.

45. The Buddhist doctrine of 'Anātmavāda' implies that:
(A) The soul is eternal and unchanging.
(B) The physical body is the real self.
(C) There is no permanent, unchanging self or soul.
(D) The universe is a manifestation of a universal soul.

46. Which of the following is an example of 'Asamavāyi Kāraṇa' (non-inherent cause) in the Vaiśeṣika system for a piece of cloth?
(A) The threads
(B) The weaver
(C) The color of the threads causing the color of the cloth

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(D) The conjunction of the threads

47. The concept of 'Bhāvanā' in Purva-Mimāṃsā philosophy refers to:
(A) The creative effort or impelling force of an injunction.
(B) The eternal nature of the Vedas.
(C) The prohibitive injunctions in the śruti.
(D) The theory of meaning of a sentence.

48. The Yogācāra school of Buddhism is also known as 'Vijñānavāda' because it holds that:
(A) All reality is ultimately empty (śūnya).
(B) Only consciousness (vijñāna) is ultimately real.
(C) External objects are directly perceived.
(D) All dharmas are momentary.

49. What is the central argument of the Purva-Mimāṃsā theory of 'Śabda-nityavāda'?
(A) The meaning of a word is conventional.
(B) Words (śabdas) and their meanings are eternal and uncreated.
(C) The relationship between a word and its meaning is created by God.
(D) The Vedic sentences are authored by ancient sages.

50. Match the theories of error in List I with their associated schools in List II.
List I: (Theory of Error)
P. Anirvacanīya-khyāti
Q. Akhyāti
R. Anyathākhyāti
S. Sat-khyāti
List II: (Associated School)
1. Nyāya
2. Viśiṣṭādvaita
3. Advaita Vedānta
4. Prābhākara Mimāṃsā
Codes:
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-1, R-4, S-2

51. According to the Sāṃkhya school, the plurality of Puruṣas is argued on the basis of:
(A) The different physical bodies they inhabit.
(B) The varying levels of ignorance and bondage.
(C) Individual differences in birth, death, and sensory experiences.
(D) The perceived need for a prime mover for each individual.

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52. The institution of 'yajña' in the Vedic period was central because it was believed to:
(A) Be a means to exclusively attain mokṣa.
(B) Maintain cosmic order (Ṛta) and secure communion with the divine.
(C) Be the only form of social gathering.
(D) Primarily serve as an economic redistribution system.

53. Cārvāka's critique of śabda (testimony) as a pramāṇa is based on the argument that:
(A) Verbal testimony is a form of inference and thus unreliable.
(B) The Vedas are self-contradictory and authored by priests for their livelihood.
(C) All of the above are part of the Cārvāka critique.
(D) One cannot perceptually verify the reliability of the speaker.

54. In Jainism, which of the following is NOT a category of Ajīva (non-soul)?
(A) Pudgala (Matter)
(B) Cetana (Consciousness)
(C) Dharma (Medium of motion)
(D) Ākāśa (Space)

55. Arrange the following schools of Indian philosophy chronologically based on their approximate period of origin or systematization:
1. Nyāya-Vaiśeṣika
2. Buddhism
3. Vedānta (as systematized by Śankara)
4. Sāṃkhya
Select the correct code:
(A) 2, 4, 1, 3
(B) 4, 2, 3, 1
(C) 1, 2, 4, 3
(D) 3, 1, 2, 4

56. The Buddhist theory of 'Kṣaṇabhangavāda' posits that:
(A) Everything is in a state of constant flux and exists only for a moment.
(B) Everything is permanent.
(C) The world is an illusion.

(D) The self is an eternal substance.

57. Consider the following statements regarding Patañjali's Yoga:
I. It accepts three pramāṇas: Pratyakṣa, Anumāna, and Āgama (Śabda).
II. The 'cittabhūmis' are stages of the mind, ranging from agitated to one-pointed.
III. The practice of Yoga is impossible without belief in a creator God.
IV. 'Ćitta-vṛttis' are the modifications or fluctuations of the mind-stuff.
Which of the above statement(s) is/are correct?
(A) I, II and III only
(B) II, III and IV only
(C) I, II and IV only
(D) I, III and IV only

58. The concept 'paryāya' in Jainism refers to:
(A) The accidental and changing modes of a substance.
(B) The essential, permanent character of a substance.
(C) The substance itself.
(D) The principle of non-violence.

59. The Nyāya argument for the existence of God is primarily an argument from:
(A) Design, based on the orderly nature of the universe.
(B) Scripture, based on the authority of the Vedas.
(C) Morality, based on the need for a dispenser of karma's fruits.
(D) Both A and C.

60. Read the given assertion and reason, and select the correct option:
Assertion (A): The Mādhyamika school of Buddhism is called Śūnyavāda.
Reason (R): It holds that all phenomena (dharmas) are devoid of self-nature (svabhāva-śūnya) and are thus empty of inherent existence.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

61. Which 'padārtha' in the Vaiśeṣika system denotes inherence, the inseparable relation between a substance and its quality?
(A) Sāmānya
(B) Viśeṣa
(C) Samavāya
(D) Abhāva

62. The theory of 'Asatkāryavāda' is upheld by which of the following schools?
(A) Sāṃkhya and Yoga
(B) Advaita Vedānta
(C) Purva-Mimāṃsā
(D) Nyāya and Vaiśeṣika

63. The evolutes of Prakṛti in Sāṃkhya philosophy unfold in a specific sequence. Which of the following is the first evolute from Prakṛti?
(A) Mahat or Buddhi (Intellect)
(B) Ahaṃkāra (Ego)
(C) Manas (Mind)
(D) Tanmātras (Subtle elements)

64. What is 'Turīya' in the context of Upaniṣadic thought?
(A) The dream state of consciousness.
(B) The fourth, transcendental state beyond waking, dream, and deep sleep.
(C) The waking state of consciousness.
(D) The state of deep sleep.

65. The Prabhākara school of Mimāṃsā's theory of error is known as 'Akhyāti'. It means that error is:
(A) The apprehension of a non-existent object.
(B) Due to non-apprehension or a lack of discrimination between two cognitions.
(C) The misapprehension of one object as another.
(D) An inexplicable phenomenon.

66. 'Abhihitānvayavāda' is a theory of sentence meaning associated with which school?
(A) Kumārila Bhaṭṭa's school of Mimāṃsā
(B) Prabhākara Mimāṃsā
(C) Nyāya
(D) Vyākaraṇa (Grammar)

67. In Advaita Vedānta, from the ultimate (pāramārthika) standpoint, what is the status of the individual soul (Jīva)?

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(A) It is eternally different from Brahmaṇ.
(B) It is a real modification of Brahmaṇ.
(C) It is non-different from Brahmaṇ.
(D) It is a part of Brahmaṇ, but distinct.

68. Consider the following pairs of philosophical schools and their concepts:
I. Dvaita Vedānta : Rejection of nirguṇa brahmaṇ
II. Viśiṣṭādvaita Vedānta : Aprthaksiddhi
III. Advaita Vedānta : Pariṇāmavāda
IV. Cārvāka : Consciousness as epi-phenomenon
Which of the above pair(s) is/are correctly matched?
(A) I, II, and III
(B) I, II, and IV
(C) II, III, and IV
(D) I, III, and IV

69. Rāmānuja's theory of error, known as 'Sat-khyāti', posits that:
(A) The object of an illusion is unreal.
(B) The object of an illusion is neither real nor unreal.
(C) All cognition is valid, and even in an illusion, the object perceived is real.
(D) Error is simply a lack of cognition.

70. Arrange the following concepts from Sāṃkhya cosmology in their correct order of evolution from Prakṛti:
1. Tanmātras
2. Ahaṃkāra
3. Mahābhūtas
4. Mahat (Buddhi)
Select the correct code:
(A) 4, 2, 1, 3
(B) 2, 4, 1, 3
(C) 4, 1, 2, 3
(D) 1, 2, 3, 4

71. In Madhva's Dvaita philosophy, 'bheda' or difference is considered to be:
(A) An illusion created by Māyā.
(B) A temporary feature of the phenomenal world.
(C) Applicable only to the relationship between Jīvas, not between Jīva and God.
(D) The very essence of reality.

72. The concept of 'Jñānaswarūpa' in Dvaitādvaita philosophy refers to Brahmaṇ as being of the nature of:
(A) Knowledge or consciousness itself
(B) Pure existence
(C) Pure bliss
(D) Emptiness

73. The term 'arthavāda' in Purva-Mimāṃsā refers to Vedic passages that are:
(A) Injunctions to perform an act (vidhi).
(B) Prohibitions against an act (niṣedha).
(C) Eulogistic or explanatory, meant to praise or condemn acts.
(D) Mantras to be recited during sacrifice.

74. Consider the following statements regarding the Sāṃkhya and Yoga schools:
I. Both Sāṃkhya and Yoga accept the duality of Puruṣa and Prakṛti.
II. While Sāṃkhya is atheistic, Yoga is theistic, accepting Īśvara.
III. Both Sāṃkhya and Yoga accept Asatkāryavāda.
IV. The ultimate goal in both systems is the realization of Puruṣa's isolation (kaivalya).
V. Patañjali's Yoga accepts only one pramāṇa, Pratyakṣa.
Which of the above statement(s) is/are correct?
(A) I, II, and V only
(B) I, II, and IV only
(C) II, III, and IV only
(D) I, IV, and V only

75. The Vaiśeṣika category of 'Viśeṣa' (particularity) is introduced to explain:
(A) The common features among different substances.
(B) The relationship of inherence.
(C) The absence of an object.
(D) The ultimate distinction between one eternal atom and another.

76. In Nyāya, 'Upamāna' is the pramāṇa that yields knowledge through:
(A) Direct sensory contact.
(B) Comparison or analogy based on the knowledge of a similarity.
(C) Logical inference based on a universal rule.
(D) The testimony of a reliable person.

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77. The Tibetan Buddhist tradition is a development primarily from which Indian Buddhist schools?
(A) Vaibhāṣika and Sautrāntika
(B) Theravāda only
(C) Mādhyamika and Yogācāra
(D) Cārvāka and Ājīvika

78. 'Anvitābhidhānavāda', the theory that words in a sentence convey meaning only as connected with other words, is proposed by:
(A) Kumārila Bhaṭṭa
(B) Gangeśa Upādhyāya
(C) Śankara
(D) Prabhākara Miśra

79. The Jaina theory of knowledge is best characterized as:
(A) Relativistic Realism
(B) Empiricism
(C) Rationalism
(D) Idealism

80. The Sāṃkhya argument for the existence of Puruṣa based on 'bhoktṛbhāvāt' means:
(A) The world is designed for a purpose.
(B) Unconscious objects of experience imply a conscious experiencer.
(C) There must be a striving for liberation.
(D) The three guṇas need a controller.

81. Match the concepts in List I with their philosophical schools in List II.
List I: (Concept)
P. Adhyāsa
Q. Anekāntavāda
R. Asatkāryavāda
S. Anātmavāda
List II: (Philosophical School)
1. Vaiśeṣika
2. Buddhism
3. Advaita Vedānta
4. Jainism
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-2, Q-3, R-4, S-1
(D) P-4, Q-1, R-2, S-3

82. What does 'Prapatti' signify in Viśiṣṭādvaita philosophy?
(A) The total, absolute self-surrender to God.
(B) The path of knowledge (jñāna yoga).
(C) The path of action (karma yoga).
(D) The refutation of Māyā.

83. 'Satkāryavāda' is the Sāṃkhya theory of causation. 'Vivartavāda' is the Advaita theory of causation. What is the key difference?
(A) Satkāryavāda believes the effect is new, while Vivartavāda believes it pre-exists.
(B) Satkāryavāda posits an apparent transformation, while Vivartavāda posits a real transformation.
(C) Satkāryavāda posits a real transformation, while Vivartavāda posits an apparent transformation.
(D) There is no significant difference; both are theories of real transformation.

84. The concept of 'Triputī-samvit' in the Prābhākara school means:
(A) Knowledge is revealed by a subsequent cognition.
(B) The triad of waking, dream, and deep sleep.
(C) The three guṇas of Prakṛti.
(D) Every cognition simultaneously reveals the knower, the known, and the knowledge itself.

85. Read the given assertion and reason, and select the correct option:
Assertion (A): The Nyāya school posits a debate between 'Pramāṇa-Samplava' and 'Pramāṇa-Vyavasthā'.
Reason (R): 'Pramāṇa-Samplava' holds that an object can be known by multiple pramāṇas, while 'Pramāṇa-Vyavasthā', advocated by schools like Mimāṃsā, holds that each pramāṇa has a distinct, non-overlapping domain.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

86. Which of the following is NOT one of the evolutes of Prakṛti in Sāṃkhya?
(A) Mahat
(B) Puruṣa
(C) Ahaṃkāra
(D) Manas

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87. Vallabhācārya's 'Śuddhādvaita' is also known as 'Puṣṭimārga'. Its theory of causation, 'Avikṛta-pariṇāmavāda', means:
(A) The world is an apparent transformation of Brahmaṇ.
(B) The effect is a new creation that did not exist in the cause.
(C) The world is an illusion and does not originate from Brahmaṇ.
(D) The world is a real transformation of Brahmaṇ, but Brahmaṇ itself remains unchanged.

88. According to Purva-Mimāṃsā, what is 'dharma'?
(A) An injunction or command prescribed by the Veda.
(B) The inherent quality of a substance.
(C) The cosmic law of karma.
(D) The ultimate liberation of the soul.

89. Consider the following statements about Cārvāka philosophy:
I. It advocates hedonism, stating that pleasure is the ultimate goal of life.
II. It accepts four elements: earth, water, fire, and air.
III. It denies the existence of a soul separate from the body.
IV. It accepts inference (anumāna) for worldly matters but not for transcendent entities.
Which of the above statement(s) is/are correct?
(A) I and III only
(B) II, III and IV only
(C) I, II and III only
(D) I, II, III and IV

90. The concept of 'Jīva' in Jainism is that it is:
(A) An eternal, conscious substance that can be contaminated by karma.
(B) A temporary combination of material elements.
(C) A reflection of the universal self.
(D) A non-existent entity, an illusion.

91. The Sautrāntika school of Buddhism advocates 'Bāhyānumeyavāda', which means:
(A) External objects are directly perceived.
(B) External objects do not exist; only mind is real.
(C) All phenomena are empty of substance.
(D) The existence of external objects is inferred from the ideas in the mind.

92. In Vaiśeṣika atomism (Paramaṇukaraṇavāda), what is the 'Nimitta Kāraṇa' (efficient cause) for the formation of the world from atoms?
(A) The atoms themselves
(B) The unseen power (Adṛṣṭa) and, according to later Vaiśeṣikas, God
(C) The conjunction of atoms
(D) The inherent nature of space and time

93. The concept of 'Śaktivāda' in Mimāṃsā deals with:
(A) The power of Vedic sacrifices.
(B) The creative power of God.
(C) The significative power (śakti) of words to denote their meanings.
(D) The inherent power of a cause to produce an effect.

94. What are the 'cittabhūmis' in Yoga philosophy?
(A) The five types of mental modifications (vṛttis).
(B) The five great vows (mahāvratas).
(C) The five sense organs.
(D) The five stages or levels of the mind (citta).

95. The concept of three grades of 'sattā' (reality) – pāramārthika, vyāvahārika, and prātibhāsika – is a cornerstone of which philosophy?
(A) Advaita Vedānta
(B) Nyāya
(C) Sāṃkhya
(D) Jainism

96. Which of the following is an INCORRECT pair?
(A) Rāmānuja - Brahma-Pariṇāmavāda
(B) Vallabha - Vivartavāda
(C) Madhva - Rejection of Māyā
(D) Śankara - Anirvacanīya-khyāti

97. Consider the following statements about Viśiṣṭādvaita:
I. It rejects Nirguṇa Brahmaṇ as a self-contradictory concept.
II. Jīvas and the world are considered attributes or modes of Brahmaṇ.
III. It proposes Sat-khyāti as its theory of error.
IV. It views Māyā as the divine power of God, not as an illusion.
V. The relationship between Brahmaṇ and the

world is one of identity (abheda).
Which of the above statement(s) is/are correct?
(A) I, II, III, and V only
(B) I, II, III, and IV only
(C) II, III, IV, and V only
(D) I, III, IV, and V only

98. The Upaniṣadic statement "Tat Tvam Asi" (That thou art) is interpreted by Śankara to mean:
(A) The individual soul is identical with the Universal Soul (Brahmaṇ).
(B) The individual soul is a part of the Universal Soul.
(C) The individual soul should strive to become the Universal Soul.
(D) The individual soul is similar to the Universal Soul.

99. The theory of 'jñātatā' as a means to infer knowledge is a distinctive feature of which school?
(A) Prābhākara Mimāṃsā
(B) Nyāya
(C) Bhāṭṭa Mimāṃsā (Kumārila)
(D) Advaita Vedānta

100. Match the terms in List I with their meanings in List II.
List I: (Term)
P. Yajña
Q. Ātman
R. Jāgrat
S. Brahmaṇ
List II: (Meaning)
1. The individual Self
2. The waking state
3. The ultimate reality
4. Sacrificial ritual
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-1, R-2, S-3
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-3, R-4, S-1

101. The Cārvāka school's materialism asserts that the self is:
(A) An eternal spiritual entity.
(B) A momentary series of mental states.
(C) Identical with the body endowed with consciousness.
(D) A reflection of God.

102. In Jainism, what is 'Syādvāda'?
(A) The theory that reality has infinite characteristics.
(B) The theory of judgment, which states that all predications are relative and must be qualified.
(C) The theory of partial viewpoints.
(D) The classification of matter (Pudgala).

103. The term 'Ājīva' in Jaina metaphysics refers to:
(A) All living beings.
(B) The karmic particles that bind the soul.
(C) The path to liberation.
(D) The category of non-sentient, non-conscious entities.

104. The core message of the Four Noble Truths in Buddhism is centered on the problem of:
(A) Dukkha (suffering) and its cessation.
(B) The nature of God.
(C) The creation of the universe.
(D) The authority of the Vedas.

105. Read the given assertion and reason, and select the correct option:
Assertion (A): In Viśiṣṭādvaita, Rāmānuja refutes Śankara's doctrine of Māyā.
Reason (R): For Rāmānuja, a concept that is neither real nor unreal (anirvacanīya) is logically inconceivable, and all knowledge, including perception of the world, has a real object.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

106. The Vaibhāṣika school of Buddhism is known for its epistemological position called 'Bāhya-pratyakṣavāda', which is a form of:
(A) Direct Realism
(B) Idealism
(C) Indirect Realism
(D) Nihilism

107. Which of the following is a key reason Sāṃkhya argues for the existence of multiple Puruṣas?
(A) The existence of different castes and social orders.
(B) The diversity of living species in the world.

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(C) The need for a separate Puruṣa to guide each of the tanmātras.
(D) The fact that the birth, death, and bondage/liberation of one individual do not affect others.

108. Consider the following statements regarding the Nyāya theory of pramāṇas:
I. Pratyakṣa is divided into ordinary (laukika) and extraordinary (alaukika).
II. Upamāna is knowledge derived from authoritative verbal testimony.
III. Anumāna requires the invariable concomitance (vyāpti) between the middle and major terms.
IV. Śabda is valid only if it comes from a trustworthy person (āpta).
Which of the above statement(s) is/are correct?
(A) I, II and III only
(B) I, III and IV only
(C) II, III and IV only
(D) I, II and IV only

109. What is the status of atheism in the classical Sāṃkhya and Purva-Mimāṃsā schools?
(A) Both schools are staunchly theistic.
(B) Sāṃkhya is theistic, while Mimāṃsā is atheistic.
(C) Both are traditionally considered atheistic as they do not require a creator God in their systems.
(D) Sāṃkhya is atheistic, while Mimāṃsā is theistic.

110. In Patañjali's Yoga, 'citta-vṛttis' (modifications of the mind) are obstacles to samādhi. Which of the following is NOT one of the five types of vṛttis?
(A) Pramāṇa (Valid knowledge)
(B) Vikalpa (Verbal delusion)
(C) Smṛti (Memory)
(D) Kaivalya (Isolation)

111. What is the primary subject matter of the Purva-Mimāṃsā school?
(A) The correct interpretation and application of Vedic rituals (dharma).
(B) The nature of Brahmaṇ and Ātman.
(C) The means to liberation (mokṣa).
(D) The logical structure of inference.

112. According to Śankara, 'Māyā' is described as 'anirvacanīya' because it is:
(A) Entirely real (sat).
(B) Neither real nor unreal, hence inexplicable.
(C) Entirely unreal (asat).
(D) Both real and unreal simultaneously.

113. Arrange the following thinkers in the correct chronological order of their appearance:
1. Madhvācārya
2. Gautama (author of Nyāya Sūtras)
3. Śankara
4. Rāmānuja
Select the correct code:
(A) 2, 3, 4, 1
(B) 1, 2, 3, 4
(C) 3, 4, 1, 2
(D) 2, 4, 3, 1

114. The Dvaita school of Madhvācārya posits a fundamental and eternal difference (bheda) between:
(A) All of the above, as part of the five-fold difference.
(B) God and Jīva only.
(C) Jīva and other Jīvas only.
(D) God and matter only.

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115. In Vaiśeṣika, the category 'Abhāva' (non-existence) was later added to the original six padārthas. Which of the following is a type of abhāva?
(A) Samavāya-abhāva
(B) Guṇa-abhāva
(C) Prāg-abhāva (prior non-existence)
(D) Karma-abhāva

116. The concept of 'ṛta' in the Vedas represents a precursor to the later philosophical concept of:
(A) Māyā
(B) Ātman
(C) Yajña
(D) Dharma and Karma

117. A person sees a rope in the dark and mistakenly perceives it as a snake. According to Nyāya's 'Anyathākhyāti', the error consists in:
(A) Perceiving something that is absolutely non-existent.
(B) A failure to discriminate between the perception of 'this' and the memory of a

'snake'.
(C) Perceiving the rope 'as' a snake, where the snake is a real object existing elsewhere but wrongly apprehended here.
(D) The cognition of the snake being neither real nor unreal.

118. Which school of Indian philosophy is most directly associated with the doctrine of 'Syādvāda'?
(A) Buddhism
(B) Jainism
(C) Cārvāka
(D) Sāṃkhya

119. In Sāṃkhya philosophy, what is the primary purpose of the evolution of Prakṛti?
(A) To exist for its own sake.
(B) To create a permanent world for the Jīvas.
(C) To follow the command of a creator God.
(D) To provide experience (bhoga) and ultimately liberation (apavarga) for the Puruṣa.

120. Match the philosophical schools in List I with their theories of causation in List II.
List I: (School)
P. Sāṃkhya
Q. Advaita Vedānta
R. Nyāya-Vaiśeṣika
S. Viśiṣṭādvaita Vedānta
List II: (Theory of Causation)
1. Asatkāryavāda
2. Vivartavāda
3. Satkāryavāda (Pariṇāmavāda)
4. Brahma-Pariṇāmavāda
Codes:
(A) P-3, Q-2, R-1, S-4
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

121. The central thesis of Cārvāka epistemology can be summarized as:
(A) "Perception is deceptive."
(B) "Inference is the highest form of knowledge."
(C) "Perception is the only source of valid knowledge."
(D) "Scriptural testimony is infallible."

122. Read the given statements and select the correct option:
Statement I: The Yogācāra school of Buddhism holds that consciousness alone is real.
Statement II: The Mādhyamika school of Buddhism holds that all phenomena, including consciousness, are empty of inherent existence.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

123. Consider the following assertions about the schools of Purva-Mimāṃsā:
I. The Bhāṭṭa school (Kumārila) accepts six pramāṇas, including anupalabdhi.
II. The Prābhākara school accepts five pramāṇas, rejecting anupalabdhi.
III. The Bhāṭṭa theory of error is Viparītakhyāti (a form of Anyathākhyāti).
IV. The Prābhākara theory of error is Akhyāti (non-apprehension).
V. Both schools are fundamentally atheistic, focusing on the autonomous power of Vedic rituals.
Which of the above statement(s) is/are correct?
(A) I, II, III, and IV only
(B) I, II, and V only
(C) III, IV, and V only
(D) I, II, III, IV, and V

124. The relationship between Anekāntavāda, Syādvāda, and Nayavāda in Jainism is best described as:
(A) Three independent and unrelated doctrines.
(B) Anekāntavāda is the metaphysics, Syādvāda is the logic, and Nayavāda is the epistemology of partial viewpoints that supports them.
(C) Anekāntavāda and Syādvāda are synonyms, and Nayavāda is their critique.
(D) Nayavāda is the metaphysical doctrine of standpoints, and Anekāntavāda is its logical expression.

125. The 'human realm' and the 'divine realm' in Vedic thought are interconnected primarily through:
(A) The political authority of the king.
(B) The practice of individual meditation.
(C) The institution of yajña (sacrifice).
(D) The law of karma.

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126. The term 'Pramāṇa Samplava', which Nyāya upholds against Mimāṃsā, means:
(A) The invalidity of all pramāṇas.
(B) The strict division of the objects of the pramāṇas.
(C) The arrangement of pramāṇas in a hierarchy.
(D) The possible convergence or overlap of pramāṇas on the same object.

127. Which of the following is NOT a 'padārtha' (category) according to the classical Vaiśeṣika system of Kaṇāda?
(A) Śakti (Potency)
(B) Dravya (Substance)
(C) Guṇa (Quality)
(D) Karma (Action)

128. 'Paramaṇukaraṇavāda' of the Vaiśeṣika school is the doctrine that:
(A) The world is composed of four elements: earth, water, fire, and air.
(B) The material universe is caused by the aggregation of eternal, indivisible atoms.
(C) The world is an apparent transformation of Brahmaṇ.
(D) The world is made of pure consciousness.

129. Read the given assertion and reason, and select the correct option:
Assertion (A): The Sāṃkhya system posits Satkāryavāda, the theory that the effect pre-exists in its material cause.
Reason (R): Sāṃkhya argues that something cannot come out of nothing (ex nihilo nihil fit), and the effect is only a manifestation of what was already latent in the cause.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

130. The term 'Hetvābhāsa' known as 'Savyabhicāra' in Nyāya logic refers to the fallacy of the:
(A) Irregular middle.
(B) Contradictory middle.
(C) Unproven middle.
(D) Trivial reason.

131. In Advaita Vedānta, the state of liberation (Mokṣa) is characterized as:
(A) Attaining a heavenly realm.
(B) The complete annihilation of the self.
(C) The realization of the Jīva's non-difference from Brahmaṇ.
(D) Gaining supernatural powers through devotion.

132. Consider the following statements about Buddhist philosophy:
I. Pratītyasamutpāda explains the interconnectedness and dependent arising of all phenomena.
II. Kṣaṇabhangavāda is the doctrine of eternalism.
III. Anātmavāda denies the existence of a permanent, substantial self.
IV. The Āstāṅgika Mārga is the path leading to the cessation of Dukkha.
Which of the above statement(s) is/are correct?
(A) I, II and IV only
(B) I, III and IV only
(C) II and III only
(D) I, II and III only

133. Rāmānuja's concept of Brahmaṇ is 'Saguṇa', meaning:
(A) Brahmaṇ is without any qualities or attributes.
(B) Brahmaṇ has both good and bad qualities.
(C) Brahmaṇ possesses infinite auspicious qualities.
(D) Brahmaṇ is a purely logical concept with no reality.

134. What does 'bhakti' mean in the context of theistic Vedānta schools like Viśiṣṭādvaita and Dvaita?
(A) The intellectual understanding of scriptures.
(B) An intense, loving devotion to a personal God.
(C) The practice of severe asceticism.
(D) The performance of Vedic sacrifices.

135. The consciousness that accompanies a person in the 'svapna' or dream state is considered a function of the:
(A) Physical body.
(B) Causal body.
(C) Universal Brahmaṇ.

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(D) Subtle body (Ātman as associated with manas).

136. The term 'Jāti' in the context of the Mimāṃsā-Nyāya debate on 'śaktivāda' refers to:
(A) The universal or class-essence.
(B) An individual object.
(C) A particular action.
(D) The caste system.

137. Which of the following is the most accurate description of 'Puruṣa' in Sāṃkhya philosophy?
(A) The active, material cause of the universe.
(B) The inert, unconscious substratum of change.
(C) A pure, passive, content-less consciousness.
(D) The totality of all evolutes from Mahat to the elements.

138. The Vaiśeṣika system is known as an 'atomistic pluralism' because:
(A) It accepts a plurality of souls and a plurality of ultimate atomic constituents of matter.
(B) It accepts a plurality of Gods who create the world.
(C) It accepts a plurality of valid sources of knowledge.
(D) It accepts a plurality of categories (padārthas) but a single underlying reality.

139. In the context of Patañjali's Yoga, which stage of 'cittabhūmi' is most conducive to the practice of Yoga?
(A) Kṣipta (agitated)
(B) Mūḍha (dull)
(C) Vikṣipta (distracted)
(D) Ekāgra (one-pointed)

140. Arrange the following schools of Vedānta according to the chronological order of their main proponents:
1. Dvaita (Madhva)
2. Advaita (Śankara)
3. Viśiṣṭādvaita (Rāmānuja)
4. Śuddhādvaita (Vallabha)

Select the correct code:
(A) 2, 3, 1, 4
(B) 1, 2, 3, 4
(C) 2, 1, 3, 4
(D) 3, 2, 4, 1

141. The Prābhākara Mimāṃsā theory of knowledge, 'Tripuṭi-samvit', implies that:
(A) Knowledge is inferred from the quality of 'knownness' (jñātatā) in the object.
(B) All knowledge is intrinsically invalid until proven otherwise.
(C) The act of knowing reveals itself, the object, and the subject simultaneously.
(D) There are three distinct types of valid knowledge.

142. The concept of 'vidhi' in Purva-Mimāṃsā refers to:
(A) A eulogistic statement.
(B) A prohibitive statement.
(C) An explanatory passage.
(D) An injunctive statement that impels one to act.

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143. Which of the following statements correctly represents the Viśiṣṭādvaita view on the relationship between Brahmaṇ and Jīva?
(A) The Jīva is an attribute or mode of Brahmaṇ, and their relationship is one of non-separable identity-in-difference (viśiṣṭa-advaita).
(B) They are absolutely identical (abheda).
(C) They are absolutely different (bheda).
(D) The Jīva is an unreal appearance of Brahmaṇ.

144. The theory of 'Viparītakhyāti', as held by Kumārila Bhaṭṭa, is a theory of:
(A) Non-apprehension.
(B) Apprehension of an object as 'other than what it is'.
(C) Apprehension of the unreal.
(D) Erroneous synthesis of two separately real elements.

145. Read the given assertion and reason, and select the correct option:
Assertion (A): Jainism propounds the doctrine of Anekāntavāda.
Reason (R): According to Jainism, reality is complex and multi-faceted, and cannot be exhaustively described from a single point of view.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct

explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

146. Which of the following best defines 'śabda' as a pramāṇa in the Nyāya system?
(A) The authoritative statement of a trustworthy person (āptavākya).
(B) Any spoken or written word.
(C) The sound produced by a musical instrument.
(D) The eternal sound of the cosmos.

147. 'Svatah-pramāṇyavāda', upheld by Mimāṃsā and Vedānta, is the doctrine that the validity of knowledge is:
(A) Established by an external condition, like correspondence with the object.
(B) Determined by its practical utility.
(C) Intrinsic to the knowledge itself and self-evident.
(D) Never fully established, as all knowledge is probabilistic.

148. Consider the following statements:
I. Jainism and Buddhism belong to the Śraminic tradition.
II. Sāṃkhya and Yoga belong to the Brahmiṇic tradition.
III. The primary distinction between the two traditions is the rejection or acceptance of Vedic authority.
IV. Cārvāka belongs to the Brahmiṇic tradition.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I, II, and III only
(C) III and IV only
(D) I, II, III, and IV

149. The concept 'Adhyāsa' in Advaita Vedānta is often illustrated by the example of:
(A) The pot being made of clay.
(B) The sprout emerging from a seed.
(C) The rope being mistaken for a snake.
(D) The river flowing into the ocean.

150. In the Dvaita philosophy of Madhva, what is the role of 'sākṣī'?
(A) It is the mind (manas).
(B) It is the intuitive, infallible faculty of the self that directly witnesses all mental states.
(C) It is an external sense organ.
(D) It is another name for Brahmaṇ.

151. Match the Vedānta schools in List I with their key concepts in List II.
List I: (Vedānta School)
P. Advaita
Q. Viśiṣṭādvaita
R. Dvaita
S. Śuddhādvaita
List II: (Key Concept)
1. Pañca-bheda
2. Aprthaksiddhi
3. Vivartavāda
4. Avikṛta-pariṇāmavāda
Codes:
(A) P-3, Q-2, R-1, S-4
(B) P-2, Q-3, R-4, S-1
(C) P-3, Q-1, R-2, S-4
(D) P-4, Q-2, R-1, S-3

152. The Cārvāka school rejects heaven, hell, and liberation because:
(A) These entities cannot be perceived and are therefore non-existent.
(B) These are not pleasurable experiences.
(C) These concepts are not supported by the Vedas.
(D) These can only be attained by the priestly class.

153. What is the fundamental nature of reality ('sat') according to Jainism?
(A) It is permanent and unchanging.
(B) It is momentary and ever-changing.
(C) It is characterized by origination, decay, and permanence simultaneously.
(D) It is an illusion.

154. The Buddhist concept of the "middle path" (madhyamā-pratipad) as taught by the Buddha originally referred to avoiding the extremes of:
(A) Severe asceticism and sensual indulgence.
(B) Eternalism and nihilism.
(C) Theism and atheism.
(D) Realism and idealism.

155. Which of the following is an INCORRECT statement about the Sāṃkhya concept of Prakṛti?
(A) It is the primordial material cause of the

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world.
(B) It is constituted by the three guṇas: sattva, rajas, and tamas.
(C) It is one, eternal, and all-pervading.
(D) It is conscious and active.

156. The Yoga Sūtras of Patañjali accept the pramāṇas of which other philosophical school?
(A) Nyāya
(B) Sāṃkhya
(C) Cārvāka
(D) Buddhism

157. Consider the following statements about Purva-Mimāṃsā's 'Paratah-pramāṇyavāda' critique:
I. It is the view that the validity of knowledge is ascertained by external factors.
II. This view is held by the Nyāya school.
III. Mimāṃsā rejects this view in favor of 'Svatah-pramāṇyavāda'.
IV. 'Paratah-pramāṇyavāda' applies to both the origin (utpatti) and ascertainment (jñapti) of validity.
V. Mimāṃsā holds that both validity and invalidity are intrinsic.
Which of the above statement(s) is/are correct?
(A) I, II, III, and V only
(B) I, II, III, and IV only
(C) II, III, IV, and V only
(D) I, III, and IV only

158. Rāmānuja's interpretation of 'Tat Tvam Asi' differs from Śankara's in that Rāmānuja holds it to mean:
(A) The absolute identity of 'Tat' (Brahmaṇ) and 'Tvam' (Jīva).
(B) That the Jīva is qualified by Brahmaṇ as its inner controller.
(C) That the Jīva has the body of which Brahmaṇ is the soul.
(D) Both B and C are aspects of Rāmānuja's interpretation.

159. The Dvaitādvaita school of Nimbārka advocates a position of:
(A) Identity-in-difference.
(B) Absolute non-dualism.
(C) Qualified non-dualism.
(D) Dualism.

160. Which of the following is considered an inanimate entity in the Dvaitādvaita school?
(A) Jīva (soul)
(B) Prākṛta (derived from Prakṛti)
(C) Brahmaṇ
(D) Īśvara

161. The centrality of 'yajña' (sacrifice) is most characteristic of which period of Indian thought?
(A) The Upaniṣadic period
(B) The early Vedic period (Saṃhitās and Brāhmaṇas)
(C) The Sūtra period
(D) The medieval scholastic period

162. The theory of 'anātmavāda' in Buddhism is a direct critique of the Upaniṣadic concept of:
(A) Ātman
(B) Brahmaṇ
(C) Yajña
(D) Ṛta

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163. Read the given assertion and reason, and select the correct option:
Assertion (A): The Vaiśeṣika system is called an 'atomistic' theory.
Reason (R): It posits that all composite, non-eternal material objects are produced by the combination of eternal and indivisible atoms (paramaṇu).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

164. 'Pudgala' in Jaina philosophy is the 'padārtha' that corresponds to:
(A) Space
(B) Time
(C) Consciousness
(D) Matter

165. The eight-fold path in Buddhism (Āstāṅgika Mārga) is prescribed as the means to achieve:
(A) The first noble truth (the truth of suffering).
(B) The second noble truth (the cause of suffering).
(C) The fourth noble truth (the cessation of

suffering).
(D) Rebirth in a heavenly world.

166. According to Sāṃkhya philosophy, the belief that Puruṣa is an active agent that causes the world to evolve is incorrect because:
(A) Puruṣa is active, but Prakṛti is the cause.
(B) Puruṣa is pure consciousness and is completely inactive (akartā).
(C) Puruṣa and Prakṛti are both inactive.
(D) Puruṣa is active only after liberation.

167. The role of God in Patañjali's Yoga is that of a 'special Puruṣa' who:
(A) Creates the universe from nothing.
(B) Judges the souls and sends them to heaven or hell.
(C) Is the material cause of the world.
(D) Is untouched by afflictions (kleśas), actions (karma), and their results.

168. Consider the following pairs of philosophical theories:
I. Abhihitānvayavāda : Kumārila Bhaṭṭa
II. Anvitābhidhānavāda : Prabhākara
III. Akhyāti : Prabhākara
IV. Tripuṭi-samvit : Kumārila Bhaṭṭa
Which of the above pair(s) is/are correctly matched?
(A) I, II, and III
(B) I, III, and IV
(C) II, III, and IV
(D) I, II, and IV

169. What is the status of the world in Śankara's Advaita Vedānta from the empirical or conventional (vyāvahārika) standpoint?
(A) It is absolutely real.
(B) It is completely unreal, like a sky-flower.
(C) It is considered real for all practical purposes until Brahma-jñāna is attained.
(D) It is neither real nor unreal.

170. 'Brahma-Pariṇāmavāda' of Rāmānuja is the theory that:
(A) Brahmaṇ genuinely transforms itself into the world of sentient and non-sentient beings.
(B) Brahmaṇ illusorily appears as the world.
(C) The world is created out of atoms by Brahmaṇ.
(D) The world is co-eternal with Brahmaṇ and not an effect.

171. The rejection of 'nirguṇa brahmaṇ' is a common feature of which of the following schools?
(A) Advaita, Viśiṣṭādvaita, and Dvaita
(B) Advaita and Dvaita only
(C) Advaita and Viśiṣṭādvaita only
(D) Viśiṣṭādvaita and Dvaita only

172. The Upaniṣadic analysis of consciousness into Jāgrat, Svapna, and Suṣupti corresponds to which three bodies?
(A) Physical, Mental, Spiritual
(B) Gross, Subtle, Causal
(C) External, Internal, Transcendental
(D) Waking, Dreaming, Liberated

173. The Cārvāka philosopher argues that since we have never perceived an invariable concomitance (vyāpti) holding true for all past, present, and future cases, we cannot establish it. This argument is a critique of which pramāṇa?
(A) Pratyakṣa
(B) Upamāna
(C) Anumāna
(D) Śabda

174. The Jaina concepts of 'Dharma' and 'Adharma' as padārthas refer to:
(A) Merit and demerit.
(B) Religious duty and its opposite.
(C) The qualities of the soul.
(D) The medium of motion and the medium of rest.

175. The debate between Pramāṇa-Vyavasthā and Pramāṇa-Samplava is a debate in which field of philosophy?
(A) Epistemology
(B) Metaphysics
(C) Ethics
(D) Aesthetics

176. Which of the following is NOT one of the seven padārthas of the later Vaiśeṣika school?
(A) Dravya (Substance)
(B) Māyā (Illusion)
(C) Guṇa (Quality)
(D) Abhāva (Non-existence)

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177. A potter makes a pot out of clay. According to Vaiśeṣika, the potter is the:
(A) Samavāyi kāraṇa (Inherent cause)
(B) Nimitta kāraṇa (Efficient cause)
(C) Asamavāyi kāraṇa (Non-inherent cause)
(D) Upādāna kāraṇa (Material cause)

178. Consider the following statements about Sāṃkhya-Yoga:
I. Sāṃkhya provides the metaphysical framework for Yoga.
II. Yoga provides the practical path for the realization of the goal of Sāṃkhya.
III. Sāṃkhya accepts three pramāṇas, which are also accepted by Yoga.
IV. Both systems aim for the discrimination between Puruṣa and Prakṛti.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I, II, and IV only
(C) III and IV only
(D) I, II, III, and IV

179. The Purva-Mimāṃsā school's emphasis on the eternality of śabda (śabda-nityavāda) is crucial for its doctrine of:
(A) The creation of the world by God's word.
(B) The conventional nature of language.
(C) The non-human origin (apauruṣeyatva) and infallibility of the Vedas.
(D) The plurality of souls.

180. The Dvaita theory of 'sākṣī' posits a witness-consciousness that is different from 'manas' (mind) because:
(A) The mind is external, while sākṣī is internal.
(B) The mind is eternal, while sākṣī is temporary.
(C) The mind is conscious, while sākṣī is unconscious.
(D) The mind can be doubtful or erroneous, while sākṣī is always valid and certain in its apprehension of mental states.

181. Match the philosophers in List I with their associated theories of error in List II.
List I: (Philosopher)
P. Śankara
Q. Rāmānuja
R. Kumārila Bhaṭṭa
S. Prabhākara
List II: (Associated Theory of Error)
1. Sat-khyāti
2. Akhyāti
3. Anirvacanīya-khyāti
4. Viparītakhyāti
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-1, R-4, S-2
(C) P-2, Q-4, R-1, S-3
(D) P-4, Q-3, R-2, S-1

182. 'Avikṛta-pariṇāmavāda' of Vallabha holds that when Brahmaṇ transforms into the world:
(A) It undergoes a complete change and is exhausted.
(B) It remains completely unchanged (avikṛta) despite the real transformation (pariṇāma).
(C) It only appears to change, but the change is unreal.
(D) It changes into something that is an illusion.

183. The main point of contention between the Abhihitānvayavāda of Kumārila and the Anvitābhidhānavāda of Prabhākara concerns:
(A) Whether the Vedas are eternal or not.
(B) The number of valid pramāṇas.
(C) The nature of liberation.
(D) How the words in a sentence come together to produce a unified meaning.

184. In the Upaniṣads, Brahmaṇ is described as the ultimate reality. Ātman is the inmost self. The central philosophical quest is to understand:
(A) The relationship between Brahmaṇ and Ātman.
(B) How Brahmaṇ created the world.
(C) How Ātman can defeat Brahmaṇ.
(D) The number of deities in the cosmos.

185. Read the given assertion and reason, and select the correct option:
Assertion (A): The Cārvāka school is considered a form of hedonism.
Reason (R): It advocates that sense pleasure is the only desirable goal of human life, as there is no afterlife and no soul to be liberated.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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186. Which of the following is a characteristic of 'Puruṣa' according to Sāṃkhya philosophy?
(A) It is a contentless witness (sākṣī).
(B) It is composed of three guṇas.
(C) It is an agent of action (kartā).
(D) It is an object of experience.

187. In the context of the theories of creation in Vedic literature, what is the role of 'yajña'?
(A) It is a destructive force that ends the cosmic cycle.
(B) It is a purely human activity with no cosmic significance.
(C) It is a method to oppose the gods' creative powers.
(D) It is seen as a microcosmic representation of the cosmic creative process itself.

188. Consider the following statements about Tibetan Buddhism:
I. It is largely a continuation and development of the Mahāyāna tradition.
II. It incorporates elements from the Mādhyamika and Yogācāra schools.
III. It developed unique practices and a vast commentarial literature.
IV. It completely rejects the concept of Pratītyasamutpāda.
V. It is identical to the Theravāda school found in Sri Lanka.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) II, IV, and V only
(C) I, III, and V only
(D) I, II, and IV only

189. According to Nyāya, when a person says, "The hill has fire because it has smoke," the knowledge of fire is an example of:
(A) Pratyakṣa
(B) Upamāna
(C) Anumāna
(D) Śabda

190. The Vaiśeṣika theory that the effect is a new beginning and did not pre-exist in the cause is known as:
(A) Satkāryavāda
(B) Pariṇāmavāda
(C) Vivartavāda
(D) Asatkāryavāda

191. The primary purpose of Patañjali's eight-fold path of Yoga is to:
(A) Systematically purify and quiet the mind to attain kaivalya.
(B) Achieve physical health and longevity.
(C) Gain supernatural powers (siddhis).
(D) Worship God (Īśvara) to receive his grace.

192. Which two schools of Mimāṃsā are named after Kumārila Bhaṭṭa and Prabhākara Miśra?
(A) The Uttara and Purva schools.
(B) The Bhāṭṭa and Prābhākara schools.
(C) The Sāṃkhya and Yoga schools.
(D) The Nyāya and Vaiśeṣika schools.

193. The concept of 'abhāva' (non-existence) is accepted as a separate 'padārtha' or category of reality by which school?
(A) Sāṃkhya
(B) Nyāya-Vaiśeṣika
(C) Advaita Vedānta
(D) Cārvāka

194. In Rāmānuja's Viśiṣṭādvaita, the world and individual souls are related to Brahmaṇ as:
(A) The body is to the soul.
(B) A reflection is to a mirror.
(C) A rope is to the illusory snake.
(D) A dream is to the dreamer.

195. The Dvaita doctrine of five-fold difference (pañca-bheda) does NOT include the difference between:
(A) God and the individual soul.
(B) One soul and another soul.
(C) The three guṇas (sattva, rajas, tamas).
(D) The soul and matter.

196. The theory of 'jñānaswarūpa' (Brahmaṇ as of the nature of knowledge) is central to which philosopher?
(A) Madhva
(B) Śankara
(C) Rāmānuja
(D) Nimbārka

197. 'Anirvacanīya-khyāti' of Advaita Vedānta explains the error in "this is a snake" (when it is a rope) as the cognition of an object that is:
(A) Absolutely real (sat).
(B) Absolutely unreal (asat).

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(C) Inexplicable as either real or unreal (sadasadvilakṣaṇa).
(D) Both real and unreal (sat-asat).

198. The concept that consciousness is an 'epi-phenomenon' means that it:
(A) Is a fundamental, independent substance.
(B) Is a by-product of a specific combination of material elements.
(C) Pre-exists the body and continues after death.
(D) Is a universal property of all matter.

199. What distinguishes 'jīva' from 'ajīva' in Jainism?
(A) Mobility
(B) Physical size
(C) Location in the universe
(D) Consciousness (Cetanā)

200. The Buddhist Sautrāntika school gets its name from its reliance on:
(A) The Sūtras or discourses of the Buddha.
(B) The Abhidhamma texts.
(C) The Vinaya or monastic code.
(D) The commentaries (śāstras) of Nāgārjuna.

201. Which fallacy (hetvābhāsa) occurs in the inference, "Sound is eternal because it is visible," where visibility is a reason that does not exist in the subject (sound)?
(A) Savyabhicāra (Irregular middle)
(B) Viruddha (Contradictory middle)
(C) Asiddha (Unproved middle)
(D) Bādhita (Non-inferentially contradicted middle)

202. The Sāṃkhya argument for the existence of Prakṛti known as 'kāryataḥ' refers to:
(A) The world of effects must have a cause.
(B) All effects are finite and must have an infinite cause.
(C) The diversity of the world points to a unified cause.
(D) The world of objects serves the purpose of Puruṣa's experience.

203. A key difference between Sāṃkhya and Advaita Vedānta is that:
(A) Sāṃkhya is dualistic, while Advaita is non-dualistic.
(B) Sāṃkhya is theistic, while Advaita is atheistic.
(C) Sāṃkhya accepts Vivartavāda, while Advaita accepts Pariṇāmavāda.
(D) Sāṃkhya rejects the existence of Prakṛti, while Advaita accepts it.

204. Which of the following is NOT one of the kinds of Kāraṇa (cause) accepted in the Vaiśeṣika system?
(A) Samavāyi kāraṇa
(B) Vivarta kāraṇa
(C) Asamavāyi kāraṇa
(D) Nimitta kāraṇa

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205. Read the given assertion and reason, and select the correct option:
Assertion (A): The Purva-Mimāṃsā school holds that the Vedas are 'apauruṣeya' (of non-human origin).
Reason (R): If the Vedas were authored by a person, they would be subject to human errors and limitations, thus losing their infallible authority as a source of dharma.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

206. 'Paratah-pramāṇyavāda', the theory of the extrinsic validity of knowledge, is a key epistemological doctrine of which school?
(A) Sāṃkhya
(B) Mimāṃsā
(C) Vedānta
(D) Nyāya

207. In Advaita Vedānta, the concept of 'Jīva' refers to:
(A) Brahmaṇ as conditioned by the limiting adjunct (upādhi) of the mind-body complex.
(B) The absolute and unconditioned Brahmaṇ.
(C) A separate, eternal soul distinct from Brahmaṇ.
(D) The physical body alone.

208. Consider the following statements regarding the four major Vedānta schools:
I. Advaita: The individual self is ultimately identical with the attributeless Brahmaṇ.

II. Viśiṣṭādvaita: The individual self is an attribute of the qualified Brahmaṇ.
III. Dvaita: The individual self is eternally and fundamentally different from Brahmaṇ (God).
IV. Śuddhādvaita: The individual self is a pure part of Brahmaṇ, not an illusory reflection.

Which of the above statement(s) is/are correct?
(A) I and II only
(B) I, II, and III only
(C) III and IV only
(D) I, II, III, and IV

209. The Upaniṣadic phrase 'neti, neti' (not this, not this) is used to describe Brahmaṇ by:
(A) Affirming its positive attributes.
(B) Denying all empirical predicates and descriptions of it.
(C) Comparing it to other cosmic entities.
(D) Stating that it is a void.

210. Which of the following arguments would a Cārvāka philosopher use to deny the validity of the Vedas?
(A) They contain contradictions, tautologies, and are authored by clever priests for their own gain.
(B) They are logically consistent and therefore must be true.
(C) They were revealed by a trustworthy God.
(D) They are too difficult to understand.

211. In Jainism, 'anekāntavāda' is the metaphysical underpinning for the epistemological doctrine of:
(A) Pramāṇa
(B) Ātman
(C) Syādvāda
(D) Pudgala

212. The distinction between the Brahmiṇic (Astika) and Śraminic (Nastika) traditions is traditionally based on:
(A) Belief in God.
(B) Geographical location of origin.
(C) The practice of vegetarianism.
(D) Acceptance or rejection of the authority of the Veda.

213. The Yogācāra school is called so because it emphasizes the practice of yoga to realize that:
(A) The external world is real.
(B) All is śūnya (empty).
(C) All is Vijñapti-mātra (consciousness-only).
(D) The self is permanent.

214. The Nyāya concept of pramā (valid knowledge) is defined as:
(A) Smṛti (memory).
(B) Yathārtha anubhava (experience that corresponds to its object).
(C) Saṃśaya (doubt).
(D) Bhrama (error).

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215. The 'Aprthaksiddhi' relation in Viśiṣṭādvaita describes a unique inseparable union, which is NOT found between:
(A) Substance and its attribute.
(B) The body and the soul it embodies.
(C) A part and the whole.
(D) Two independent substances like a pot and a cloth.

216. Which Vedānta school advocates 'Sat-khyāti', the theory that all cognition, including error, has a real object?
(A) Viśiṣṭādvaita
(B) Advaita
(C) Dvaita
(D) Śuddhādvaita

217. Match the terms in List I with their definitions in List II.

List I: (Term)
P. Vivartavāda
Q. Pariṇāmavāda
R. Asatkāryavāda
S. Satkāryavāda

List II: (Definition)
1. Real transformation of the cause into the effect
2. Apparent or illusory transformation of the cause
3. The effect is a new creation, not pre-existing in the cause
4. The effect pre-exists in the cause

Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-2, Q-1, R-3, S-4
(D) P-3, Q-4, R-1, S-2

218. The concept of 'Jāti' (universal) is central to the Mimāṃsā theory of:
(A) Word-meaning (śaktivāda)
(B) Error (khyātivāda)
(C) Causation (kāryakāraṇavāda)
(D) Liberation (mokṣa)

219. The school of Tibetan Buddhism, while diverse, is most strongly influenced by the philosophical positions of:
(A) The Vaibhāṣikas and Cārvākas
(B) Gautama (Nyāya) and Kaṇāda (Vaiśeṣika)
(C) The Prābhākara and Bhāṭṭa schools of Mimāṃsā
(D) Nāgārjuna (Mādhyamika) and Asaṅga/ Vasubandhu (Yogācāra)

220. Arrange the following padārthas of Vaiśeṣika in the conventional order of their enumeration:
1. Karma
2. Guṇa
3. Sāmānya
4. Dravya
Select the correct code:
(A) 4, 2, 1, 3
(B) 1, 2, 3, 4
(C) 4, 3, 2, 1
(D) 2, 4, 1, 3

221. The Sāṃkhya philosophy is characterized as a 'realist dualism' because:
(A) It posits two kinds of reality: mental and physical.
(B) It posits a duality between God and the world.
(C) It posits two ultimate and independent realities: Puruṣa (consciousness) and Prakṛti (matter).
(D) It accepts the reality of the world but denies the reality of the self.

222. The state of 'Suṣupti' (deep sleep) is significant in Vedānta because:
(A) It is the state where liberation is achieved.
(B) It proves the existence of an external world.
(C) It is a state of pure nothingness.
(D) It demonstrates the continuity of consciousness even in the absence of objects.

223. Consider the following statements about Buddhist Schools:
I. Vaibhāṣika holds that external objects are directly perceived.
II. Sautrāntika holds that external objects are inferred.
III. Yogācāra holds that only consciousness is real and there are no external objects.
IV. Mādhyamika holds that all phenomena, including consciousness, are ultimately empty (śūnya).
V. Mādhyamika and Yogācāra are considered Hinayana schools.
Which of the above statement(s) is/are correct?
(A) I, II, III, and V only
(B) I, II, III, and IV only
(C) II, III, IV, and V only
(D) I, III, and IV only

224. The concept of 'sat' in Jainism implies that a substance has:
(A) Only permanence (dhrauvya).
(B) A synthesis of permanence, origination, and destruction.
(C) Only origination (utpāda) and destruction (vyaya).
(D) A purely conventional existence.

225. Which school holds that error consists in the 'non-discrimination' (akhyāti) between perception and memory, both of which are valid in themselves?
(A) Nyāya
(B) Prābhākara Mimāṃsā
(C) Advaita Vedānta
(D) Bhāṭṭa Mimāṃsā

226. In Nyāya, 'śabda' (testimony) is a valid pramāṇa. However, its validity depends crucially on:
(A) The authority and trustworthiness (āptatva) of the source.
(B) The grammatical correctness of the sentence.
(C) The perceptual verifiability of the statement.
(D) The number of people who believe the statement.

227. In the context of Sāṃkhya, the three guṇas (sattva, rajas, tamas) are:
(A) Qualities that belong to Puruṣa.
(B) Independent substances that mix to form

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the world.
(C) The constituent elements of Prakṛti.
(D) Different stages of liberation.

228. The concept of 'niṣedha' in Pūrva-Mimāṃsā is a type of śruti-vākya that functions as:
(A) A command to do something.
(B) A story to praise a ritual.
(C) A prayer to a deity.
(D) A prohibition against doing something.

229. Which of the following is the best description of Māyā in Advaita Vedānta?
(A) The absolute non-existence of the world.
(B) God's creative will.
(C) The cosmic principle of illusion that makes the One Brahmaṇ appear as the manifold world.
(D) The sum total of individual karmas.

230. The Dvaita school of Madhva is characterized by its strong emphasis on:
(A) The identity of all souls.
(B) The reality of difference (bheda) and the supremacy of a personal God (Viṣṇu).
(C) The illusory nature of difference.
(D) The path of knowledge alone as the means to liberation.

231. Read the given assertion and reason, and select the correct option:
Assertion (A): Sāṃkhya argues for the plurality of Puruṣas.
Reason (R): The variations in birth, death, sensory capacities, and the fact that the bondage or liberation of one does not entail the same for all, necessitates the existence of multiple, distinct Puruṣas.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

232. What is 'Prapatti' in the Viśiṣṭādvaita tradition?
(A) An act of complete and unconditional surrender to God as the sole refuge.
(B) A form of philosophical debate.
(C) The ultimate state of non-dual realization.
(D) A commentary on the Brahma Sūtras.

233. In the context of Vedic thought, the cosmic order maintained by the gods and through human ritual is called:
(A) Ātman
(B) Brahmaṇ
(C) Ṛta
(D) Māyā

234. The consciousness described by Cārvākas as an 'epi-phenomenon' is compared to:
(A) The red color produced by mixing betel leaf, areca nut, and lime.
(B) The eternal light of the soul.
(C) The reflection of the moon in water.
(D) The unchanging space within a pot.

235. The Jaina doctrine of 'nayavāda' is essential for practical communication because:
(A) It allows one to assert absolute truths.
(B) It proves that reality is singular and unchanging.
(C) It provides a method for refuting all other philosophies.
(D) It acknowledges that any statement is made from a particular, limited standpoint.

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236. The Mādhyamika school's central doctrine of 'Śūnyatā' should be understood as:
(A) Nihilism, the belief that nothing exists.
(B) The denial of inherent, independent existence (svabhāva) to all phenomena.
(C) The affirmation of a transcendental, empty reality.
(D) A synonym for consciousness-only.

237. The Nyāya school's theory of error, 'Anyathākhyāti', is also known as a theory of:
(A) Non-cognition.
(B) Self-cognition.
(C) Mis-cognition or elsewhere-cognition.
(D) Inexplicable cognition.

238. In the Vaiśeṣika system, what is the 'samavāyi kāraṇa' (inherent cause) of a pot?
(A) The potter.
(B) The potter's wheel.
(C) The conjunction of the clay particles.
(D) The clay.

239. The relationship between Puruṣa and Prakṛti in Sāṃkhya is often compared to:

(A) Both B and C are used as analogies.
(B) A magnet and a piece of iron.
(C) A lame man and a blind man.
(D) A king and his subjects.

240. The concept of 'citta-vṛtti-nirodha' is the definition of Yoga given by:
(A) Kaṇāda
(B) Patañjali
(C) Kapila
(D) Jaimini

241. What is the main difference between Kumārila's and Prabhākara's views on the meaning of a sentence?
(A) Kumārila posits that words first convey their individual meanings, which are then combined (abhihitānvaya).
(B) Both A and B correctly state the difference.
(C) Prabhākara posits that words only convey meaning as already connected to the sentence's meaning (anvitābhidhāna).
(D) There is no major difference in their views on semantics.

242. 'Sat-khyāti' of Viśiṣṭādvaita explains the illusion of a snake in a rope by stating that:
(A) All objects contain elements of all other objects, so there is a real element of 'snake' in the rope which is cognized.
(B) The snake is a mental creation.
(C) The snake is neither real nor unreal.
(D) It is a simple failure to see the rope.

243. The Dvaita school is so named because it emphasizes a fundamental dualism, especially between:
(A) Mind and Body.
(B) Good and Evil.
(C) God (Brahmaṇ) and the individual soul (Jīva).
(D) Appearance and Reality.

244. The doctrine of 'Avikṛta-pariṇāmavāda' is specific to which school of thought?
(A) Dvaitādvaita of Nimbārka
(B) Advaita of Śankara
(C) Dvaita of Madhva
(D) Śuddhādvaita of Vallabha

245. Consider the following statements about the Vedānta schools:
I. Advaita is a radical non-dualism.
II. Viśiṣṭādvaita is a qualified non-dualism.
III. Dvaita is a radical dualism.
IV. Dvaitādvaita is a dualistic non-dualism.
V. All Vedānta schools accept the Brahma Sūtras as a foundational text.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) I, II, III, and IV only
(C) V only
(D) I, II, III, IV, and V

246. Which of the following is NOT a pramāṇa accepted by the Bhāṭṭa school of Mimāṃsā?
(A) Pratyakṣa (Perception)
(B) Aitihya (Tradition/Rumor)
(C) Anumāna (Inference)
(D) Arthāpatti (Postulation)

247. The concept of 'turīya' in the Māṇḍūkya Upaniṣad represents:
(A) A fourth dimension of space.
(B) The highest heaven.
(C) A state of permanent dream.
(D) The pure consciousness that underlies and transcends the other three states of waking, dreaming, and deep sleep.

248. The Buddhist doctrine of 'Pratītyasamutpāda' is expressed by the formula:
(A) "This being, that arises; from the arising of this, that arises."
(B) "Tat Tvam Asi" (That thou art).
(C) "Aham Brahmāsmi" (I am Brahman).
(D) "Sarvam Khalvidam Brahma" (All this is indeed Brahman).

249. Read the given assertion and reason, and select the correct option:
Assertion (A): In Advaita Vedānta, the world (jagat) is said to be Māyā.
Reason (R): The world has a pragmatic reality (vyāvahārika sattā) but is ultimately unreal (mithyā) because it is sublated upon the realization of Brahmaṇ, the only absolute reality (pāramārthika sattā).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct

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explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

250. The Sāṃkhya school gives several arguments for the existence of Prakṛti. The argument 'samanvayāt' implies that:
(A) All effects are made of the same stuff, characterized by pleasure, pain, and bewilderment, pointing to a common cause with three guṇas.
(B) The finite nature of things implies an infinite cause.
(C) There is an active power behind the world.
(D) The world of objects serves a purpose for a conscious being.

Direction : Please read the following source carefully.

The philosophical underpinnings of Vedic and Upaniṣadic thought are rooted in a complex cosmology and soteriology. A central concept is Ṛta, the cosmic and moral order that governs the universe, encompassing both the divine and human realms. This order is not merely a physical law but a principle of truth and righteousness that all beings, including the gods, are expected to uphold. The institution of yajna (sacrifice) was considered the primary mechanism for maintaining and participating in this cosmic order. Through meticulously performed rituals, humans could communicate with the divine, sustain the gods, and ensure cosmic balance. Metaphysically, the Upaniṣads shift focus inward to the nature of the Self, or Ātman. This Ātman is explored through an analysis of the states of consciousness: Jāgrat (the waking state, engaged with the external world), Svapna (the dream state, experiencing an internal world), and Susupti (the state of deep, dreamless sleep, where consciousness is unified and undifferentiated). Beyond these three is Turiya, the fourth state, which is not a state among others but the transcendental, pure consciousness that underlies and pervades the other three. This ultimate Self, Ātman, is ultimately identified with Brahmaṇ, the ultimate, all-pervading reality of the universe.
Based on the above source, attempt the following five questions.

251. According to the Vedic and Upaniṣadic worldview described, what is the primary function of the institution of yajna?
(A) To achieve personal wealth and power through divine appeasement.
(B) To serve as a mechanism for maintaining cosmic balance and communicating with the divine.
(C) To historically document the lineage of gods and sages.
(D) To provide a system of social classification based on ritual participation.

252. The concept of Ṛta in the Vedic tradition is best understood as:
(A) A cosmic and moral order governing the divine and human realms.
(B) A collection of hymns dedicated to various deities.
(C) The transcendental state of pure consciousness beyond waking and dreaming.
(D) The material substance from which the universe is created.

253. Which state of consciousness is described as one where the self is unified and undifferentiated, corresponding to deep, dreamless sleep?
(A) Jāgrat
(B) Svapna
(C) Susupti
(D) Turiya

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254. What is the ultimate metaphysical identification proposed in the Upaniṣads, according to the passage?
(A) The identity of Ṛta with the practice of yajna.
(B) The identity of the Jāgrat state with the Svapna state.
(C) The identity of the divine realm with the human realm.
(D) The identity of the individual Self (Ātman) with the ultimate reality (Brahmaṇ).

255. How is Turiya differentiated from the other three states of consciousness (Jāgrat, Svapna, Susupti)?
(A) It is a state of heightened sensory experience.
(B) It is an internal dream world created by the mind.

(C) It is the pure, transcendental consciousness that underlies the other three.
(D) It is a state of complete non-existence and void.

Direction : Please read the following source carefully.

The Cārvāka school of philosophy represents a staunchly materialistic and empirical viewpoint in classical Indian thought. Central to its epistemology is the assertion that Pratyakṣa (perception) is the only valid source of knowledge (pramāṇa). The Cārvākas mounted a rigorous critique against other means of knowledge, particularly anumāna (inference) and śabda (testimony). Their critique of anumāna is based on the unprovability of the universal concomitance (vyāpti) that must link the middle term (hetu) with the major term (sādhya). Since this universal relation cannot be established through perception alone, and perception is the only valid pramāṇa, inference is deemed inherently unreliable and cannot yield certain knowledge. Similarly, śabda, especially Vedic testimony, is rejected as it relies on the authority of speakers whose reliability cannot be perceptually verified. Metaphysically, this epistemological position leads to a rejection of all transcendental entities like God, soul, and afterlife. Consciousness, for the Cārvākas, is not an attribute of a separate, eternal soul but is considered an epi-phenomenon. It is an emergent property that arises from the specific combination of the four material elements (earth, water, fire, air) in the body, just as the intoxicating quality emerges from the fermentation of certain ingredients, even though none of the ingredients possess that quality individually.

Based on the above source, attempt the following five questions.

256. According to the Cārvāka school, why is anumāna (inference) considered an unreliable source of knowledge?
(A) Because it relies on sensory organs, which can be deceptive.
(B) Because the universal concomitance (vyāpti) it requires cannot be established by perception.
(C) Because it only confirms what is already known through perception.
(D) Because it is only applicable to metaphysical entities, not empirical ones.

257. What is the Cārvāka view on the nature of consciousness?
(A) It is an attribute of an eternal, non-material soul.
(B) It is a divine gift granted to living beings by a creator God.
(C) It is the ultimate reality that pervades the entire universe.
(D) It is an epi-phenomenon emerging from a specific combination of material elements.

258. Which of the following represents the sole pramāṇa accepted by the Cārvāka philosophy?
(A) Pratyakṣa (perception)
(B) Anumāna (inference)
(C) Śabda (testimony)
(D) Upamāna (comparison)

259. The Cārvāka critique of śabda as a pramāṇa is primarily based on the grounds that:
(A) Language is inherently ambiguous and leads to misunderstanding.
(B) Vedic texts have been misinterpreted over time.
(C) The reliability of the authority or speaker cannot be perceptually verified.
(D) Testimony often contradicts direct perceptual experience.

260. The analogy of the intoxicating quality arising from fermented ingredients is used by the Cārvākas to explain:
(A) The emergence of consciousness from matter.
(B) The unreliability of inference.
(C) The process of perception.
(D) The invalidity of Vedic rituals.

Direction : Please read the following source carefully.

Jainism presents a realistic and pluralistic metaphysical framework, where reality (sat) is understood as being multifaceted and complex. This reality is characterized by origination, decay, and permanence simultaneously. Every entity is composed of a substance (dravya), its essential qualities (guṇa), and its changing modes (paryāya). The substance is the permanent substratum that persists through change, while

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the modes are the accidental and changing forms it assumes. A fundamental dualism is posited between Jiva (the conscious, living substances, or souls) and Ajiva (the unconscious, non-living substances, including matter, space, time, etc.). To grasp this complex reality, Jainism proposes a unique theory of knowledge centered on non-absolutism. Anekāntavāda, the doctrine of non-one-sidedness, asserts that reality is manifold and can be viewed from multiple perspectives, each of which is partially true. This metaphysical doctrine is expressed through the logical framework of Syādvāda, the theory of conditional predication. Syādvāda holds that any statement about reality should be qualified with 'syāt' (perhaps or in some respect), acknowledging its partial and perspectival nature. Complementing this is Nayavāda, the theory of partial standpoints, which analyzes the various viewpoints (nayas) from which a statement can be made, recognizing each as a valid but incomplete grasp of the whole truth.

Based on the above source, attempt the following five questions.

261. In Jaina metaphysics, what are the three components that constitute reality (sat)?
(A) Jiva, Ajiva, and Karma
(B) Pratyakṣa, Anumāna, and Śabda
(C) Sattva, Rajas, and Tamas
(D) Dravya, Guṇa, and Paryāya

262. The Jaina doctrine of Anekāntavāda primarily asserts that:
(A) Reality is ultimately a single, undifferentiated substance.
(B) Reality is manifold and can be viewed from multiple, partially true perspectives.
(C) Only conscious substances (Jiva) are ultimately real.
(D) Reality is an illusion created by ignorance.

263. Which Jaina theory is a logical methodology that recommends qualifying all judgments with the term 'syāt' (perhaps)?
(A) Nayavāda
(B) Ajivavāda
(C) Syādvāda
(D) Anekāntavāda

264. According to the passage, the distinction between Jiva and Ajiva in Jainism is a distinction between:
(A) Good and evil actions.
(B) Permanent substances and changing modes.
(C) Absolute truth and partial standpoints.
(D) Conscious, living substances and unconscious, non-living substances.

265. What is the relationship between Anekāntavāda and Syādvāda in Jaina philosophy?
(A) Anekāntavāda is the metaphysical doctrine of reality's manifoldness, and Syādvāda is its logical expression.
(B) Anekāntavāda is the theory of substance, while Syādvāda is the theory of qualities.
(C) Anekāntavāda deals with Jiva, whereas Syādvāda deals with Ajiva.
(D) Anekāntavāda is a theory of liberation, while Syādvāda is a theory of bondage.

Direction : Please read the following source carefully.

Buddhism offers a philosophical path grounded in the diagnosis and resolution of existential suffering, encapsulated in the Four Noble Truths: the truth of suffering (dukkha), the truth of the origin of suffering (samudāya), the truth of the cessation of suffering (nirodha), and the truth of the path to the cessation of suffering (magga). This path is the Āstangika Mārga, or the Noble Eightfold Path. As a Śraminic tradition, Buddhism fundamentally distinguishes itself from the Brahminic tradition by rejecting the authority of the Vedas, the efficacy of ritual sacrifice, and the concept of a permanent, unchanging self (Ātman). This rejection of a permanent self is formalized in the doctrine of anātmavāda. This doctrine is logically supported by two other core tenets: pratityasamutpāda (dependent origination) and kṣaṇabhahgavāda (momentariness). Pratityasamutpāda posits that all phenomena arise in dependence upon other factors; nothing exists independently or has its own intrinsic being. Kṣaṇabhahgavāda extends this by asserting that everything is in a constant state of flux, existing for only a moment. Together, these doctrines paint a picture of reality as a dynamic, interconnected process, where the notion of a permanent, independent self is a cognitive error and the root cause of craving and suffering.

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Based on the above source, attempt the following five questions.

266. Which Buddhist doctrine directly posits that all phenomena arise in dependence upon other factors?
(A) Anātmavāda
(B) Pratityasamutpāda
(C) Kṣaṇabhahgavāda
(D) Āstangika Mārga

267. The distinction between Brahmiṇic and Śraminic traditions, as described in the passage, involves the latter's rejection of:
(A) The existence of suffering and the possibility of its cessation.
(B) Vedic authority, ritual sacrifice, and the concept of a permanent self.
(C) The importance of ethical conduct and mental discipline.
(D) The law of karma and the cycle of rebirth.

268. According to the source, the Buddhist doctrine of anātmavāda is logically supported by which two concepts?
(A) Pratityasamutpāda and kṣaṇabhahgavāda
(B) The Four Noble Truths and the Āstangika Mārga
(C) Nirodha and Magga
(D) The Brahmiṇic and Śraminic traditions

269. In the context of the Four Noble Truths, the Āstangika Mārga corresponds to:
(A) The truth of suffering (dukkha).
(B) The truth of the origin of suffering (samudāya).
(C) The truth of the path to the cessation of suffering (magga).
(D) The truth of the cessation of suffering (nirodha).

270. The concept of kṣaṇabhahgavāda implies that reality is:
(A) A static, unchanging, and permanent substance.
(B) A duality of mind and matter.
(C) Governed by a divine creator and sustainer.
(D) A dynamic process where everything exists for only a moment.

Direction : Please read the following source carefully.

The Nyāya school, a system of logical realism, places immense emphasis on epistemology. It makes a crucial distinction between valid cognition (pramā) and invalid cognition (apramā). To ensure the attainment of pramā, Nyāya meticulously analyzes the means of valid knowledge, or pramāṇas. It accepts four such means: pratyakṣa (perception), anumāna (inference), upamana (comparison), and śabda (testimony). A significant part of Nyāya's logical framework is dedicated to the analysis of anumāna, including the identification of fallacies. These fallacies, known as Hetvabhāsas, are apparent but invalid reasons (hetu) that vitiate an inferential argument and prevent it from producing valid knowledge. The Nyāya school also developed a specific theory of error known as Anyathākhyati, or the theory of misapprehension. According to this view, error occurs when we misapprehend an object by attributing to it a property that it does not possess here and now, but which exists in another object elsewhere. For instance, in mistaking a rope for a snake, the "snakeness" is not unreal; it is real but belongs to a real snake existing elsewhere, and is wrongly superimposed on the rope. This reflects the realist commitment of the Nyāya system. This epistemological rigor was famously employed in debates with Buddhist schools over topics like Pramāṇa Samplava, where Nyāya argued that a single object can be known through multiple pramāṇas.
Based on the above source, attempt the following five questions.

271. Which of the following is NOT one of the four pramāṇas accepted by the Nyāya school?
(A) Pratyakṣa
(B) Anumāna
(C) Arthāpatti
(D) Śabda

272. The Nyāya theory of error, Anyathākhyati, explains the erroneous perception of a rope as a snake by positing that:
(A) The snake is a purely mental creation with no reality.
(B) The "snakeness," which is real but exists elsewhere, is misapprehended in the location of the rope.
(C) The rope momentarily transforms into a

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snake.
(D) The error is a failure of cognition and does not involve any object, real or unreal.

273. In Nyāya logic, what is the term for fallacies of the middle term in an inference?
(A) Pramāṇa
(B) Anyathākhyati
(C) Pramā
(D) Hetvabhāsa

274. The distinction between pramā and apramā in Nyāya philosophy refers to the distinction between:
(A) Valid cognition and invalid cognition.
(B) Perception and inference.
(C) Real objects and unreal objects.
(D) The cause and the effect.

275. The debate on Pramāṇa Samplava, as mentioned in the passage, concerns the question of whether:
(A) Pramāṇas are ultimately reliable.
(B) The number of pramāṇas is four or six.
(C) A single object can be cognized by multiple pramāṇas.
(D) Buddhist pramāṇas are superior to Nyāya pramāṇas.

Direction : Please read the following source carefully.

The Vaiśeṣika system offers a pluralistic and realistic metaphysics aimed at understanding reality through the analysis of its fundamental constituents. The core of this philosophy is the doctrine of padārthas, or categories of reality, which encompass all existing things, both experienced and inferred. While the syllabus text is brief, these padārthas are the building blocks of the Vaiśeṣika worldview. Central to this system is a distinct theory of causation known as Asatkāryavāda, the theory of the non-pre-existence of the effect. This view holds that the effect (kārya) is a new creation, something that did not exist in any form in its cause (kāraṇa) before production. To elaborate on the process of creation, Vaiśeṣika analyzes causality into three types. The samavāyi kāraṇa, or inherent cause, is the substance out of which the effect is made, like the threads of a cloth. The asamavāyi kāraṇa, or non-inherent cause, is a quality or action that inheres in the material cause and helps produce the effect, such as the conjunction of the threads. Finally, the nimitta kāraṇa is the efficient cause, the external agent or force that brings about the production, like the weaver and the loom. This framework is intrinsically linked to their atomic theory, paramaṇukaraṇavāda, which posits that creation arises from the combination of eternal, indivisible, and imperceptible atoms (paramaṇu).
Based on the above source, attempt the following five questions.

276. The Vaiśeṣika theory of causation, which posits that the effect is a new creation not pre-existing in its cause, is known as:
(A) Asatkāryavāda
(B) Satkāryavāda
(C) Pariṇāmavāda
(D) Vivartavāda

277. In the Vaiśeṣika analysis of causality, what role does the weaver play in the creation of a cloth?
(A) Samavāyi kāraṇa (inherent cause)
(B) Asamavāyi kāraṇa (non-inherent cause)
(C) Padārtha (category of reality)
(D) Nimitta kāraṇa (efficient cause)

278. According to the passage, the Vaiśeṣika metaphysical doctrine of paramaṇukaraṇavāda explains creation as:
(A) An illusion projected by a universal consciousness.
(B) The combination of eternal and indivisible atoms.
(C) The transformation of a single primordial substance.
(D) A process guided solely by past karmic actions.

279. Which of the following correctly identifies the samavāyi kāraṇa (inherent cause) in the example of a pot made of clay?
(A) The potter
(B) The potter's wheel
(C) The clay
(D) The color of the pot

280. The central concept of the Vaiśeṣika system, which aims to classify all of reality into fundamental types, is the doctrine of:
(A) Pramāṇas
(B) Hetvabhāsas

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(C) Guṇas
(D) Padārthas

Direction : Please read the following source carefully.

The Sāṃkhya philosophy, known for its dualistic realism, presents a comprehensive theory of cosmic evolution. Its theory of causation, Satkāryavāda, is a cornerstone of the system, asserting that the effect (kārya) pre-exists in its material cause (kāraṇa) in a latent form. This stands in direct opposition to the Vaiśeṣika view. Sāṃkhya posits prakṛti as the single, ultimate material cause of the entire physical universe. Prakṛti is unconscious, eternal, and active, constituted by the equilibrium of three guṇas: sattva (purity, lightness, illumination), rajas (activity, passion, motion), and tamas (inertia, darkness, obstruction). The evolution of the universe begins when this equilibrium is disturbed by the proximity of puruṣa. In contrast to the singular prakṛti, puruṣa is pure, content-less consciousness. It is inherently passive, a mere witness (sākṣin), and is distinct from the mind, body, and senses. Sāṃkhya provides several arguments for the existence and, crucially, the plurality of puruṣas. The argument for plurality is based on the observed diversity in births, deaths, and activities among individuals, which would be inexplicable if there were only one puruṣa. The relationship between puruṣa and prakṛti is often compared to that of a lame man (puruṣa) and a blind man (prakṛti) who cooperate for a common purpose. Notably, the system is atheistic, as the evolution of the cosmos is explained by the interplay of puruṣa and prakṛti without requiring a divine creator.

Based on the above source, attempt the following five questions.

281. The Sāṃkhya doctrine of Satkāryavāda asserts that:
(A) The effect pre-exists in a latent state within its material cause.
(B) The effect is a completely new entity, separate from its cause.
(C) The effect is an unreal, apparent transformation of the cause.
(D) The effect is non-existent before its production.

282. According to Sāṃkhya philosophy, what is the fundamental nature of puruṣa?
(A) It is the active, unconscious material cause of the universe.
(B) It is pure, passive, content-less consciousness.
(C) It is the state of equilibrium of the three guṇas.
(D) It is an emergent property of the evolutes of prakṛti.

283. Sāṃkhya philosophy argues for the plurality of puruṣas based on which observation?
(A) The unity of the cosmic evolutionary process.
(B) The diversity in births, deaths, and activities among individuals.
(C) The existence of a single, primordial material cause.
(D) The necessity of a single witness for all phenomena.

284. How does the Sāṃkhya system explain cosmic evolution without positing a creator God?
(A) By positing an automatic unfolding of the universe due to the disturbed equilibrium of prakṛti by the proximity of puruṣa.
(B) By attributing creation to the random collision of atoms.
(C) By suggesting that the universe is an eternal and static entity without a beginning.
(D) By explaining the world as a purely mental construct.

285. The three guṇas—sattva, rajas, and tamas—are described in the passage as the constituents of:
(A) Puruṣa
(B) Consciousness
(C) Prakṛti
(D) The state of liberation (kaivalya)

Direction : Please read the following source carefully.

The Purva-Mimāṃsā school is primarily concerned with the interpretation of the Vedas and the establishment of dharma as defined by Vedic injunctions. A cornerstone of its epistemology is the theory of Pramāṇyavāda, which deals with the validity of knowledge. Mimāṃsā is a staunch advocate of Svatah-pramāṇyavāda, the doctrine that the validity of a cognition is intrinsic to it. This

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means that a cognition is self-validating and is presumed to be true unless it is sublated by another cognition. This principle is especially crucial for upholding the authority of the Śruti (Vedas), which are considered authorless (apauruṣeya) and inherently infallible. For the Mimāṃsākas, the Vedas are the sole source of knowledge about dharma. They classify the Vedic sentences (śruti-vākyas) to clarify their function: 'vidhi' are positive injunctions that prescribe an action, 'niṣedha' are prohibitions that forbid an action, and 'arthavāda' are supplementary passages that serve to praise the injunctions or condemn the prohibitions, thereby providing motivation. The school's philosophy of language includes the doctrine of śabda-nityavāda, asserting the eternity of words and their connection to meaning. The two major sub-schools, founded by Kumārila Bhaṭṭa and Prabhākara, differ on how a sentence conveys meaning, with Kumārila's Abhihitanvayavāda holding that words first denote their individual meanings, which are then combined, while Prabhākara's Anvitadbhidhanavāda argues that words directly convey a syntactically connected meaning.

Based on the above source, attempt the following five questions.

286. The Mimāṃsā doctrine of Svatah-pramāṇyavāda posits that the validity of knowledge is:
(A) Determined by its practical utility.
(B) Established by a subsequent confirming cognition.
(C) Dependent on the authority of the speaker.
(D) Intrinsic to the cognition itself and self-evident.

287. In the Mimāṃsā classification of Vedic sentences, what is the function of an 'arthavāda'?
(A) To prescribe a mandatory ritual action.
(B) To prohibit a specific behavior.
(C) To provide eulogistic or explanatory support for injunctions and prohibitions.
(D) To state a metaphysical truth about the nature of reality.

288. The theory of Abhihitanvayavāda, associated with Kumārila Bhaṭṭa, explains sentence meaning as a process where:
(A) The sentence as a whole has a primary meaning independent of its words.
(B) Individual word meanings are first understood and then combined into a sentence meaning.
(C) Words directly express a meaning that is already connected with other word meanings.
(D) The meaning is derived from the intention of the speaker, not the words themselves.

289. For the Purva-Mimāṃsā school, the ultimate and infallible source of knowledge concerning dharma is:
(A) Direct perception (pratyakṣa)
(B) Logical inference (anumāna)
(C) The teachings of enlightened sages
(D) The Śruti (Vedas)

290. The Mimāṃsā doctrine of śabda-nityavāda refers to the belief in:
(A) The eternity of words and their meanings.
(B) The conventional nature of language.
(C) The divine origin of spoken sounds.
(D) The figurative interpretation of all Vedic texts.

Direction : Please read the following source carefully.

Advaita Vedānta, as systematized by Śaṅkara, posits a radical non-dualism where Brahmaṇ is the sole and ultimate reality. This Brahmaṇ is described as nirguṇa (without attributes), pure consciousness, and existence itself. The central tenet of the school is the identity of the individual self, Ātman, with Brahmaṇ. The perceived world of multiplicity and individual selves is explained through the concepts of māya and Adhyāsa. Adhyāsa, or superimposition, is the fundamental error of mistaking the unreal for the real, such as superimposing the attributes of the world onto Brahmaṇ, and vice versa. This error is caused by māya, a beginningless cosmic power that is anirvachanīya (indescribable as either real or unreal). Māya both veils (āvaraṇa) the true nature of Brahmaṇ and projects (vikṣepa) the phenomenal world. This leads to three grades of sattā (reality): the pāramārthika sattā, or the absolute reality of Brahmaṇ alone; the vyāvahārika sattā, the empirical or pragmatic reality of the everyday world of experience; and the prātibhāsika sattā, the apparent or illusory reality, like a dream object or the snake seen in

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a rope. The theory of causation that supports this is Vivartavāda, the theory of apparent transformation, which holds that the effect is merely an apparent manifestation of the cause, without the cause undergoing any real change, just as the rope appears as a snake without actually becoming one.

Based on the above source, attempt the following five questions.

291. According to Advaita Vedānta, the empirical reality of the everyday world belongs to which grade of sattā?
(A) Pāramārthika sattā
(B) Prātibhāsika sattā
(C) Vyāvahārika sattā
(D) Anirvachanīya sattā

292. What is the concept of Adhyāsa in Advaita philosophy?
(A) The fundamental error of superimposing the unreal upon the real.
(B) The process of real transformation of Brahmaṇ into the world.
(C) The state of deep, dreamless sleep.
(D) The path of devotion to a personal God.

293. The Advaita theory of causation, where the effect is an apparent transformation of the cause, is known as:
(A) Pariṇāmavāda
(B) Asatkāryavāda
(C) Satkāryavāda
(D) Vivartavāda

294. How is māya described in Advaita Vedānta?
(A) As the ultimate, absolute reality.
(B) As an indescribable power that projects the phenomenal world.
(C) As a real power equal in status to Brahmaṇ.
(D) As the individual soul's accumulated karma.

295. The ultimate truth according to Advaita Vedānta is the identity of:
(A) Māya and Brahmaṇ.
(B) Jiva and the empirical world.
(C) Ātman and Brahmaṇ.
(D) Vyāvahārika sattā and pāramārthika sattā.

Direction : Please read the following source carefully.

The theistic schools of Vedānta offer a significant departure from Advaita's non-dualism. Rāmānuja's Viśiṣṭādvaita, or qualified non-dualism, posits Brahmaṇ as Saguṇa, a supreme person endowed with infinite auspicious qualities. This reality is a unified whole comprising three real and eternal principles: God (Īśvara), individual souls (cit), and matter (acit). The relationship between them is described by the principle of aprthaksiddhi, or inseparable relation, where souls and matter are considered attributes or the body of God, incapable of existing separately from Him, just as a quality cannot exist without its substance. Rāmānuja staunchly refutes Śaṅkara's concept of māya, arguing it is logically indefensible. His theory of causation is Brahma-Pariṇāmavāda, where the world is a real transformation of Brahmaṇ. Liberation is achieved through bhakti (devotion) and prapatti (absolute self-surrender). In contrast, Madhva's Dvaita school establishes a philosophy of absolute dualism. Madhva vehemently rejects nirguṇa brahmaṇ and māya, asserting that difference (bheda) is the very essence of reality. He enumerates five fundamental and eternal differences (pañca-bheda). For Madhva, Brahmaṇ (Viṣṇu) is the independent reality, while all else is dependent. The individual soul is eternally distinct from God. In Dvaita epistemology, the sāksi, or the witness-self, plays a crucial role in guaranteeing the validity of knowledge. Like in Viśiṣṭādvaita, bhakti is the central means to liberation.

Based on the above source, attempt the following five questions.

296. The Viśiṣṭādvaita doctrine of aprthaksiddhi is used to explain the relationship between:
(A) The individual soul and its karma.
(B) The waking state and the dream state.
(C) Knowledge and ignorance.
(D) God, individual souls, and matter as an inseparable unity.

297. How does Madhva's Dvaita school view the concept of māya?
(A) It is vehemently rejected along with the concept of nirguṇa brahmaṇ.
(B) It is accepted as an indescribable power of Brahmaṇ.
(C) It is reinterpreted as the divine will of God.
(D) It is considered the material cause of the universe.

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298. The theory of causation in Viśiṣṭādvaita, which posits that the world is a real transformation of Brahmaṇ, is called:
(A) Vivartavāda
(B) Brahma-Pariṇāmavāda
(C) Avikrta-pariṇāmavāda
(D) Asatkāryavāda

299. A key philosophical concept in Madhva's Dvaita Vedānta that stands in stark contrast to Advaita is the emphasis on:
(A) The identity of Ātman and Brahmaṇ.
(B) The fundamental and real nature of difference (bheda).
(C) The ultimate unreality of the world.
(D) The indescribability of ultimate reality.

300. According to the passage, what is a central means of liberation common to both Viśiṣṭādvaita and Dvaita schools?
(A) Bhakti (devotion)
(B) Jnāna (knowledge of non-duality)
(C) Yajna (Vedic sacrifice)
(D) Citta-vṛtti-nirodha (cessation of mental modifications)

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ANSWERS

1. (B) The cosmic, moral, and sacrificial order
Ṛta is a fundamental concept in Vedic philosophy representing the cosmic order that governs the natural and moral universe. It ensures the regularity of celestial phenomena and the efficacy of sacrificial rituals. This principle dictates that actions aligned with this order sustain harmony, while deviations cause disorder. It later evolved into the concepts of Dharma and Karma, emphasizing the interconnectedness of divine and human realms.

2. (A) Mokṣa
The Upanishads describe four distinct states of consciousness related to the Self or Atman. These include the waking state known as Jagrat, the dreaming state called Svapna, and the deep dreamless sleep state referred to as Sushupti. The fourth, Turiya, is the transcendental state of pure consciousness. Moksha is the ultimate goal of liberation from the cycle of rebirth, rather than a state of consciousness itself.

3. (B) I and IV only
In the Vedic worldview, Rta is the dynamic principle of order that pervades the cosmic, divine, and human spheres, ensuring systemic stability. The Upanishads shift focus from external rituals to internal realization, conceiving Brahman as the ultimate, unchanging, and absolute reality underlying the entire universe. While yajna was central to early Vedic life, the philosophical inquiry of the Upanishads seeks the permanent essence behind the phenomenal world.

4. (D) An epi-phenomenon of matter
Carvaka philosophy, a materialist tradition, posits that consciousness is not an independent or eternal substance. Instead, it is viewed as an epi-phenomenon or a property that emerges from the specific combination of four material elements: earth, water, fire, and air. Just as the red color is produced when betel, lime, and nut are mixed, consciousness arises from matter and dissolves completely upon the body's death.

5. (C) It relies on universal relations that perception cannot establish.
The Carvaka school rejects inference as a valid source of knowledge because it relies on vyapti, the universal and invariable relation between the middle and major terms. They argue that perception cannot establish such universal relations since it is limited to the present and the particular. Because an unperceived universal relation cannot be verified across all time and space, any conclusion derived from inference remains uncertain.

6. (A) P-2, Q-3, R-4, S-1
Jaina metaphysics defines Dravya as a substance that exists eternally while undergoing various changes. Guna represents the essential and permanent qualities that define a substance's nature throughout its existence. Paryaya refers to the accidental and changing modes or modifications that a substance assumes over time. Anekantavada is the core doctrine asserting that reality is multi-faceted and can be viewed from infinite perspectives, making all judgments relative.

7. (D) Suffering, its cause, its cessation, and the path to its end.
The Four Noble Truths constitute the foundational teaching of Buddhism, addressing the nature of existence and the path to liberation. They identify the reality of suffering, its origin in craving and attachment, the possibility of its complete cessation, and the eightfold path leading to that end. This framework provides a diagnostic and therapeutic approach to the human condition, emphasizing that understanding suffering is essential for spiritual enlightenment.

8. (A) Dependent origination
Pratityasamutpada, or dependent origination, is a central Buddhist doctrine explaining that all phenomena arise in dependence upon specific conditions. It asserts that nothing exists independently or possesses an inherent, permanent nature; instead, every event is linked in a causal chain. This theory serves to explain the

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cycle of birth and suffering while also providing the philosophical basis for the concepts of impermanence and the absence of a self.

9. (C) Statement I is false, but Statement II is true.
The Sramanic traditions, primarily Buddhism and Jainism, are characterized by their explicit rejection of the authority of the Vedas and the efficacy of sacrificial rituals. In contrast, the Brahmanic traditions uphold the sanctity of the Vedas as shruti and emphasize the importance of domestic and public rituals like yajna. This fundamental disagreement over scriptural authority and ritualism historically distinguishes these two major streams of ancient Indian religious and philosophical thought.

10. (A) Both A and R are true and R is the correct explanation of A.
The Carvaka school maintains that perception is the only reliable source of knowledge because it provides direct contact with reality. They argue that inference is flawed as it depends on vyapti, a universal relation that cannot be established through limited sensory experience. Since anything beyond perception, such as a soul or afterlife, cannot be verified, the school concludes that only the material world exists and can be known.

11. (D) Anupalabdhi (Non-apprehension)
The Nyaya school recognizes four distinct and valid means of knowledge for acquiring accurate information about the world. These include perception or Pratyaksha, inference or Anumana, comparison or Upamana, and reliable testimony or Shabda. Anupalabdhi, which refers to the non-apprehension of an object to prove its non-existence, is rejected as a separate source. Instead, Nyaya considers the knowledge of non-existence to be a form of sensory perception itself.

12. (B) Pramā is valid cognition of reality, while apramā is invalid cognition.
In Nyaya epistemology, knowledge is categorized based on its validity and correspondence with the actual state of affairs. Prama refers to valid cognition, which is certain, unerring, and accurately represents the object as it is. Conversely, aprama denotes invalid cognition, encompassing instances of doubt, error, and hypothetical reasoning that do not provide true knowledge. Distinguishing between these states is essential for establishing the reliability of various cognitive processes.

13. (A) I, II, and IV only
The Vaisheshika school proposes an atomistic pluralism that categorizes all experienceable reality into specific padarthas or categories. It upholds Asatkaryavada, asserting that the effect is a new creation not pre-existing in its material cause. Furthermore, the school introduces Paramanukaranavada, which identifies eternal and indivisible atoms as the ultimate constituents of the material world. This system emphasizes the distinctness of substances, qualities, and actions while accepting inference as a valid source.

14. (D) Satkāryavāda
Satkaryavada is the fundamental theory of causation in Samkhya philosophy, maintaining that the effect is already present in its material cause before manifestation. This view suggests that production is simply the transformation of a latent state into a patent one, rather than the creation of something entirely new. It serves as the basis for the school's cosmology, explaining how the entire phenomenal world evolves from the primordial Prakriti.

15. (A) Puruṣa is pure consciousness but inactive, while Prakṛti is the active but unconscious material principle.
Samkhya philosophy is built upon the dualism of two ultimate and independent realities: Purusha and Prakriti. Purusha is characterized as pure, unchanging consciousness that remains a passive witness to all activities. In contrast, Prakriti is the active, unconscious, and primordial material cause of the universe composed of three gunas. The evolution of the world occurs through their proximity, although Purusha itself never undergoes any actual change or modification during the process.

16. (B) Mādhyamika
The Madhyamika school of Mahayana Buddhism, founded by Nagarjuna, centers on the doctrine of Shunyata or emptiness. It posits that all phenomena are devoid of intrinsic nature or independent existence because they arise dependently upon conditions. By realizing that things lack a permanent self-essence,

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practitioners can overcome attachments and achieve liberation. This philosophy emphasizes a middle path that avoids the extremes of absolute existence and total non-existence in metaphysical speculation.

17. (B) The cessation of the modifications of the mind (ćitta-vṛtti-nirodhaḥ).
According to Patanjali, the primary purpose of Yoga is to achieve mastery over the mind by stilling its constant fluctuations. The definition centers on the cessation of the modifications of the mind-stuff, known as citta-vritti-nirodha. By quieting these mental activities, the practitioner allows the true self or Purusha to abide in its own nature, undisturbed by external perceptions. This process leads to ultimate tranquility and the realization of one's essential spiritual identity.

18. (A) An object of devotion and meditation to aid in achieving samādhi.
In Patanjali's Yoga system, Ishvara is conceived as a special Purusha who is eternally free from afflictions, actions, and their consequences. God serves primarily as a practical aid and an object of focused devotion to help the practitioner achieve concentration and samadhi. Unlike other theistic systems where God is the creator, Yoga views Ishvara as a supreme teacher and a catalyst for the individual's spiritual progress and eventual liberation.

19. (B) I, II, and IV only
The Purva-Mimamsa school focuses on the systematic interpretation of the ritualistic portions of the Vedas to determine the nature of dharma. It advocates the theory of Svatah-pramanyavada, asserting that the validity of knowledge is intrinsic and self-evident. Additionally, the school maintains that words and their relationship to meanings are eternal and uncreated, specifically upholding the nityatva of Shabda. This approach establishes the Vedas as an infallible and beginningless authority for performing sacrificial duties.

20. (A) 3, 4, 2, 1
The Upanishads describe a hierarchy of consciousness moving from the external and gross to the internal and subtle. Jagrat represents the waking state of outward awareness, followed by Svapna, the dreaming state of internal mental activity. Sushupti is the state of deep, dreamless sleep where the distinction between subject and object temporarily dissolves. Finally, Turiya is the fourth, transcendental state of pure consciousness that underlies and surpasses the previous three distinct conditions of awareness.

21. (C) Adhyāsa
Adhyasa refers to the superimposition of the attributes of one thing onto another, a core concept in Advaita Vedanta. It occurs when the mind mistakenly identifies the real with the unreal, such as projecting the characteristics of a snake onto a rope. This cognitive error is the basis for the individual's perception of the manifold world. By removing this superimposition through true knowledge, one realizes the ultimate and non-dual nature of Brahman.

22. (B) Vivartavāda
Vivartavada is the theory of causation proposed by Advaita Vedanta, which posits that the world is an apparent transformation of Brahman. Unlike a real transformation where the cause is fundamentally changed, this theory suggests that Brahman remains unchanged while appearing as the manifold universe. This is often illustrated by the analogy of a rope appearing as a snake. From the ultimate perspective, only Brahman is real, and the world is an illusory manifestation.

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23. (D) It proposes Vivartavāda as the theory of creation.
Vishishtadvaita Vedanta, advocated by Ramanuja, rejects the Advaitic theory of Vivartavada. Instead, it proposes Brahma-Parinamavada, where the world is seen as a real transformation of Brahman's subtle body into a gross form. It accepts Brahman as Saguna, possessing infinite auspicious qualities, and views the individual souls and matter as inseparable attributes or modes of the Divine. Liberation is achieved through Bhakti and Prapatti, focusing on the grace of a personal God rather than mere abstract knowledge.

24. (A) Aprthaksiddhi
In the philosophy of Ramanuja, Aprthaksiddhi denotes the unique and inseparable relationship between God, individual souls, and the material world. This relationship suggests that while these entities are distinct, they cannot exist

independently of the supreme Brahman, just as a quality cannot exist without its substance. This concept allows for a qualified non-dualism where the manifold universe forms the body of God, maintaining both the unity and the diversity of the ultimate reality.

25. (C) The five-fold difference (pañca-bheda).
Madhvacharya's Dvaita Vedanta is characterized by a radical dualism that emphasizes the eternal and fundamental differences within reality. The central doctrine of Panca-bheda outlines five distinct differences: between God and souls, God and matter, souls and matter, one soul and another, and one material object and another. This system rejects the illusory nature of the world and the absolute identity of the self with Brahman, upholding the supremacy of Lord Vishnu as the independent reality.

26. (A) The witnessing self which is the principle of all experience.
In Dvaita philosophy, Sakshi refers to the intuitive and infallible witnessing consciousness of the individual self. It is the principle that directly perceives all internal mental states and external sensory experiences, providing certainty to knowledge. Unlike the mind, which can be subject to doubt and error, the Sakshi is a constant and valid observer. This concept ensures that the self is an active participant and a reliable judge of its own cognitive and emotional life.

27. (D) Śuddhādvaita
Avikrta-parinamavada is a central doctrine of the Shuddhadvaita school founded by Vallabhacharya. It posits that the world is a real transformation of Brahman, yet Brahman remains completely unchanged and pure throughout the process. This theory avoids the concept of Maya as an illusion, asserting that the universe is a manifestation of God's own essence. Thus, the world is considered real and divine, representing a genuine but non-modifying expression of the absolute reality.

28. (A) I, II, III only
In Jaina metaphysics, Jiva is the conscious and eternal soul, while Ajiva encompasses non-conscious entities like matter and space. Syadvada is the logic of relative predication, asserting that all judgments are true only from specific standpoints. While Anekantavada describes the many-sided nature of reality, Nayavada is the method of understanding reality from partial viewpoints. The statements regarding the nature of Jiva, Ajiva, and Syadvada are correct, but the definitions of Anekantavada and Nayavada are swapped.

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29. (C) Rāmānuja
Brahma-Parinamavada is the theory of causation associated with Ramanuja's Vishishtadvaita Vedanta. It maintains that the world of sentient beings and insentient matter is a real transformation of Brahman. In this view, Brahman, who possesses subtle spirit and matter as his body, evolves into the manifest universe of gross spirit and matter. This transformation is real rather than illusory, ensuring that the world has a substantial and divine status as a mode of the Supreme Reality.

30. (D) The fallacy of the reason or middle term.
In Nyaya logic, the term hetvabhasa refers to the fallacies of inference that arise when the reason or middle term is defective. A valid inference requires the middle term to satisfy specific conditions, such as being present in the subject and having a universal relation with the major term. If these conditions are violated, the reason only appears to be valid but is actually a pseudo-reason, leading to a flawed and logically unsound conclusion.

31. (B) P-4, Q-3, R-1, S-2
The major Buddhist schools represent distinct epistemological and metaphysical positions. Vaibhashika advocates direct realism, asserting that external objects are perceived immediately. Sautrantika holds an indirect realism, where the existence of external objects is inferred from mental images. Yogacara maintains an idealist view that only consciousness is real, while Madhyamika teaches the doctrine of emptiness, positing that all phenomena lack intrinsic nature. These schools reflect the diverse philosophical developments within the Buddhist tradition regarding the nature of reality.

32. (B) Their acceptance or rejection of Vedic authority.
The fundamental distinction between the Brahmanic and Sramanic traditions lies in

their stance toward the authority of the Vedas. Brahmanic schools, known as Astika, accept the Vedas as infallible and divinely revealed scripture, forming the basis for their rituals and philosophy. Sramanic traditions, such as Buddhism and Jainism, are Nastika because they reject Vedic authority, emphasizing individual effort, ethical conduct, and monastic discipline as the primary means to spiritual liberation and understanding the truth.

33. (B) Samyak Yajña (Right Sacrifice)
The Eightfold Path, or Astangika Marga, is the practical guide for ethical and mental development in Buddhism. It includes categories such as right view, right speech, and right concentration, which are essential for achieving liberation from suffering. Samyak Yajna, or right sacrifice, is not part of this path as Buddhism explicitly rejects the efficacy of Vedic sacrificial rituals. Instead, the path focuses on individual discipline, mindfulness, and wisdom to attain the state of Nirvana.

34. (A) Both guṇas and paryāyas
Jaina metaphysics defines dravya as a substance that possesses the dual characteristics of permanence and change. It is essentially characterized by the presence of gunas, which are inherent and unchanging qualities, and paryayas, which are the temporary and evolving modes or modifications. This definition ensures that while the substance remains the same in its core essence, it can simultaneously undergo various transformations, reflecting the complex and multi-faceted nature of reality as taught in Jainism.

35. (A) Both A and R are true and R is the correct explanation of A.
Samkhya is traditionally considered an atheistic school because it provides a comprehensive explanation of the universe without invoking a creator God. According to its dualistic metaphysics, the world evolves naturally through the interaction and proximity of Purusha and Prakriti. The entire range of phenomenal experience is accounted for by the unfolding of Prakriti's gunas. Therefore, the existence of a divine being is deemed unnecessary for the processes of cosmic creation, maintenance, or the individual's ultimate liberation.

36. (D) The threads for a cloth
In the Vaisheshika system, Samavayi Karana refers to the inherent or material cause in which the effect resides through a relationship of inseparable inherence. For a piece of cloth, the threads serve as the inherent cause because the cloth cannot exist without them and is physically constituted by them. This category highlights the substantial basis of an object, distinguishing it from the non-inherent causes like the conjunction of threads or the efficient causes like the weaver.

37. (C) Niṣedha
The Purva-Mimamsa school systematically categorizes Vedic sentences into different types based on their function. Vidhi refers to positive injunctions that command specific actions, while Nisedha denotes prohibitive injunctions that forbid certain acts to prevent harmful consequences. These prohibitions are essential for guiding ethical and ritual conduct. Other categories like Arthavada provide explanatory or eulogistic context, and Mantras are formulas recited during rituals, all serving the school's primary goal of defining and practicing dharma.

38. (A) I and II only
Anyathakhyati is the theory of error advocated by the Nyaya school, which describes error as a misapprehension of a real object. It posits that when an illusion occurs, one perceives an object in a way that is different from its actual nature, often by projecting features of an object existing elsewhere. For instance, mistaking a rope for a snake involve real entities wrongly associated. This contrasts with theories that view the object of error as totally unreal.

39. (D) Suṣupti
Upanishadic philosophy identifies Sushupti as the state of deep, dreamless sleep, where the mind and senses are completely withdrawn. In this state, the individual soul is temporarily unified with the causal body and experiences a profound lack of duality and suffering. Although there is no awareness of internal or external objects, it is not a state of non-existence. Instead, it serves as a pointer toward the underlying pure consciousness that persists even when cognitive modifications are absent.

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40. (A) Whether each pramāṇa has a unique, non-overlapping object or their domains can overlap.
The debate between Buddhism and Nyāya centers on the application of sources of knowledge to their respective objects. Pramana-Vyavastha, supported by schools like Buddhism, argues that each pramāṇa has a unique and exclusive domain, such as perception knowing particulars and inference knowing universals. Nyaya, however, supports Pramana-Samplava, asserting that multiple pramāṇas can converge on the same object. This debate is fundamental to understanding how these traditions establish the scope and validity of human knowledge.

41. (C) The nature of Puruṣa as pure, unchanging consciousness.
Samkhya provides several logical arguments for the existence of Prakriti as the primordial material cause. These include the finite nature of worldly effects requiring an infinite source and the coordinated functioning of the three gunas. While the purpose of Purusha's experience is an argument for Prakriti's activity, the nature of Purusha as unchanging consciousness is actually a contrast to Prakriti's materiality. Therefore, Purusha's static nature does not serve as a direct argument for the existence of a material cause.

42. (A) Kumārila accepts it as a separate pramāṇa, while Prabhākara does not.
The two major sub-schools of Purva-Mimāṃsā disagree on the means of knowing the non-existence of an object. Kumarila Bhatta accepts Anupalabdhi, or non-apprehension, as an independent and valid pramāṇa for perceiving absence. In contrast, the Prabhakara school rejects this as a separate source, arguing that the knowledge of an object's absence is simply a form of perception focused on the empty locus. This divergence highlights their different approaches to the epistemology of negative facts and existence.

43. (A) I, II, and IV only
The philosophy of Nimbarka, known as Dvaitadvaita, maintains that the relationship between the individual soul, the world, and Brahman is one of simultaneous identity and difference. It defines Brahman as the ultimate reality characterized by consciousness and knowledge. The system classifies inanimate objects and recognizes the reality of the material world. Contrary to radical dualism, it emphasizes devotion as the primary path to liberation, distinguishing its balanced approach from the philosophies of either Sankara or Madhvacharya.

44. (B) The theory of partial standpoints or perspectives.
Nayavada is a critical component of Jaina epistemology that addresses the complexity of reality through the doctrine of standpoints. It asserts that because reality is multi-faceted, any particular statement or perception captures only a partial truth from a limited perspective. By acknowledging these different viewpoints, Nayavada prevents dogmatism and encourages a comprehensive understanding of existence. This theory supports the broader metaphysical claim of Anekantavada, which posits that reality possesses infinite attributes and modes.

45. (C) There is no permanent, unchanging self or soul.
Anatmavada, the doctrine of no-self, is a cornerstone of Buddhist philosophy that challenges the notion of a permanent and substantial soul. It posits that what is commonly called the 'self' is actually a dynamic and changing collection of five aggregates: form, feeling, perception, mental formations, and consciousness. By realizing that there is no eternal essence within these components, an individual can overcome attachment and ego, which are the primary causes of suffering and continued rebirth.

46. (D) The conjunction of the threads
In the Vaisheshika system of causation, Asamavayi Karana refers to the non-inherent cause that helps produce an effect while residing in the material cause. For a piece of cloth, the conjunction or contact between the individual threads is the non-inherent cause. While the threads are the material basis, their specific arrangement and connection are necessary to form the fabric. This distinguishes it from the material threads themselves and the external efficient causes like the weaver or tools.

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47. (A) The creative effort or impelling force of an injunction.
Bhavanā is a specialized concept in Purva-Mimāṃsā referring to the productive energy or effort prompted by Vedic injunctions. It is divided into two types: Shābdī-bhavanā, the force within the words of the scripture that impels a person toward action, and Ārthī-bhavanā, the actual human effort exerted to achieve the ritual's goal. This concept explains how the static words of the Veda translate into dynamic sacrificial activities aimed at attaining specific results like heaven or prosperity.

48. (B) Only consciousness (vijñāna) is ultimately real.
The Yogācāra school, also known as Vijnanavada, is a major Mahāyāna tradition that advocates for the primacy of the mind. It posits that external objects have no independent existence outside of consciousness and are merely projections or manifestations of mental processes. By focusing on the nature of Vijnana, the school aims to reveal the illusory nature of the subject-object duality. Achieving liberation involves purifying consciousness and realizing that all experienced phenomena are ultimately mental in origin.

49. (B) Words (śabdas) and their meanings are eternal and uncreated.
Shabda-nityavāda is a fundamental doctrine of the Purva-Mimāṃsā school asserting that words and their relationship with meanings are eternal. This view holds that the Veda is not a human or divine creation but a beginningless authority. Since the connection between a word and its object is natural and permanent, the scriptural injunctions remain infallible throughout time. This ensures that Vedic rituals possess an objective and unchanging efficacy, independent of the conventions or intentions of any individual author.

50. (A) P-3, Q-4, R-1, S-2
Different schools of Indian philosophy propose unique theories to explain the nature of cognitive error. Advaita Vedanta uses Anirvacaniya-khyati to describe error as something inexplicable. Prābhākara Mimāṃsā advocates Akhyati, where error is a lack of discrimination between perception and memory. Nyāya uses Anyathakhyati, viewing error as mistaking one real thing for another. Vishishtadvaita proposes Sat-khyāti, asserting that all knowledge, even in illusion, is based on real objects. These theories reflect varying metaphysical and epistemological commitments.

51. (C) Individual differences in birth, death, and sensory experiences.
Samkhya philosophy argues for the plurality of Purushas by observing the diversity of individual life experiences. If there were only one universal soul, the birth, death, or sensory perception of one person would simultaneously affect everyone. Since individuals clearly experience these events independently and at different times, the school concludes that there must be an infinite number of distinct conscious selves. This plurality is essential for explaining the varied states of bondage and liberation seen among sentient beings.

52. (B) Maintain cosmic order (Ṛta) and secure communion with the divine.
In the Vedic period, yajna was the central religious institution believed to sustain the harmonious functioning of the universe. By performing specific sacrifices, humans participated in the preservation of Rta, the cosmic and moral order. These rituals were also intended to establish a reciprocal relationship with the deities, ensuring their favor and the continued prosperity of the community. Thus, sacrifice was seen as a vital cosmic activity that linked the human, divine, and natural worlds in a unified system.

53. (C) All of the above are part of the Cārvāka critique.
The Carvaka school provides a comprehensive critique of verbal testimony as a reliable source of knowledge. They argue that words are merely sounds that do not inherently carry truth, especially concerning unperceivable entities. Furthermore, they dismiss the Vedas as self-contradictory works created by priests for personal gain. Because the reliability of any speaker cannot be verified through direct perception, Carvakas conclude that testimony is essentially a form of inference and therefore lacks the certainty required for valid knowledge.

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54. (B) Cetana (Consciousness)
In Jaina metaphysics, the universe is composed of two primary categories: Jiva and Ajiva. Jiva is characterized by Cetana, or consciousness, and represents all living souls. Ajiva includes everything that lacks consciousness, such as Pudgala, Dharma, Adharma, Akasha, and Kala. These non-sentient entities provide the environment and material for the souls' experiences and activities. Therefore, consciousness is the defining attribute that distinguishes a soul from the various categories of matter and space that constitute the Ajiva.

55. (A) 2, 4, 1, 3
The chronological development of Indian philosophical schools generally places Buddhism in the mid-first millennium BCE, followed by the systematization of the Samkhya tradition. The Nyāya-Vaiśeṣika schools emerged later as formal systems of logic and atomism. Advaita Vedanta, as articulated and consolidated by Sankara, represents a much later medieval development that significantly reshaped the philosophical landscape. This sequence reflects the historical evolution from the early Sramanic movements to the sophisticated scholasticism of the classical and medieval Indian periods.

56. (A) Everything is in a state of constant flux and exists only for a moment.
Kṣaṇabhangavāda, or the doctrine of momentariness, is a fundamental Buddhist tenet asserting that all conditioned things are in a state of perpetual change. According to this view, nothing possesses a permanent essence; instead, reality consists of a series of discrete moments following one another rapidly. This constant flux explains why things appear stable when they are actually undergoing continuous transformation. Understanding this principle is crucial for realizing the truth of impermanence and overcoming the desire for lasting security.

57. (C) I, II and IV only
Patanjali's Yoga system accepts three valid means of knowledge: perception, inference, and scriptural testimony. It describes five cittabhumis, which represent different stages of mental concentration ranging from the agitated to the one-pointed state. Citta-vrittis are the various modifications or fluctuations that disturb the mind's natural clarity. While the school recognizes Ishvara as a special soul to aid practice, it does not hold that belief in a creator God is an absolute requirement for all practitioners.

58. (A) The accidental and changing modes of a substance.
In Jaina philosophy, the concept of paryāya refers to the temporary and changing states that a substance undergoes over time. While the essence of a substance remains permanent, its external form, qualities, and conditions are in constant flux. These modes allow the substance to express different characteristics without losing its fundamental identity. This distinction between the unchanging essence and the changing modes is central to the Jaina understanding of reality as simultaneously permanent and undergoing transformation.

59. (D) Both A and C.
The Nyāya school offers several logical proofs for the existence of God, primarily acting as the efficient cause of the universe. One argument centers on design, suggesting that the orderly and complex nature of the world requires an intelligent creator. Another argument is moral, positing that an impartial judge is necessary to dispense the fruits of karma to individual souls according to their merits. These rational arguments reflect the school's attempt to ground theistic belief in logical and ethical principles.

60. (A) Both A and R are true and R is the correct explanation of A.
The Mādhyamika school is known as Śūnyavāda because it centers on the revolutionary concept of emptiness. It argues that because all phenomena arise dependently, they lack any intrinsic, independent, or permanent nature of their own. This absence of 'self-nature' is what is termed śūnyatā. Rather than being a form of nihilism, this doctrine serves to deconstruct dogmatic metaphysical views and point toward the reality of interconnectedness, ultimately facilitating liberation from attachment to false concepts of permanent existence.

61. (C) Samavāya
Samavāya is the sixth category in the Vaisheshika system, denoting the relationship of inseparable inherence. This unique relation exists between

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entities that cannot be separated without destroying their nature, such as a substance and its qualities, or a whole and its parts. Unlike temporary conjunction, samavāya is eternal and explains why qualities like color remain fixed to an object. It is fundamental for understanding the metaphysical structure of objects and their properties in this atomistic pluralistic school.

62. (D) Nyāya and Vaiśeṣika
Asatkāryavāda is the theory of causation upheld by the Nyāya and Vaiśeṣika schools, asserting that the effect is a new beginning. They argue that the effect does not exist in the cause prior to its production; instead, it is an entirely original entity that arises from the combination of its causes. This view emphasizes the creative aspect of causal processes and rejects the idea that an effect is merely a transformation of pre-existing matter, distinguishing their realist position.

63. (A) Mahat or Buddhi (Intellect)
In Samkhya cosmology, the evolution of the material world begins when the equilibrium of the three gunas in Prakriti is disturbed by the proximity of Purusha. The very first evolute to emerge is Mahat, also known as Buddhi or the intellect. This cosmic intelligence represents the principle of discernment and serves as the foundation for further evolution, leading to Ahamkara and the subsequent mental and physical elements. Mahat is the most subtle and luminous product of Prakriti's activity.

64. (B) The fourth, transcendental state beyond waking, dream, and deep sleep.
Turiya is described in the Upanishads as the fourth state of consciousness that transcends and underlies the common states of waking, dreaming, and deep sleep. It is not a temporary condition but the eternal, unchanging, and non-dual nature of the Self. While the other three states are subject to change and duality, Turiya is pure, undifferentiated awareness. Realizing this state is the ultimate goal of spiritual inquiry, as it represents the absolute reality and true identity of the Atman.

65. (B) Due to non-apprehension or a lack of discrimination between two cognitions.
The Prābhākara school of Mimāṃsā explains error through the theory of Akhyāti, or non-apprehension. It posits that error occurs when a person fails to distinguish between two distinct mental events, such as a present perception and a past memory. For instance, mistaking a shell for silver involves perceiving the shell's luster while simultaneously remembering silver. The error is not a false perception but a failure to discriminate between these two valid cognitions, leading to confused behavior.

66. (A) Kumārila Bhaṭṭa's school of Mimāṃsā
Abhihitānvayavāda is the theory of sentence meaning associated with Kumārila Bhaṭṭa's school of Purva-Mimāṃsā. It argues that words first convey their individual meanings independently, which are then subsequently combined to form the unified meaning of a sentence. This process depends on the logical requirements of expectation, consistency, and proximity between the words. In this view, the relational meaning of the sentence is a secondary product that emerges after the primary meanings of the constituent words have been established.

67. (C) It is non-different from Brahmaṇ.
From the ultimate or pāramārthika perspective in Advaita Vedānta, the individual soul is considered to be identical with Brahman. The perceived differences and the sense of individuality are regarded as products of ignorance and the limiting adjuncts of the body and mind. Once true knowledge is attained, the illusion of separation dissolves, and the soul realizes its essential nature as pure, infinite consciousness. This identity is the core message of the Upanishadic mahavakyas like 'Aham Brahmasmi'.

68. (B) I, II, and IV
Several philosophical pairs are correctly matched based on their core doctrines. Dvaita Vedanta rejects the concept of an attributeless Brahman, focusing instead on the supremacy of a personal God. Vishishtadvaita introduces Aprthaksiddhi to describe the inseparable relation between God and the world. Carvaka materialism asserts that consciousness is merely an epi-phenomenon arising from material elements. However, Advaita Vedanta is associated with Vivartavāda rather than Parinamavāda, making the third pair incorrect in this specific list of philosophical associations.

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69. (C) All cognition is valid, and even in an illusion, the object perceived is real.
Ramanuja's theory of Sat-khyāti posits that all knowledge is essentially true and corresponds to real objects. He argues that even in cases of illusion, such as mistaking a shell for silver, there are actual elements of silver present in the shell due to the process of quintuplication. Error, therefore, is not the perception of something unreal, but rather an incomplete or partial perception that fails to grasp the predominant nature of the object, thus maintaining the absolute reality of all experienced phenomena.

70. (A) 4, 2, 1, 3
Samkhya philosophy outlines a specific sequence of evolution from the primordial Prakriti. The process begins with Mahat, representing cosmic intellect, followed by Ahamkara, the principle of ego or self-identity. From the ego, the five subtle elements known as Tanmātras are produced, which then give rise to the five gross elements or Mahābhūtas. This systematic unfolding explains the transition from the most subtle mental principles to the tangible physical components of the universe, providing a comprehensive model of cosmic manifestation.

71. (D) The very essence of reality.
In Madhva's Dvaita philosophy, bheda or difference is not an illusion but is considered fundamental to the nature of existence. It is the defining characteristic that distinguishes one entity from another across the five categories of the five-fold difference. This insistence on real difference ensures that God remains eternally superior to and distinct from individual souls and matter. For Madhva, to know an object is to know its difference from all other things, making bheda the core ontological principle of reality.

72. (A) Knowledge or consciousness itself
The concept of Jñānaswarūpa in the Dvaitādvaita school of Nimbārka describes the essential nature of Brahman as being pure knowledge and consciousness. This means that Brahman is not merely a possessor of knowledge but is the very substance of knowledge itself. This attribute ensures that the ultimate reality is intrinsically luminous and aware, serving as the source of all individual consciousness. This definition balances the identity of the divine essence with the manifold attributes manifested in the souls and the material world.

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73. (C) Eulogistic or explanatory, meant to praise or condemn acts.
Arthavāda is a category of Vedic sentences identified by the Purva-Mimāṃsā school that provides supporting context for injunctions. These passages are not direct commands or prohibitions but are intended to praise certain actions or condemn others to motivate the practitioner. By providing reasons or stories, arthavāda reinforces the importance of following dharma. While they do not establish rituals independently, their explanatory and eulogistic nature is crucial for a complete and persuasive interpretation of the sacred scriptural texts.

74. (B) I, II, and IV only
Samkhya and Yoga are closely related schools that share the metaphysical foundation of Purusha-Prakriti dualism. Both systems aim for Kaivalya, the isolation of the conscious self from the material world. However, they differ in their approach to theism; Samkhya is traditionally atheistic, while Yoga introduces Ishvara as a practical aid for meditation. Both schools accept Satkāryavāda, not its opposite. Additionally, Yoga accepts three pramāṇas—perception, inference, and testimony—rather than just one, reflecting its comprehensive epistemological framework for spiritual practice.

75. (D) The ultimate distinction between one eternal atom and another.
Viśeṣa, or particularity, is a unique category in the Vaiśeṣika system used to explain the ultimate individuality of eternal substances. It is particularly necessary for distinguishing between atoms of the same kind, such as two atoms of earth, which have identical qualities. Because these atoms are otherwise indistinguishable, the school posits the existence of Viśeṣa as an inherent feature that makes each atom unique. This concept allows for a thorough pluralism by grounding the distinctness of the most fundamental constituents of the universe.

76. (B) Comparison or analogy based on the knowledge of a similarity.
Upamāna is a valid source of knowledge in Nyāya epistemology that operates through comparison

or analogy. It involves learning the relationship between a name and the object it denotes based on a description of similarity provided by others. For instance, a person who has never seen a wild cow learns to identify it when they encounter one in the forest by remembering its similarity to a domestic cow. This pramāṇa bridges the gap between verbal description and direct perceptual recognition.

77. (C) Mādhyamika and Yogācāra
The Tibetan Buddhist tradition represents a sophisticated synthesis of Indian Mahāyāna philosophy, particularly the Mādhyamika and Yogācāra schools. From Mādhyamika, it adopted the profound analysis of emptiness and the rejection of intrinsic existence. From Yogācāra, it incorporated detailed maps of consciousness and internal meditative practices. This integration, often enriched by Vajrayāna elements, created a comprehensive spiritual system that emphasizes both the analytical understanding of reality and the transformative power of specific ritual and meditative techniques within the Himalayan region.

78. (D) Prabhākara Miśra
Anvitābhidhānavāda is the theory of linguistic meaning proposed by Prabhākara Miśra of the Purva-Mimāṃsā school. It posits that words in a sentence do not have isolated meanings; rather, they convey meaning only as they are already connected with other words in an injunctive context. According to this view, a child learns the meaning of words through their use in commands, understanding them as parts of a purposeful action. This emphasizes the holistic and functional nature of language in conveying unified thoughts.

79. (A) Relativistic Realism
The Jaina theory of knowledge is best described as relativistic realism because it maintains the existence of an external reality while asserting that truth is relative to specific standpoints. Through doctrines like Anekantavada and Syadvada, it acknowledges that objects have infinite attributes and can be understood in multiple, valid ways. This approach avoids dogmatism by recognizing the limitations of any single human perspective. Thus, knowledge is viewed as a partial but real grasp of a complex and multi-faceted world.

80. (B) Unconscious objects of experience imply a conscious experiencer.
The Samkhya argument for the existence of Purusha known as bhoktṛbhāvāt is based on the necessity of an enjoyer or experiencer. It posits that all material objects, being unconscious and composed of the three gunas, exist for the sake of another. Just as a bed or a chair implies a person who will use them, the phenomenal world requires a conscious subject to experience its pleasures and pains. This logical deduction points to Purusha as the ultimate witness and experiencer of the material world's evolution.

81. (B) P-3, Q-4, R-1, S-2
Various Indian philosophical schools are defined by their unique core concepts. Advaita Vedanta focuses on Adhyāsa to explain the illusory perception of the world. Jainism advocates Anekāntavāda, asserting the multi-faceted nature of reality. Vaiśeṣika upholds Asatkāryavāda, the theory that effects are new creations. Buddhism is characterized by Anātmavāda, the denial of a permanent soul. These concepts form the foundational pillars of each tradition, shaping their respective metaphysical and epistemological frameworks throughout the history of Indian thought.

82. (A) The total, absolute self-surrender to God.
In the Viśiṣṭādvaita philosophy of Ramanuja, Prapatti refers to the path of total and unconditional surrender to the Supreme Being. It is considered an alternative and more accessible means to liberation compared to the rigorous paths of knowledge or action. Prapatti involves the realization of one's own helplessness and the absolute dependence on God's grace for salvation. This devotional act is believed to evoke the immediate protection and compassion of the Divine, leading the seeker to eternal union with God.

83. (C) Satkāryavāda posits a real transformation, while Vivartavāda posits an apparent transformation.
Satkāryavāda and Vivartavāda are two distinct theories of causation within the Vedantic and Samkhya traditions. Samkhya's Satkāryavāda asserts that the effect is a real transformation of the cause, meaning the cause actually changes into the effect. In contrast, Advaita's Vivartavāda

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maintains that the effect is only an apparent or illusory transformation, where the cause remains completely unchanged while appearing as something else. This fundamental difference distinguishes the realist cosmology of Samkhya from the non-dualist idealism of Advaita Vedanta.

84. (D) Every cognition simultaneously reveals the knower, the known, and the knowledge itself.
The theory of Triputī-samvit is a distinctive epistemological position of the Prābhākara school of Mimāṃsā. It posits that every act of cognition is self-luminous and simultaneously reveals three distinct elements: the knowing subject, the object known, and the knowledge itself. According to this view, consciousness does not require a second act of awareness to be known. This simultaneous revelation ensures that every cognitive experience is complete and provides immediate certainty about the self, the world, and the process of knowing.

85. (A) Both A and R are true and R is the correct explanation of A.
The debate between Pramāṇa-Samplava and Pramāṇa-Vyavasthā concerns the scope and interaction of valid means of knowledge. Nyāya supports Samplava, the view that different pramāṇas like perception and inference can converge on and verify the same object. Mimāṃsā and Buddhism often support Vyavasthā, arguing that each pramāṇa has a distinct, non-overlapping domain to avoid redundancy. This discussion is central to Indian epistemology, as it determines whether multiple sources of knowledge provide independent or collaborative confirmation of the truth.

86. (B) Puruṣa
In Samkhya philosophy, Purusha is the eternal, unchanging, and pure consciousness that exists independently of the material world. It is not an evolute or a product of Prakriti; rather, it is the passive witness for whose sake evolution occurs. On the other hand, Mahat, Ahamkara, and Manas are all specific evolutes that emerge from Prakriti once its equilibrium is disturbed. Distinguishing Purusha from these material products is the essential step toward achieving Kaivalya, or the final isolation of the soul.

87. (D) The world is a real transformation of Brahmaṇ, but Brahmaṇ itself remains unchanged.
Avikṛta-pariṇāmavāda is the theory of causation in Vallabhacharya's Shuddhadvaita school, asserting that Brahman manifests as the world without undergoing any internal change. It holds that the creation is a real transformation of the divine essence, yet the fundamental nature of Brahman remains pure and unaffected. This differs from Advaita's illusory transformation and other theories of real modification. For Vallabha, the entire universe is a divine play of Brahman, who remains perfect while appearing in the manifold forms of the material world.

88. (A) An injunction or command prescribed by the Veda.
In the Purva-Mimāṃsā school, dharma is defined specifically as a duty or merit that is made known only through the injunctions of the Vedas. It is not something that can be discovered through perception or reason; instead, it consists of actions that lead to the attainment of desirable results. By following these sacred commands, individuals fulfill their cosmic and social roles. This legalistic and ritualistic definition places the Veda as the ultimate and infallible source for determining right conduct and religious activity.

89. (C) I, II and III only
Carvaka philosophy is characterized by a radical materialism that accepts only four elements: earth, water, fire, and air, rejecting ether as unperceivable. It denies the existence of an eternal soul, viewing consciousness as a temporary byproduct of the physical body. Furthermore, the school advocates hedonism, teaching that the pursuit of sensory pleasure is the only rational goal of life. While they utilize basic reasoning, they reject inference as a formal and reliable source for establishing transcendental or universal truths.

90. (A) An eternal, conscious substance that can be contaminated by karma.
In Jaina philosophy, Jīva is the eternal, sentient, and immaterial soul that possesses infinite potential for knowledge, power, and bliss. It is the active agent in the world that experiences the consequences of its actions. However, its natural purity is obscured by the influx of karmic matter, which binds the soul to the cycle of rebirth.

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Liberation is achieved by stopping this influx and purging existing karma, allowing the Jīva to regain its original state of pure, unobstructed consciousness and eternal freedom.

91. (D) The existence of external objects is inferred from the ideas in the mind.
The Sautrāntika school of Buddhism advocates a position known as Bāhyānumeyavāda, which is a form of indirect realism. Unlike the Vaibhāṣikas who believe in direct perception, Sautrāntikas argue that we only have direct access to mental representations or ideas. From these mental images, we infer the existence of external objects as their external causes. This view maintains the existence of an objective world while acknowledging the mediatory role of the mind in the process of perception and understanding reality.

92. (B) The unseen power (Adṛṣṭa) and, according to later Vaiśeṣikas, God
In Vaiśeṣika atomism, the formation of the world from eternal atoms requires an external principle to initiate the process. The school posits Adṛṣṭa, the unseen moral power of accumulated karmas of souls, as the initial cause that brings atoms together. Later Vaiśeṣika thinkers introduced the concept of God as the supreme intelligent being who directs these atoms and the force of Adṛṣṭa to create an orderly universe. Thus, God and the moral law serve as the efficient causes behind the material aggregation of atoms.

93. (C) The significative power (śakti) of words to denote their meanings.
Śaktivāda in Mimāṃsā philosophy addresses the inherent relationship between words and the meanings they signify. The school argues that every word possesses a natural and eternal power, or śakti, to denote a specific universal or class essence. This relationship is not a human convention but is intrinsic to the nature of language itself. By establishing the permanent power of words, Mimāṃsā secures the objective and infallible authority of the Vedic texts, ensuring that their ritual injunctions convey unchanging and reliable truth across generations.

94. (D) The five stages or levels of the mind (citta).
In Yoga philosophy, cittabhūmis refer to the five fundamental levels or states of the mind that determine an individual's capacity for concentration. These stages range from the restless and agitated state of Kṣipta to the completely restrained state of Niruddha. Understanding these levels is essential for practitioners to track their progress in quieting mental fluctuations. The goal of Yoga is to move the mind from the lower, distracted states toward the higher, one-pointed state of Ekāgra, which is necessary for achieving profound meditative absorption.

95. (A) Advaita Vedānta
Advaita Vedānta, established by Śankara, utilizes a three-tier model of reality to explain the relationship between the world and Brahman. Pāramārthika refers to the absolute reality of Brahman, while vyāvahārika denotes the conventional reality of the empirical world used in daily life. Prātibhāsika describes the purely subjective reality of dreams and illusions. This framework allows Advaita to acknowledge the practical validity of the world while maintaining that, from the highest standpoint, only the non-dual Brahman is truly real and unchanging.

96. (B) Vallabha - Vivartavāda
The association of Vallabhacharya with Vivartavāda is incorrect because he actually advocated Avikṛta-pariṇāmavāda, the theory of real but non-modifying transformation. Vivartavāda is the hallmark of Advaita Vedānta, which views the world as an illusory appearance of Brahman. In contrast, Vallabha's Shuddhadvaita maintains that the world is a real manifestation of God's essence without any internal change to God. The other pairs correctly link Ramanuja with real transformation, Madhva with the rejection of illusion, and Śankara with the theory of inexplicable error.

97. (B) I, II, III, and IV only
Viśiṣṭādvaita philosophy posits a qualified non-dualism where Brahman is Saguna, possessing infinite auspicious qualities. It views individual souls and the material world as real attributes or modes that form the body of God, maintaining an inseparable relationship. The system rejects the concept of Nirguṇa Brahman and interprets Māyā as the real creative power of the Divine. Furthermore, it advocates Sat-khyāti, asserting the validity of all knowledge. The relationship is characterized as identity-in-difference

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(bhedabheda) rather than simple identity (abheda).

98. (A) The individual soul is identical with the Universal Soul (Brahmaṇ).
In Advaita Vedānta, the mahavakya 'Tat Tvam Asi' is interpreted as an assertion of the fundamental identity between the individual self and the absolute Brahman. Śankara argues that the perceived differences, such as the soul's limitations and Brahman's omniscience, are merely superficial adjuncts caused by ignorance. Once these external qualities are set aside through the process of 'bhaga-tyaga-lakshana', the underlying essence is revealed to be the same pure consciousness. Realizing this non-dual identity is the essential path to achieving final liberation.

99. (C) Bhāṭṭa Mimāṃsā (Kumārila)
The Bhāṭṭa school of Mimāṃsā, led by Kumārila Bhaṭṭa, proposes a unique theory of knowledge known as jñātatā. It argues that knowledge itself is not directly perceivable but is instead inferred from the property of 'knownness' that arises in the object. When we perceive an object, it acquires a new quality of being known, which allows us to logically deduce that a cognitive act has occurred. This indirect approach to knowing knowledge distinguishes the Bhāṭṭa school from other traditions that advocate for self-luminous or direct awareness.

100. (B) P-4, Q-1, R-2, S-3
Vedic and Upanishadic thought centers on several key terms that define its religious and philosophical landscape. Yajña refers to the central practice of sacrificial rituals used to maintain cosmic harmony. Ātman denotes the individual self or the innermost essence of a being. Jāgrat is the waking state of consciousness characterized by external awareness. Brahmaṇ represents the ultimate, all-pervading reality that underlies the entire universe. These concepts together form the framework for understanding the relationship between the individual, the divine, and the cosmos.

101. (C) Identical with the body endowed with consciousness.
The Cārvāka school's materialism identifies the self completely with the living physical body. They reject the idea of an eternal soul that exists independently or survives death. Instead, they argue that consciousness is a temporary attribute that emerges from the specific arrangement of material elements, much like the intoxicating power arises from fermented ingredients. Therefore, the self is simply the body characterized by awareness, and when the body perishes at death, the self and its consciousness are entirely and permanently extinguished.

102. (B) The theory of judgment, which states that all predications are relative and must be qualified.
Syādvāda is the logical component of Jaina philosophy that addresses the relative nature of truth and judgment. It posits that because reality is infinitely complex, no single statement can capture it entirely. Therefore, every judgment must be qualified with the term 'syāt' (in a certain sense) to acknowledge its limited standpoint. This doctrine of seven-fold predication ensures that communication remains non-dogmatic and respects the partial truths found in different perspectives, reflecting the multi-faceted essence of the objects being described.

103. (D) The category of non-sentient, non-conscious entities.
In Jaina metaphysics, the entire universe is classified into Jiva and Ajiva. The term Ajiva refers to the broad category of non-sentient and non-conscious substances that lack the attribute of awareness. This category includes matter (pudgala), the medium of motion (dharma), the medium of rest (adharma), space (akasha), and time (kala). Ajiva provides the necessary environment and material basis for the experiences and actions of the conscious souls. Understanding both Jiva and Ajiva is essential for grasping the Jaina view of cosmic structure.

104. (A) Dukkha (suffering) and its cessation.
The Four Noble Truths represent the core of the Buddha's teaching, focusing specifically on the problem of human suffering and the way to its resolution. They provide a systematic analysis of the pervasive nature of suffering, its root causes in desire and ignorance, the possibility of attaining a state beyond suffering called Nirvana, and the specific path of ethical and mental discipline required to reach that goal. This practical and diagnostic framework is intended to lead

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individuals toward spiritual peace and ultimate enlightenment.

105. (A) Both A and R are true and R is the correct explanation of A.
Ramanuja refutes the Advaitic concept of Māyā because he finds the notion of an inexplicable entity (anirvacanīya) to be logically flawed. He argues that all knowledge must have a real object, and a thing must be either real or unreal. For Ramanuja, the world is a real manifestation of God, and the perception of it is not an illusion but a genuine experience of Brahman's attributes. By rejecting the idea of a category between existence and non-existence, he maintains the realist foundation of his philosophy.

106. (A) Direct Realism
The Vaibhāṣika school of Buddhism is characterized by its commitment to Bāhya-pratyakṣavāda, which is a form of direct realism. This position asserts that external objects exist independently of the mind and are perceived directly through the senses. They reject the idea that we only see mental images or representations. By holding that both the external world and the perceiving consciousness are real and interact immediately, the Vaibhāṣikas provide a straightforward ontological and epistemological account that distinguishes them from the idealist or indirect realist schools.

107. (D) The fact that the birth, death, and bondage/liberation of one individual do not affect others.
Samkhya philosophy maintains that the plurality of Purushas is a logical necessity based on the independence of individual life events. If there were only one universal consciousness, the enlightenment of one person would lead to the liberation of all, and the death of one would mean the end of all. Since observations confirm that people are born, suffer, and achieve freedom at different times, it follows that there must be an infinite number of distinct conscious selves. This ensures the diversity and autonomy of spiritual journeys.

108. (B) I, III and IV only
The Nyāya school recognizes four sources of knowledge: perception, inference, analogy, and testimony. Pratyakṣa is categorized into ordinary and extraordinary types. Anumāna relies on the invariable relationship of vyāpti between the middle and major terms. Śabda is considered valid only when it originates from an āpta, or a trustworthy person who speaks the truth. However, Upamāna is knowledge derived from comparison, not authoritative verbal testimony, making the second statement incorrect within the Nyāya framework of epistemology.

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109. (C) Both are traditionally considered atheistic as they do not require a creator God in their systems.
Classical Samkhya and Purva-Mimāṃsā are traditionally regarded as atheistic because their philosophical systems do not necessitate a creator or supervisor God. Samkhya explains the evolution and functioning of the universe through the natural interaction of Purusha and Prakriti. Purva-Mimāṃsā focuses on the eternal and autonomous power of Vedic injunctions and the law of karma to maintain the cosmic order. In both schools, the presence of a divine being is considered superfluous for explaining the nature of reality or the path to liberation.

110. (D) Kaivalya (Isolation)
In the Yoga system of Patanjali, citta-vrittis are the five types of mental modifications that cloud the true nature of the self. These include valid knowledge (pramana), error (viparyaya), verbal delusion (vikalpa), sleep (nidra), and memory (smrti). Kaivalya is not a modification of the mind; rather, it is the ultimate state of liberation or isolation where the Purusha is forever free from the influence of Prakriti. Achieving Kaivalya requires the complete cessation of all these mental fluctuations through disciplined practice and meditation.

111. (A) The correct interpretation and application of Vedic rituals (dharma).
The Purva-Mimāṃsā school is primarily dedicated to the systematic investigation of dharma through the interpretation of the ritualistic sections of the Vedas. Its goal is to provide a clear methodology for understanding Vedic injunctions and ensuring the proper performance of sacrifices. By establishing rules for linguistic and logical analysis, the school seeks to justify the authority of the scriptures and demonstrate how ritual actions lead to spiritual and worldly merit. Thus, its focus is intensely

practical and ritual-oriented compared to later Vedantic schools.

112. (B) Neither real nor unreal, hence inexplicable.
In Advaita Vedānta, Śankara describes Māyā as anirvacanīya to denote its unique and paradoxical ontological status. It is not real (sat) because it is sublated by the knowledge of Brahman, yet it is not unreal (asat) like a sky-flower because it is experienced in the phenomenal world. This status as neither real nor unreal makes it logically inexplicable. Māyā serves as the cosmic principle of illusion that accounts for the appearance of the manifold world without affecting the absolute and non-dual nature of Brahman.

113. (A) 2, 3, 4, 1
The historical progression of Indian philosophy shows Gautama, the author of the Nyāya Sūtras, appearing in the early classical period. Śankara later revitalized Advaita Vedānta during the 8th century CE. Rāmānuja followed in the 11th-12th century, establishing Viśiṣṭādvaita as a major theistic tradition. Madhvācārya appeared in the 13th century, providing a radical dualist critique of both earlier systems. This sequence reflects the intellectual evolution from early logical and metaphysical inquiry to the sophisticated medieval debates between different Vedantic interpretations of the Upanishads.

114. (A) All of the above, as part of the five-fold difference.
The Dvaita school of Madhvācārya is founded on the doctrine of Panca-bheda, which posits five fundamental and eternal differences that constitute the structure of reality. These include the difference between God and individual souls, God and matter, souls and matter, one soul and another, and one material object and another. This radical dualism ensures that Brahman remains a separate and supreme person, Lord Vishnu, while all other entities maintain their own distinct and subordinate existence throughout eternity, even after liberation.

115. (C) Prāg-abhāva (prior non-existence)
Abhāva, or non-existence, is a category later added to the Vaiśeṣika system to account for negative facts. Prāg-abhāva refers specifically to the prior non-existence of an effect in its material cause before it is produced, such as the absence of a pot in clay. This concept is essential for supporting the school's theory of Asatkāryavāda, which holds that the effect is a new beginning. Other types of abhāva include posterior non-existence, mutual non-existence, and absolute non-existence, all contributing to a comprehensive metaphysical framework.

116. (D) Dharma and Karma
The Vedic concept of Ṛta, representing the inherent order and regularity of the universe, served as the conceptual foundation for the later Indian doctrines of Dharma and Karma. Ṛta emphasized that the cosmos functions according to fixed laws that encompass both physical phenomena and moral conduct. As Indian thought evolved, this idea of a systematic cosmic order was internalized as Dharma, the ethical duty of individuals, and Karma, the law of causal consequences for one's actions. Both maintain the original Vedic vision of a balanced and orderly reality.

117. (C) Perceiving the rope 'as' a snake, where the snake is a real object existing elsewhere but wrongly apprehended here.
In the Nyāya theory of Anyathākhyāti, error is explained as a misperception where one real object is mistaken for another. When a rope is seen as a snake, the mistake occurs because the memory of a real snake seen elsewhere is superimposed onto the real rope present before the observer. The error lies in the wrong relationship established between these two real entities. This realistic account of error avoids claiming the object of illusion is totally unreal or inexplicable, maintaining that all components of the experience are actually existent.

118. (B) Jainism
Syādvāda is the central logical and epistemological doctrine of Jainism, directly associated with its multi-faceted view of reality. It posits that because objects have infinite qualities, any single human judgment is necessarily partial and relative. To reflect this, every predication must be qualified with 'syāt', indicating that it is true only from a certain perspective. This doctrine works in tandem with Anekāntavāda and Nayavāda to provide a non-dogmatic and comprehensive framework for understanding the diverse and complex nature of the world.

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119. (D) To provide experience (bhoga) and ultimately liberation (apavarga) for the Puruṣa.
In Samkhya philosophy, the evolution of Prakriti is not a random process but serves a specific teleological purpose for the individual conscious self. It provides Purusha with the opportunity for experience (bhoga) of the material world and eventually leads to the realization of its own distinctness from Prakriti, resulting in liberation (apavarga). This relationship is often compared to a dancer performing for a spectator. Once Purusha attains true knowledge and isolation, the evolutionary activity of Prakriti ceases for that particular liberated soul.

120. (A) P-3, Q-2, R-1, S-4
Different schools of Indian philosophy are distinguished by their specific theories of causation. Samkhya advocates Satkāryavāda, where the effect is a real transformation of the cause. Advaita Vedānta uses Vivartavāda to describe the world as an illusory appearance of Brahman. Nyāya-Vaiśeṣika upholds Asatkāryavāda, asserting the effect is an entirely new creation. Viśiṣṭādvaita proposes Brahma-Pariṇāmavāda, where the universe is a real transformation of God's body. These causal theories are fundamental to their respective metaphysical views on the nature of reality and creation.

121. (C) "Perception is the only source of valid knowledge."
Carvaka epistemology is founded on the radical empiricist claim that direct perception is the sole reliable source of knowledge. They argue that because we can only be certain of what we encounter through our senses, any other purported sources like inference or scriptural testimony are untrustworthy. Inference is rejected because it relies on unperceivable universal relations, and testimony is dismissed as potentially deceptive. This focus on perception leads the school to a purely materialist worldview that denies the existence of any transcendental or unobservable entities.

122. (A) Both Statement I and Statement II are true.
The Yogācāra and Mādhyamika schools represent the two major philosophical traditions of Mahāyāna Buddhism. Yogācāra, or Vijnanavada, posits an idealist view that only consciousness is ultimately real, and external objects are mere projections. Mādhyamika, founded by Nagarjuna, takes a more radical stance by asserting that all phenomena, including consciousness itself, are empty of inherent existence or self-nature. Both schools use these different approaches to deconstruct the attachment to permanent reality, aiming toward the same goal of spiritual liberation through the realization of emptiness.

123. (D) I, II, III, IV, and V
The two main branches of Purva-Mimamsa, founded by Kumarila Bhatta and Prabhakara, differ significantly on epistemology and the nature of error. The Bhatta school accepts six sources of knowledge, including non-apprehension, while the Prabhakara school accepts only five. Despite these differences, both schools are fundamentally atheistic as they emphasize the autonomous and eternal power of Vedic injunctions. They argue that the cosmic order is maintained through rituals rather than the will of a creator God. They also propose distinct theories of error like Viparitakhyati and Akhyati.

124. (B) Anekāntavāda is the metaphysics, Syādvāda is the logic, and Nayavāda is the epistemology of partial viewpoints that supports them.
In Jaina philosophy, Anekāntavāda, Syādvāda, and Nayavāda form an integrated system for understanding reality. Anekāntavāda provides the metaphysical foundation, asserting that objects have infinite and complex attributes. Syādvāda is the logical framework that expresses this complexity through qualified, multi-valued judgments. Nayavāda is the epistemological method of analyzing reality from specific standpoints or perspectives. Together, these doctrines ensure a comprehensive and non-dogmatic approach to knowledge, acknowledging that any single viewpoint can only capture a partial aspect of the absolute and multi-faceted truth.

125. (C) The institution of yajña (sacrifice).
In Vedic thought, the institution of yajña serves as the primary bridge between the human and divine realms. It was believed that the performance of these elaborate sacrificial rituals sustained the cosmic order and established a reciprocal relationship with the deities. Through the offerings and mantras, humans sought divine

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favor, prosperity, and harmony with the natural world. Yajña was seen as a microcosmic act that mirrored and reinforced the macrocosmic processes of creation and maintenance, ensuring the continued welfare of all beings.

126. (D) The possible convergence or overlap of pramāṇas on the same object.
Pramāṇa Samplava is the Nyāya doctrine asserting that multiple sources of knowledge can work together to verify a single object. For instance, an object can be known through perception, and its existence can be further confirmed through inference or reliable testimony. This contrasts with Pramāṇa Vyavasthā, which holds that each source has an exclusive and non-overlapping domain. Nyāya argues that this convergence increases the certainty and reliability of our knowledge, reflecting a realistic and collaborative approach to understanding the diverse objects in the world.

127. (A) Śakti (Potency)
The classical Vaiśeṣika system of Kaṇāda identifies six primary padārthas or categories of reality: dravya (substance), guṇa (quality), karma (action), sāmānya (generality), viśeṣa (particularity), and samavāya (inherence). These categories were intended to provide an exhaustive classification of everything that exists and can be named. Although some later schools or thinkers introduced additional categories like abhāva (non-existence) or śakti (potency), the original system did not include śakti as an independent and fundamental category of reality within its atomistic and pluralistic framework.

128. (B) The material universe is caused by the aggregation of eternal, indivisible atoms.
Paramaṇukaraṇavāda is the atomistic theory of the Vaiśeṣika school, which posits that all composite and non-eternal objects in the world are formed from the combination of eternal and indivisible atoms. These atoms are the smallest constituents of the four elements: earth, water, fire, and air. The creation and destruction of the world are explained through the systematic aggregation and disaggregation of these atoms, initiated by the unseen power of karma and, in later thought, guided by the will of God.

129. (A) Both A and R are true and R is the correct explanation of A.
Samkhya philosophy upholds Satkāryavāda, the doctrine that the effect is not a new creation but a manifestation of what already exists latently in its material cause. This theory is based on the logical principle that something cannot be produced from nothing. They argue that if the effect were not pre-existent, any cause could produce any effect, which is clearly not the case. Therefore, production is seen as the transformation of the cause into a patent state, ensuring a real and substantial link between the two.

130. (A) Irregular middle.
In Nyāya logic, Savyabhicāra is a type of hetvābhāsa or fallacy that occurs when the middle term is irregular. This means the reason is not exclusively related to the major term but is also found in cases where the major term is absent. Because the relationship of invariable concomitance (vyāpti) is violated, the inference becomes unreliable. Such a defective reason fails to provide a certain conclusion, leading to an unsound argument that cannot establish the truth of the thesis being proven.

131. (C) The realization of the Jīva's non-difference from Brahmaṇ.
In Advaita Vedānta, Mokṣa is defined as the experiential realization of the absolute identity between the individual self and Brahman. Liberation is not the attainment of a new state or place, but the removal of the veil of ignorance that caused the illusion of separation. When this false sense of duality is dissolved through the knowledge of the Upanishadic truths, the Jīva recognizes its eternal nature as pure, infinite consciousness and bliss. This state of realization marks the end of all suffering and rebirth.

132. (B) I, III and IV only
Buddhist philosophy is built on several key doctrines, including Pratītyasamutpāda, which explains that all phenomena arise dependently. Anātmavāda denies the existence of a permanent and substantial self, while the Eightfold Path provides the practical means to end suffering. However, Kṣaṇabhangavāda is the doctrine of momentariness and flux, which is the opposite of eternalism. Therefore, while the theories of dependent origination, no-self, and the

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path to liberation are correctly identified, the characterization of momentariness as eternalism is false within the Buddhist framework.

133. (C) Brahmaṇ possesses infinite auspicious qualities.
Ramanuja's concept of Brahman is Saguṇa, meaning the ultimate reality is not an abstract and attributeless consciousness but a supreme personal being who possesses an infinite number of auspicious and perfect qualities. These attributes include omniscience, omnipotence, and boundless compassion. Unlike the Advaitic view, Vishishtadvaita holds that these qualities are real and essential to Brahman's nature. This personal conception of the Divine provides the foundation for intense devotion and surrender, which are central to Ramanuja's path toward spiritual liberation and eternal communion.

134. (B) An intense, loving devotion to a personal God.
In theistic Vedānta schools like Viśiṣṭādvaita and Dvaita, bhakti represents the primary means to achieving liberation through a deep and personal relationship with the Divine. It is characterized by an unswerving, loving devotion and constant remembrance of God, typically Lord Vishnu. This devotion is seen as more than just a feeling; it is a spiritual discipline that purifies the mind and leads the soul to seek total refuge in God's grace. Ultimately, bhakti culminates in the soul's eternal service and union with the Supreme Being.

135. (D) Subtle body (Ātman as associated with manas).
The svapna or dream state is associated with the subtle body, where the individual soul experiences internal objects created from the impressions of the waking life. In this state, the physical senses are withdrawn, but the mind remains active, projecting its own reality. This consciousness is a function of the Atman as it interacts with the internal organ or manas. Understanding this state is crucial in Indian philosophy for demonstrating the independence of consciousness from the physical body and for mapping the different layers of human experience.

136. (A) The universal or class-essence.
In the debate on śaktivāda between Mimāṃsā and Nyāya, Jāti refers to the universal or class-essence that is shared by all individual members of a group. Mimāṃsā argues that a word primarily signifies this universal quality rather than specific individuals. For example, the word 'cow' refers to the essence of 'cowness'. This focus on universals is essential for their theory that language and its meanings are eternal and unchanging, providing an objective and stable foundation for the interpretation of the sacred Vedic injunctions.

137. (C) A pure, passive, content-less consciousness.
Purusha in Samkhya philosophy is defined as the ultimate conscious principle that is distinct from the material Prakriti. It is characterized as being pure, eternal, and completely inactive; it serves as a passive witness (sākṣī) to the transformations of the material world. Purusha does not undergo change, perform actions, or possess attributes. Its presence alone is sufficient to trigger the evolution of Prakriti. Liberation consists in realizing this essential isolation and recognizing that the activities and sufferings of the mind do not belong to it.

138. (A) It accepts a plurality of souls and a plurality of ultimate atomic constituents of matter.
The Vaiśeṣika system is called an atomistic pluralism because its metaphysics is based on a multitude of independent and eternal entities. It posits a plurality of individual souls, each maintaining its own distinct existence. Simultaneously, it argues that the physical world is composed of four types of eternal and indivisible atoms. By categorizing reality into multiple padārthas and emphasizing the unique particularity of each eternal substance, the school provides a framework that acknowledges the diverse and distinct nature of both consciousness and matter.

139. (D) Ekāgra (one-pointed)
Among the five cittabhūmis described in Yoga philosophy, the state of Ekāgra or one-pointedness is most conducive to advanced spiritual practice. In this level, the mind is focused entirely on a single object, and the fluctuations of the other mental modifications are significantly reduced. This concentration is a prerequisite for entering the final state of Samadhi. While the lower states of distraction or dullness hinder spiritual progress, the one-pointed mind provides the

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stability and clarity necessary for realizing the true nature of the self.

140. (A) 2, 3, 1, 4
The major schools of Vedānta emerged and were systematized in a specific historical order through their key proponents. Śankara established the Advaita tradition in the 8th century CE. Rāmānuja followed in the 11th-12th century with Viśiṣṭādvaita, integrating devotion with philosophy. Madhvācārya founded the radical dualist Dvaita school in the 13th century. Finally, Vallabhācārya systematized Śuddhādvaita in the 15th-16th century. This progression reflects the ongoing intellectual debate and the development of varied interpretations of the Upanishadic and Brahmasutra teachings over several centuries of Indian history.

141. (C) The act of knowing reveals itself, the object, and the subject simultaneously.
The Prābhākara Mimāṃsā school advocates the theory of Tripuṭi-samvit, which asserts the self-luminous nature of every cognitive act. According to this doctrine, a single moment of awareness simultaneously reveals the knower, the object known, and the knowledge itself. This means that consciousness is inherently transparent and does not require another act of cognition to be aware of its own existence. This triple revelation ensures that all three elements of the cognitive triad are immediately and certainly given in every instance of valid knowledge.

142. (D) An injunctive statement that impels one to act.
In the Purva-Mimāṃsā system, vidhi refers to the positive injunctions found in the Vedas that command the performance of specific rituals. These statements are the core of dharma because they provide the primary motivation for action, impelling the practitioner toward a goal such as heaven. A vidhi is more than a mere suggestion; it is a normative command that carries its own authority. By following these injunctions, individuals fulfill their ritual obligations and attain the merits promised by the sacred texts of the Vedic tradition.

143. (A) The Jīva is an attribute or mode of Brahman, and their relationship is one of non-separable identity-in-difference (viśiṣṭa-advaita).
Viśiṣṭādvaita Vedānta describes the relationship between Brahman and the individual soul (Jīva) through the concept of qualified non-dualism. Ramanuja holds that while the Jīva is a real and eternal entity, it is also an inseparable attribute or mode of Brahman. This relationship is often compared to the soul and the body. Thus, Brahman is the organic whole that includes the souls as parts. This view maintains both the ultimate unity of reality and the real, enduring existence of the individual seeker in relation to God.

144. (B) Apprehension of an object as 'other than what it is'.
Viparītakhyāti is the theory of error held by the Bhāṭṭa school of Mimāṃsā, which defines error as the misapprehension of one object as something else. This occurs when two real entities are wrongly associated through a positive but erroneous synthesis. For instance, in mistaking a shell for silver, both the shell and the silver are real, but their qualities are incorrectly combined. The error lies not in the perception of unreal things, but in the 'contrary' or wrong apprehension of the relationship between these real objects.

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145. (A) Both A and R are true and R is the correct explanation of A.
Jainism propounds Anekāntavāda as its core metaphysical doctrine because it views reality as infinitely complex and many-sided. It asserts that objects possess an infinite number of attributes, making it impossible to describe them completely from any single perspective. This necessitates a multi-faceted approach to truth, where different viewpoints are seen as capturing partial aspects of the whole. By recognizing this complexity, Jainism avoids dogmatic absolute claims and encourages a relativistic understanding of knowledge, which is expressed logically through the doctrine of Syādvāda.

146. (A) The authoritative statement of a trustworthy person (āptavākya).
In Nyāya epistemology, śabda or testimony is recognized as a valid source of knowledge when it consists of the words of a reliable person.

This trustworthy individual, known as an āpta, must possess direct knowledge of the truth and have the intention to communicate it accurately to others. This definition excludes rumors or statements from unreliable sources. By grounding verbal testimony in the credibility and expertise of the speaker, Nyāya provides a rational basis for accepting knowledge about things that are beyond immediate personal experience.

147. (C) Intrinsic to the knowledge itself and self-evident.
Svatah-pramāṇyavāda is the doctrine that the validity of knowledge is inherent and does not depend on external verification. Upheld by Mimāṃsā and most Vedānta schools, it asserts that any cognition is true by itself as soon as it arises. Doubt or error occurs only when some specific defect in the causes of knowledge is identified. This position ensures the self-evident authority of Vedic knowledge. By making validity intrinsic, these schools avoid an infinite regress and establish a firm foundation for both secular and scriptural understanding.

148. (B) I, II, and III only
The major schools of Indian philosophy are traditionally divided into Brahmanic and Sramanic traditions based on their relationship with Vedic authority. Jainism and Buddhism are Sramanic because they reject the Vedas, while Sāṃkhya and Yoga are Brahmanic as they formally accept them. This distinction regarding scriptural authority is the primary criterion for classification. Cārvāka, being a radical materialist school that rejects all religious and scriptural authority, is considered Sramanic or Nastika, making the fourth statement in the list incorrect within this traditional framework.

149. (C) The rope being mistaken for a snake.
Adhyāsa, or superimposition, is a fundamental concept in Advaita Vedānta often illustrated by the classic example of mistaking a rope for a snake in dim light. This error occurs when the attributes of a remembered snake are projected onto the real rope present before the observer. Similarly, Advaita argues that the world of plurality is superimposed onto the non-dual Brahman due to ignorance. By recognizing the rope's true nature, the illusion of the snake vanishes; likewise, realizing Brahman removes the false perception of the manifold universe.

150. (B) It is the intuitive, infallible faculty of the self that directly witnesses all mental states.
In the Dvaita philosophy of Madhva, the sakshi is the intuitive and infallible faculty of the self that acts as a direct witness to all experiences. Unlike the mind or manas, which is a material sense organ and prone to doubt or error, the sakshi provides certain and immediate knowledge of mental states and external objects. This witnessing consciousness is essential for establishing the validity of knowledge and ensuring the continuity of personal experience across different states of waking, dreaming, and deep sleep.

151. (A) P-3, Q-2, R-1, S-4
Each school of Vedānta is defined by its core causal or metaphysical theories. Advaita uses Vivartavāda to describe the world as an apparent transformation. Viśiṣṭādvaita relies on Aprthaksiddhi to explain the inseparable union between God and the world. Dvaita emphasizes Panca-bheda, the five-fold eternal differences between entities. Śuddhādvaita advocates Avikṛta-pariṇāmavāda, where Brahman manifests the world without internal modification. These specific concepts distinguish the unique ways each school interprets the relationship between the ultimate reality, the individual soul, and the material universe.

152. (A) These entities cannot be perceived and are therefore non-existent.
The Cārvāka school rejects concepts like heaven, hell, and liberation because their epistemology is based strictly on direct perception. Since these transcendental entities and states cannot be seen or experienced through the senses, the materialist tradition concludes that they are purely imaginary and non-existent. They argue that religious leaders use these unperceivable ideas to control and exploit people. For Cārvākas, the only reality is the material world we can perceive, and death is the final end for all sentient beings.

153. (C) It is characterized by origination, decay, and permanence simultaneously.
In Jaina metaphysics, the nature of reality or 'sat' is described as a complex synthesis of three

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simultaneous aspects: origination (utpāda), destruction (vyaya), and permanence (dhrauvya). This means that while a substance undergoes constant transformation in its modes, its essential core remains eternal and unchanging. This view provides a middle ground between the Buddhist doctrine of total flux and the Vedantic doctrine of absolute unchangingness. By acknowledging all three features, Jainism accounts for both the dynamic change and the persistent identity seen in the universe.

154. (A) Severe asceticism and sensual indulgence.
The "middle path" originally taught by the Buddha was a practical guide for spiritual seekers to avoid the extremes of self-mortification and self-indulgence. Having experienced both royal luxury and severe asceticism, the Buddha realized that neither led to true wisdom or liberation. Instead, he advocated for a balanced approach that maintains physical health while disciplining the mind. This practical middle path forms the foundation of Buddhist ethics and meditation, allowing practitioners to follow the Eightfold Path toward the ultimate goal of Nirvana.

155. (D) It is conscious and active.
In Samkhya philosophy, Prakriti is the primordial and eternal material cause of the entire universe. It is characterized as being one, all-pervading, and composed of the three gunas. However, Prakriti is fundamentally unconscious (jada); although it is incredibly active and undergoes transformation to produce the manifold world, it lacks the attribute of awareness. Consciousness is the exclusive property of Purusha. The interaction between the active but unconscious Prakriti and the conscious but passive Purusha is what drives the process of cosmic evolution.

156. (B) Sāṃkhya
The Yoga Sūtras of Patanjali share a deep philosophical foundation with the Sāṃkhya school, particularly in their epistemological and metaphysical frameworks. Both schools accept the same three valid means of knowledge: perception, inference, and scriptural testimony. Additionally, Yoga adopts the Sāṃkhya dualism of Purusha and Prakriti and its theory of evolution. While Yoga adds the element of Ishvara and emphasizes practical mental discipline, it relies on the intellectual and epistemological structure of Sāṃkhya to provide the theoretical basis for its transformative spiritual practices.

157. (B) I, II, III, and IV only
Paratah-pramāṇyavāda is the doctrine that the validity of knowledge is established by external conditions rather than being intrinsic. This view is characteristic of the Nyāya school, which applies it to both the origin and the verification of knowledge. Mimāṃsā strongly rejects this, advocating for Svatah-pramāṇyavāda, where validity is intrinsic to the cognitive act itself. While Mimāṃsā holds that validity is intrinsic, it typically views invalidity as extrinsic, being caused by specific defects. Therefore, the fifth statement regarding both being intrinsic is not a standard Mimāṃsā position.

158. (D) Both B and C are aspects of Rāmānuja's interpretation.
Ramanuja's interpretation of 'Tat Tvam Asi' focuses on the qualified identity between the individual soul and God. He argues that Brahman is the inner controller (antaryāmin) of the soul, and the soul serves as a mode or body for the Divine. In this view, the mahavakya does not mean absolute identity as in Advaita, but rather emphasizes that the soul and God are inseparably related as attribute and substance. Thus, the individual is always part of and dependent upon the supreme, all-encompassing reality of Brahman.

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159. (A) Identity-in-difference.
The philosophy of Nimbārka, known as Dvaitādvaita, advocates for a balanced position of identity-in-difference. It posits that the individual soul and the material world are both identical to and different from Brahman. They are different because they possess their own distinct characteristics and are dependent entities, but they are identical because they cannot exist apart from Brahman, who is their ultimate source and substratum. This dual perspective attempts to synthesize the radical non-dualism of Advaita with the radical dualism of the Dvaita school.

160. (B) Prākṛta (derived from Prakṛti)
In the Dvaitādvaita school of Nimbārka, reality is classified into three categories: Brahman, Jīva, and Ajīva. Inanimate entities are categorized as Ajīva, which is further divided into different

types. Prākṛta refers to material objects that are derived from the primordial Prakṛti and are completely devoid of consciousness. This distinction is crucial for understanding how the system maintains the real existence of the physical world as a part of the divine manifestation while keeping it ontologically distinct from the conscious souls and the supreme God.

161. (B) The early Vedic period (Saṃhitās and Brāhmaṇas)
The institution of yajña, or sacrificial ritual, reached its greatest centrality during the early Vedic period, particularly in the time of the Saṃhitās and Brāhmaṇas. During this era, life was organized around the performance of elaborate sacrifices intended to secure divine favor and maintain the cosmic order of Ṛta. The Brāhmaṇa texts are specifically focused on the detailed instructions and symbolic meanings of these rituals. This ritualistic focus later shifted toward internal meditation and philosophical inquiry in the subsequent Upaniṣadic and scholastic periods of Indian thought.

162. (A) Ātman
Anātmavāda, the Buddhist doctrine of no-self, was developed as a direct and systematic critique of the Upaniṣadic concept of the Ātman. While the Upaniṣads posited an eternal, unchanging, and substantial self as the ultimate reality, the Buddha argued that no such permanent essence can be found within the five aggregates of experience. By denying the existence of a substantial soul, Buddhism aimed to remove the root of attachment and ego-centrism, which it identified as the primary causes of human suffering and bondage.

163. (A) Both A and R are true and R is the correct explanation of A.
The Vaiśeṣika system is called atomistic because it explains the material world through the aggregation of eternal and indivisible atoms. It argues that all observable, non-eternal physical objects are composite structures formed by these fundamental units. By positing that these atoms are the ultimate material cause, the school provides a rational account for the diversity and change in the universe while maintaining a permanent atomic basis. This theory is central to their realist and pluralist metaphysics, distinguishing them from other non-atomistic schools.

164. (D) Matter
In Jaina philosophy, the term pudgala refers specifically to the category of matter. It is a non-sentient substance characterized by the qualities of touch, taste, smell, and color. Pudgala is unique among the ajīva categories because it can be perceived by the senses and exists in both atomic and composite forms. The interaction between conscious souls and pudgala, particularly in the form of karmic particles, is what leads to the soul's bondage in the physical world and the cycle of rebirth.

165. (C) The fourth noble truth (the cessation of suffering).
The Eightfold Path, or Āstāṅgika Marga, is the practical component of the Buddha's teachings that corresponds to the Fourth Noble Truth. It provides a comprehensive guide for ethical conduct, mental discipline, and wisdom, which are necessary to achieve the cessation of suffering. By following these eight steps—such as right view, right effort, and right mindfulness—practitioners can systematically transform their minds and overcome the attachments that lead to Dukkha, eventually attaining the ultimate goal of spiritual enlightenment and Nirvana.

166. (B) Puruṣa is pure consciousness and is completely inactive (akartā).
Sāṃkhya philosophy maintains a strict dualism where Puruṣa is pure, unchanging consciousness that is fundamentally inactive. While its proximity initiates the evolution of Prakṛti, Puruṣa itself never performs any actions or causes any changes; it is simply a witness (sākṣī). The mistaken belief that the self is an active agent is a product of ignorance and the ego. True liberation is achieved when Puruṣa realizes its own essential nature as the non-acting, detached, and isolated consciousness that is forever separate from the activities of matter.

167. (D) Is untouched by afflictions (kleśas), actions (karma), and their results.
In Patañjali's Yoga system, Īśvara is defined as a special type of Puruṣa who remains eternally perfect and free from the influences of the material world. Unlike individual souls, God

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is never bound by ignorance, egoism, or the consequences of karma. This supreme being serves as an ideal model for practitioners and a source of guidance. By meditating on Īśvara, yogis can overcome obstacles and accelerate their progress toward samādhi. Thus, God is viewed as a supportive and transcendental presence rather than a traditional creator.

168. (A) I, II, and III
Several core theories of the Mimāṃsā schools are correctly paired with their proponents. Kumārila Bhaṭṭa is associated with Abhihitānvayavāda, the theory that word meanings are combined to form sentence meanings. Prabhākara is linked with Anvitābhidhānavāda, where words convey meaning only as already connected. Additionally, Prabhākara advocates Akhyāti, the theory of error as non-apprehension. However, Tripuṭi-samvit is also a doctrine of the Prābhākara school, making the fourth pair in the list incorrect as it is traditionally attributed to Prabhākara rather than Kumārila.

169. (C) It is considered real for all practical purposes until Brahma-jñāna is attained.
In Advaita Vedānta, the world is assigned a vyāvahārika or empirical status, meaning it possesses a pragmatic reality. While it is ultimately unreal from the highest standpoint of Brahman, it is not considered non-existent or like a complete fiction in daily life. From this conventional perspective, the world follows causal laws and is the sphere of all human and ethical activity. This reality persists for the individual until the dawn of Brahman-knowledge, which sublates the pluralistic appearance and reveals the absolute non-dual truth.

170. (A) Brahmaṇ genuinely transforms itself into the world of sentient and non-sentient beings.
Brahma-Pariṇāmavāda is the causal theory of Rāmānuja, asserting that the creation of the universe is a real and genuine transformation of the Divine. According to this view, Brahman possesses subtle spirit and matter as His body, which then evolves into the manifest world of individual souls and physical objects. This process ensures that the world is real and has a divine essence, as it is a direct modification of Brahman's own modes. It rejects the idea that the world is an illusion or an independent product.

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171. (D) Viśiṣṭādvaita and Dvaita only
The rejection of Nirguṇa Brahman is a common feature shared by the Viśiṣṭādvaita and Dvaita schools of Vedānta. Both traditions argue that an attributeless, abstract consciousness is logically inconceivable and religiously unsatisfactory. Instead, they emphasize that the ultimate reality is a supreme personal God, Lord Vishnu, who possesses infinite auspicious qualities and is the object of devotion. While Advaita Vedānta accepts Nirguṇa Brahman as the highest truth, these theistic schools maintain that Brahman is essentially Saguṇa, characterized by real and perfect attributes that define His supreme nature.

172. (B) Gross, Subtle, Causal
Upaniṣadic philosophy correlates the three common states of consciousness with three corresponding bodies or sheaths. The Jāgrat or waking state is associated with the gross physical body, through which we experience the external world. The Svapna or dreaming state relates to the subtle body, where internal mental impressions are processed. The Suṣupti or deep sleep state is connected to the causal body, representing the latent state of the self. This mapping helps explain the different levels of human experience and points toward the underlying transcendental state of Turiya.

173. (C) Anumāna
The Cārvāka critique of inference centers on the impossibility of establishing vyāpti, the universal and invariable relationship between the middle and major terms. They argue that since our perception is limited to specific instances in the past and present, we can never know if a relationship holds true for all cases across all time and space. Because inference depends on this unperceivable universal rule, it cannot provide the certainty required for valid knowledge. Thus, Cārvākas conclude that inference is a flawed and unreliable cognitive process for establishing truth.

174. (D) The medium of motion and the medium of rest.
In Jaina metaphysics, the terms Dharma and Adharma are used as technical categories of Ajīva, referring to the non-sentient principles that facilitate or inhibit movement. Dharma is the medium of motion, allowing souls and matter

to move, similar to how water helps a fish swim. Adharma is the medium of rest, which assists entities in remaining stationary, like the shade of a tree helps a traveler stop. These are specialized ontological categories distinct from the common religious or moral meanings associated with these terms in other traditions.

175. (A) Epistemology
The debate between Pramāṇa Samplava and Pramāṇa Vyavasthā is a fundamental discussion within Indian epistemology. It focuses on the nature and interaction of the sources of valid knowledge. Schools like Nyāya support Samplava, the idea that multiple sources can converge on the same object. Other schools, such as Buddhism and Mimāṃsā, often advocate Vyavasthā, which holds that each source has an exclusive and distinct domain. This debate determines how knowledge is verified and whether different cognitive processes provide independent or mutually reinforcing insights into the nature of reality.

176. (B) Māyā (Illusion)
The later Vaiśeṣika school recognizes seven distinct padārthas or categories of reality: substance, quality, action, generality, particularity, inherence, and non-existence. These categories were intended to provide a comprehensive and realist classification of all that exists. Māyā, which refers to the concept of cosmic illusion, is central to Advaita Vedānta but is not recognized as a category in the realist and pluralist system of Vaiśeṣika. Instead, Vaiśeṣika maintains that the world and its constituents are independently real and can be objectively analyzed through these established categories.

177. (B) Nimitta kāraṇa (Efficient cause)
In the Vaiśeṣika theory of causation, the Nimitta kāraṇa refers to the efficient or instrumental cause that acts upon the material to produce an effect. In the example of a potter making a pot, the potter is the efficient cause because he provides the intelligent effort and agency necessary for the transformation of clay. While the clay is the material cause, it requires the external intervention of the potter and his tools to take the form of a pot. This distinction highlights the role of active agency in the creative process.

178. (D) I, II, III, and IV
Sāṃkhya and Yoga are deeply interconnected schools of Indian philosophy. Sāṃkhya provides the theoretical and metaphysical framework, particularly the dualism of Puruṣa and Prakṛti, while Yoga offers the practical method for realizing liberation. Both schools share the same three pramāṇas and aim for the discrimination between consciousness and matter, known as Kaivalya. Because they are so closely aligned in their views on cosmology, epistemology, and the ultimate goal of life, they are often referred to as a single philosophical system in many traditional and academic contexts.

179. (C) The non-human origin (apauruṣeyatva) and infallibility of the Vedas.
The Purva-Mimāṃsā doctrine of śabda-nityavāda, or the eternality of sound and words, is crucial for establishing the absolute authority of the Vedas. The school argues that because the relationship between words and their meanings is natural and permanent, the scriptural texts are not human creations but are eternal and uncreated. This concept of apauruṣeyatva ensures that the Vedas are free from the defects and errors inherent in human authorship. Consequently, the ritual injunctions of the Veda are viewed as infallible and objective sources for the practice of dharma.

180. (D) The mind can be doubtful or erroneous, while sākṣī is always valid and certain in its apprehension of mental states.
In Madhva's Dvaita philosophy, sākṣī is the infallible witnessing faculty of the self that provides certain and immediate knowledge. It is distinguished from the mind (manas) because the mind is a material organ that can be clouded by doubt, memory, or sensory illusions. The sākṣī, however, is the very essence of the conscious soul and directly perceives mental states like happiness or pain with absolute clarity. This ensures that the individual has a bedrock of certain knowledge that remains unaffected by the potential errors of the external and internal senses.

181. (B) P-3, Q-1, R-4, S-2
Different philosophers and schools in India developed unique theories to explain the nature of cognitive error. Śankara of Advaita Vedānta proposed Anirvacanīya-khyāti, viewing error as

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inexplicable. Rāmānuja advocated Sat-khyāti, asserting the reality of the object perceived in an illusion. Kumārila Bhaṭṭa held Viparītakhyāti, explaining error as a wrong synthesis of real entities. Prabhākara Miśra taught Akhyāti, where error is a failure of discrimination between two valid cognitions. These theories reflect the varying epistemological and metaphysical commitments of each tradition in addressing the problem of false knowledge and perception.

182. (B) It remains completely unchanged (avikṛta) despite the real transformation (pariṇāma).
Avikṛta-pariṇāmavāda is the causal theory of Vallabha's Śuddhādvaita, asserting that Brahman manifests as the universe through a real transformation that does not modify His essential nature. Unlike a physical change that alters the cause, this divine Pariṇāma allows Brahman to appear as the manifold world of souls and matter while remaining perfect and unchanged. This preserves the purity and absolute reality of Brahman, ensuring that the world is a real and divine manifestation rather than an illusory or accidental product of a fundamental internal change in the Divine essence.

183. (D) How the words in a sentence come together to produce a unified meaning.
The debate between the two main sub-schools of Purva-Mimāṃsā centers on the nature of sentence meaning. Kumārila Bhaṭṭa's Abhihitānvayavāda posits that individual words first convey their own meanings, which are then combined to form a sentence's meaning. Conversely, Prabhākara's Anvitābhidhānavāda argues that words only convey meaning as they are already related to other words in the context of an action. This discussion is fundamental to Indian semantics, as it explores the hierarchical and holistic processes by which language communicates complex and unified thoughts to a listener.

184. (A) The relationship between Brahmaṇ and Ātman.
The central philosophical quest of the Upaniṣads is to discover and understand the fundamental relationship between the individual self, Ātman, and the universal reality, Brahman. Various texts explore whether these two are absolutely identical, partially different, or eternally distinct. This inquiry aims to reveal the underlying unity of all existence and provides the basis for the different schools of Vedānta. Resolving this relationship is seen as the key to achieving true wisdom and final liberation, as it allows the individual to transcend the limitations of the ego.

185. (A) Both A and R are true and R is the correct explanation of A.
The Cārvāka school is considered a form of hedonism because it identifies sense pleasure as the only legitimate goal of human life. This view is a direct consequence of their materialist metaphysics, which rejects the existence of a soul, an afterlife, or any transcendental liberation. Since the self ends with the physical body, Cārvākas argue that one should focus on maximizing enjoyment in the present world and avoiding pain. Their rejection of traditional religious duties is based on the belief that these provide no real benefit to a sentient being.

186. (A) It is a contentless witness (sākṣī).
In Samkhya philosophy, Puruṣa is characterized as pure consciousness that acts as a contentless and passive witness (sākṣī) to the activities of the material world. It is devoid of the three gunas, does not perform any actions, and is not an object of experience itself. Puruṣa remains eternally distinct from the changing modes of Prakṛti. Its only role in the cosmic process is its presence, which reflects the light of consciousness onto the unconscious material evolutes, allowing for the experience of the world and eventual spiritual realization.

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187. (D) It is seen as a microcosmic representation of the cosmic creative process itself.
In Vedic literature, yajña is not merely a human religious activity but is viewed as a microcosmic act that mirrors the original creative process of the universe. The Puruṣasūkta, for example, describes the creation of the world as the result of a primordial sacrifice of a cosmic being. By performing rituals, humans participate in and reinforce this ongoing creative energy, ensuring the continued harmony and regeneration of the cosmos. Sacrifice is thus the central mechanism that maintains the structural and functional integrity of the divine, natural, and human orders.

188. (A) I, II, and III only
Tibetan Buddhism is primarily a development of the Mahāyāna tradition that synthesizes the profound philosophical insights of the Indian Mādhyamika and Yogācāra schools. It emphasizes both the doctrine of emptiness and the sophisticated maps of consciousness found in these Indian systems. Over centuries, the tradition developed its own unique monastic practices, vast lineages of realization, and an extensive commentarial literature. Contrary to other traditions, it fully accepts the concept of Pratītyasamutpāda and is distinct from the Theravāda school found in Southeast Asia, representing a specific and complex synthesis of Buddhist thought.

189. (C) Anumāna
In Nyāya logic, the process of arriving at the knowledge of an unperceived object based on a perceived sign and a universal rule is called Anumāna or inference. In the example of the hill, the perception of smoke (the sign) and the memory of the universal relation between smoke and fire (vyāpti) allow the observer to conclude the presence of fire. This systematic method of reasoning allows for the acquisition of knowledge about things that are not immediately present to the senses, forming a cornerstone of the Nyāya epistemological and logical system.

190. (D) Asatkāryavāda
Asatkāryavāda is the theory of causation held by the Nyāya and Vaiśeṣika schools, asserting that the effect is an entirely new creation that did not exist in the cause beforehand. They argue that if the effect already existed, the causal process would be redundant and the result would not be a new entity. This view emphasizes the distinctness of the effect from its material and efficient causes. It contrasts with Satkāryavāda, providing a realist account of the world as a sequence of discrete and newly produced events and objects.

191. (A) Systematically purify and quiet the mind to attain kaivalya.
The primary purpose of Patañjali's Eightfold Path is to provide a systematic method for purifying the mind and quieting its constant modifications. By practicing ethical vows, physical postures, and breath control, followed by internal stages of concentration and meditation, the yogi gradually detaches the conscious self from material influences. The ultimate goal is to achieve Kaivalya, the state of isolation where the Puruṣa is completely free from the bond of Prakṛti. This process leads to the cessation of all suffering and the realization of one's true spiritual essence and identity.

192. (B) The Bhāṭṭa and Prābhākara schools.
The Purva-Mimāṃsā tradition branched into two major sub-schools named after their respective influential teachers, Kumārila Bhaṭṭa and Prabhākara Miśra. While both schools are dedicated to the interpretation of the Vedas and the definition of dharma, they differ significantly on several epistemological and semantic issues. The Bhāṭṭa school generally accepts more sources of knowledge and a specific theory of sentence meaning, while the Prābhākara school, often called the 'Guru' school, advocates for self-luminous knowledge and its own unique theory of semantics. These two schools represent the internal diversity of the Mimāṃsā philosophical system.

193. (B) Nyāya-Vaiśeṣika
The Nyāya-Vaiśeṣika school is distinctive for its acceptance of abhāva, or non-existence, as a separate category of reality. It argues that the absence of an object is just as real a fact as its presence and can be known through specific means. This category is classified into four types: prior, posterior, mutual, and absolute non-existence. By including negative facts in their ontology, the school provides a comprehensive account of reality that explains how we perceive and reason about the lack of certain qualities or objects in the world.

194. (A) The body is to the soul.
In Rāmānuja's Viśiṣṭādvaita, the relationship between Brahman and the universe is described through the sarīra-sarīrī analogy. Individual souls and the material world form the body (sarīra) of Brahman, who is the indwelling soul (sarīrī). This means that while they are real and distinct entities, they are completely dependent on Brahman for their existence and function. This inseparable union ensures a qualified non-dualism where the one reality includes diversity as His attributes. This relationship provides the

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foundation for the soul's absolute dependence on and devotion to the Supreme Being.

195. (C) The three guṇas (sattva, rajas, tamas).
Madhva's Dvaita philosophy is built on the doctrine of Panca-bheda, which identifies five fundamental and eternal differences that structure reality. These differences are between God and souls, God and matter, individual souls and matter, one soul and another, and one material object and another. While the three guṇas are important in Samkhya and other Vedānta schools to describe the qualities of Prakṛti, they are not part of the specific five-fold differences that define Madhva's dualist ontology. This doctrine ensures the radical and permanent distinction between all categories of being in his philosophical system.

196. (D) Nimbārka
The theory of jñānaswarūpa is a central concept in the philosophy of Nimbārka, who advocated Dvaitādvaita or dualistic non-dualism. He posits that Brahman is essentially of the nature of knowledge and consciousness. This implies that Brahman is not just a possessor of knowledge but is self-luminous knowledge itself. Similarly, the individual soul is also described as jñānaswarūpa, though it is dependent and finite compared to the infinite Brahman. This shared nature of consciousness provides the basis for the partial identity and difference between the individual and the supreme reality in Nimbārka's system.

197. (C) Inexplicable as either real or unreal (sadasadvilakṣaṇa).
Anirvacanīya-khyāti is the theory of error in Advaita Vedānta used to explain the nature of illusory perceptions. It posits that the object of error, like the snake perceived in a rope, cannot be described as either absolutely real or absolutely unreal. It is not real because it is sublated by correct knowledge, yet it is not unreal because it is experienced at the time of the illusion. This status as inexplicable (anirvacanīya) serves as a metaphor for the status of the entire world in relation to the non-dual Brahman.

198. (B) Is a by-product of a specific combination of material elements.
The concept of consciousness as an epi-phenomenon is a core doctrine of the Cārvāka school of materialism. It asserts that consciousness is not an independent, spiritual substance but is a property that emerges from the specific combination and transformation of the four material elements: earth, water, fire, and air. Much like the intoxicating power arises when certain ingredients are fermented, awareness is a result of the physical body's organization. Consequently, when the body dies and the elements disperse, consciousness completely ceases to exist, leaving no surviving soul or self.

199. (D) Consciousness (Cetanā)
In Jaina metaphysics, the primary characteristic that distinguishes Jīva from Ajīva is the presence of consciousness, or Cetanā. Every soul, regardless of its physical size or state of bondage, possesses the inherent capacity for awareness, knowledge, and perception. In contrast, Ajīva refers to all non-sentient entities, such as matter, space, and time, which are completely devoid of any form of consciousness. This fundamental distinction is essential for understanding the Jaina path to liberation, which involves purifying the conscious soul from the influences of non-conscious karmic matter.

200. (A) The Sūtras or discourses of the Buddha.
The Sautrāntika school of Buddhism derives its name from its exclusive reliance on the Sūtras, which are the original discourses attributed to the Buddha. They rejected the authority of the Abhidharma texts, which they viewed as later scholastic interpretations rather than the direct word of the teacher. By focusing on the Sūtras, the Sautrāntikas developed unique philosophical positions such as momentariness and indirect realism. This scriptural priority defined their identity within the early Buddhist schools and shaped their rigorous analytical approach to understanding the nature of reality and the path to spiritual awakening.

201. (C) Asiddha (Unproved middle)
In Nyāya logic, Asiddha is a type of hetvābhāsa or fallacy that occurs when the reason (middle term) is not established or does not exist in the subject of the inference. In the example, "Sound is eternal because it is visible," the reason of visibility is unproved because sound is an object of hearing, not sight. Since the foundation of the inference is false, the entire logical structure fails

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to prove the conclusion. This fallacy highlights the importance of the reason being a verified and true attribute of the subject being discussed.

202. (A) The world of effects must have a cause.
The Sāṃkhya argument for the existence of Prakṛti known as kāryataḥ is based on the general principle of causation. It asserts that every effect must have a material cause from which it arises. By analyzing the manifest world as a collection of finite and dependent effects, the school logically deduces the existence of an ultimate, unmanifested, and primordial source. This source is Prakṛti, the fundamental material cause that contains the potential for all worldly phenomena. Thus, the existence of the world of effects necessarily points toward an underlying material origin.

203. (A) Sāṃkhya is dualistic, while Advaita is non-dualistic.
A fundamental difference between Sāṃkhya and Advaita Vedānta lies in their ontological commitments. Sāṃkhya is a realist dualism that posits two ultimate and independent realities: Puruṣa (consciousness) and Prakṛti (matter). Both are considered eternally real. In contrast, Advaita Vedānta is a radical non-dualism that asserts that only Brahman is absolutely real, while the world and individual souls are ultimately illusory or less real. While Sāṃkhya maintains the permanent existence of the material source, Advaita views the material appearance as a product of ignorance that is eventually sublated by the knowledge of the One.

204. (B) Vivarta kāraṇa
The Vaiśeṣika system recognizes three specific types of causes: Samavāyi kāraṇa (inherent or material), Asamavāyi kāraṇa (non-inherent), and Nimitta kāraṇa (efficient or instrumental). These categories provide a realist framework for explaining the production of objects from atoms. Vivarta kāraṇa, which refers to a cause that produces an apparent or illusory effect, is a central concept in Advaita Vedānta but is rejected by the realist Vaiśeṣika school. Vaiśeṣika maintains that all causal transformations are real and lead to the creation of entirely new and substantial effects in the physical world.

205. (A) Both A and R are true and R is the correct explanation of A.
The Purva-Mimāṃsā school maintains that the Vedas are apauruṣeya, meaning they were not authored by any human or divine being. They argue that any text written by a person is inherently subject to flaws, errors, and limited perspectives. For the Veda to serve as an infallible and absolute authority on dharma, it must be uncreated and beginningless. This doctrine of non-human origin ensures that the Vedic injunctions remain objectively true and authoritative, providing a stable and certain guide for the performance of sacrificial rituals and the attainment of spiritual merit.

206. (D) Nyāya
Paratah-pramāṇyavāda is the epistemological doctrine of the Nyāya school, which asserts that the validity of knowledge is not self-evident but must be established by external factors. According to this view, when a cognition arises, its truth is determined by its correspondence with the object or through successful practical action. This extrinsic approach requires verification through other means of knowledge. This contrasts with the intrinsic theory (Svatah-pramāṇyavāda) held by Mimāṃsā and Vedānta, reflecting Nyāya's emphasis on logical proof and the systematic verification of our understanding of the external world.

207. (A) Brahman as conditioned by the limiting adjunct (upādhi) of the mind-body complex.
In Advaita Vedānta, the concept of Jīva, or the individual soul, is understood as the absolute Brahman when it appears limited by certain adjuncts like the mind, senses, and body. These limiting conditions, or upādhis, are products of ignorance and create the illusion of a separate and finite individual. From the ultimate perspective, there is no real difference between the Jīva and Brahman. When the false identification with the mind-body complex is removed through true knowledge, the individual soul realizes its eternal and unconditioned nature as the non-dual and infinite Brahman.

208. (D) I, II, III, and IV
The four major schools of Vedānta offer distinct interpretations of the relationship between the individual self and the ultimate reality. Advaita

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posits absolute identity with the attributeless Brahman. Viśiṣṭādvaita views the self as a real attribute or mode of a qualified Brahman. Dvaita asserts a fundamental and eternal difference between the soul and God. Śuddhādvaita describes the soul as a pure part of Brahman. All four traditions, despite their diverse metaphysical and ontological conclusions, accept the Brahma Sūtras as a foundational scriptural text, forming the basis for their sophisticated theological and philosophical developments.

209. (B) Denying all empirical predicates and descriptions of it.
The Upaniṣadic phrase 'neti, neti' is a negative method used to describe Brahman by systematically denying all possible empirical and conceptual labels. It asserts that Brahman is beyond the reach of human language, mind, and sensory experience. By stating that the ultimate reality is "not this, not this," the texts aim to point toward a reality that transcends all finite categories and dualities. This apophatic approach ensures that Brahman is not mistaken for any limited object or concept, emphasizing its transcendental, infinite, and non-dual nature as the absolute ground of existence.

210. (A) They contain contradictions, tautologies, and are authored by clever priests for their own gain.
The Cārvāka critique of the Vedas is based on a radical skepticism toward religious authority. They argue that the scriptures are filled with self-contradictions and meaningless repetitions, which undermines their claim to be a source of truth. Furthermore, they dismiss the Vedas as the inventions of dishonest priests who designed elaborate rituals to secure their own livelihood through the offerings of the gullible. For Cārvākas, because the contents of the Vedas cannot be verified through direct perception and serve personal interests, they are entirely devoid of any valid authority.

211. (C) Syādvāda
In Jaina philosophy, Anekāntavāda is the metaphysical doctrine of the many-sidedness of reality, which asserts that objects possess infinite attributes. This complex nature of reality necessitates a specific logical and epistemological tool to express truth correctly, which is Syādvāda. Syādvāda allows for multi-valued judgments by qualifying every statement with the term 'syāt' (in a certain sense). This ensures that no single predication is taken as an absolute truth, reflecting the diverse aspects of the object being described and promoting a non-dogmatic and relativistic approach to knowledge and communication.

212. (D) Acceptance or rejection of the authority of the Veda.
The traditional classification of Indian philosophical schools into Āstika (Brahmanic) and Nāstika (Sramanic) is primarily based on their attitude toward the Vedas. Āstika schools, such as Nyāya, Sāṃkhya, and Vedānta, accept the Vedas as infallible scriptural authority. Nāstika schools, including Buddhism, Jainism, and Cārvāka, explicitly reject the authority of the Vedas, relying instead on individual experience, reason, or their own sectarian texts. While beliefs in God or the soul vary across these schools, the acceptance or rejection of Vedic authority remains the defining criterion for this fundamental historical division of Indian thought.

213. (C) All is Vijñapti-mātra (consciousness-only).
The Yogācāra school, also known as Vijnanavada, emphasizes the practice of yoga and meditation to achieve the realization that all experienced phenomena are essentially mental. The doctrine of Vijñapti-mātra asserts that external objects have no independent existence outside of consciousness and are merely projections or internal transformations of the mind. By purifying consciousness through disciplined practice, the yogi recognizes the illusory nature of the subject-object duality. This realization leads to the cessation of false attachments and the attainment of liberation, revealing the ultimate reality as pure and undifferentiated awareness.

214. (B) Yathārtha anubhava (experience that corresponds to its object).
In Nyāya epistemology, pramā or valid knowledge is defined as an experience that is both certain and accurately represents its object as it truly is. This is referred to as yathārtha anubhava. It excludes memory, which is a reproduction of past experience, and invalid forms of cognition like doubt or error. For a cognition to be valid, it must have a direct correspondence with the external reality. This realist definition ensures that knowledge provides a reliable and objective

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basis for human action and understanding of the world, grounded in the correct application of the pramāṇas.

215. (D) Two independent substances like a pot and a cloth.
The concept of Aprthaksiddhi in Viśiṣṭādvaita refers to an inseparable relationship where one entity exists as an attribute or mode of another. This relation is found between a substance and its qualities, the whole and its parts, and the soul and the body. However, it does not exist between two independent substances that can be separated without affecting their essential nature, such as a pot and a cloth. This unique union is fundamental for Ramanuja's view that individual souls and the material world are inseparable from the supreme Brahman, forming His divine body.

216. (A) Viśiṣṭādvaita
Sat-khyāti is the theory of error unique to the Viśiṣṭādvaita school of Rāmānuja. It posits that all cognition, even what is commonly called an illusion, is valid and has a real object as its basis. Rāmānuja argues that since all elements are mixed through quintuplication, a shell actually contains real elements of silver. Therefore, mistaking a shell for silver is not the perception of something unreal, but a partial perception of the real silver elements. This theory maintains the realist foundation of his philosophy, asserting that every cognitive experience corresponds to an actual aspect of reality.

217. (C) P-2, Q-1, R-3, S-4
Indian philosophical traditions are distinguished by their specific theories of causation. Vivartavāda in Advaita refers to the illusory appearance of a cause as an effect. Pariṇāmavāda in Sāṃkhya and theistic Vedānta describes a real transformation where the cause becomes the effect. Asatkāryavāda in Nyāya-Vaiśeṣika posits that the effect is an entirely new creation not present in the cause. Satkāryavāda, the general theory shared by Sāṃkhya and some Vedānta, asserts that the effect pre-exists in its material cause. These theories shape how each school understands the nature of creation, change, and the material world.

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218. (A) Word-meaning (śaktivāda)
The concept of Jāti, or the universal essence, is a cornerstone of the Mimāṃsā theory of śaktivāda. The school argues that words primarily denote the eternal and unchanging class-essence shared by all individual members of a group, such as 'cowness' for all cows. Because the universal is eternal, the relationship between the word and its meaning is also eternal and natural. This focus on universals provides a stable and objective foundation for the interpretation of the Vedas, ensuring that scriptural injunctions remain meaningful and authoritative across all times and circumstances, independent of human conventions.

219. (D) Nāgārjuna (Mādhyamika) and Asaṅga/ Vasubandhu (Yogācāra)
Tibetan Buddhism is a comprehensive tradition that developed primarily through the integration of the two major Indian Mahāyāna schools. It adopted the analytical methodology and the doctrine of emptiness from the Mādhyamika tradition established by Nāgārjuna. Simultaneously, it incorporated the sophisticated psychological models and maps of consciousness from the Yogācāra tradition of Asaṅga and Vasubandhu. This synthesis allows for a profound understanding of the ultimate nature of reality as empty while providing a detailed framework for meditative practice and the transformation of the mind, forming the bedrock of the Himalayan spiritual heritage.

220. (A) 4, 2, 1, 3
In the classical Vaiśeṣika system, the padārthas or categories of reality are traditionally enumerated in a specific logical order. The sequence begins with Dravya (substance), which serves as the substratum for all other categories. This is followed by Guṇa (quality) and Karma (action), which are the primary attributes and movements residing in substances. Sāmānya (generality) is then introduced to explain the common features shared by these entities. This systematic classification provides a comprehensive and hierarchical framework for analyzing all experienceable reality within the school's atomistic and pluralist metaphysical system.

221. (C) It posits two ultimate and independent realities: Puruṣa (consciousness) and Prakṛti (matter).
Sāṃkhya philosophy is characterized as a realist dualism because it asserts the independent and eternal existence of two fundamental principles. Puruṣa is pure, unchanging consciousness, while Prakṛti is the primordial material cause of the entire universe. Unlike idealist traditions, Sāṃkhya maintains that the material world is objectively real and evolves through the natural transformation of Prakṛti's three gunas. The goal of life is to recognize the absolute distinction between these two realities, leading to the isolation of the soul from the material world. This dualist framework explains both the diversity of experience and the path to liberation.

222. (D) It demonstrates the continuity of consciousness even in the absence of objects.
In Vedānta, the state of Suṣupti or deep, dreamless sleep is significant because it provides experiential evidence for the nature of the self. During deep sleep, although the mind and senses are inactive and there is no awareness of internal or external objects, consciousness itself does not cease. This is proven by the fact that upon waking, a person remembers having slept peacefully. This continuity of awareness in the absence of any cognitive content points toward the Atman as a permanent, self-luminous reality that transcends the changing states of waking and dreaming.

223. (B) I, II, III, and IV only
The major Buddhist schools represent a diverse range of epistemological and metaphysical views. Vaibhāṣika and Sautrāntika are traditional realist schools that affirm the existence of external objects through direct or indirect means. Yogācāra and Mādhyamika are the two primary Mahāyāna schools, with the former advocating idealism and the latter the doctrine of emptiness. These four schools are correctly described in their core tenets. However, Mādhyamika and Yogācāra are Mahāyāna schools, not Hinayana, making the fifth statement false within the historical classification of Buddhist traditions and their doctrinal developments.

224. (B) A synthesis of permanence, origination, and destruction.
In Jaina metaphysics, the concept of 'sat' or existence is defined as a complex synthesis of three simultaneous aspects. It maintains that every substance possesses permanence (dhrauvya) in its essential nature, while simultaneously undergoing origination (utpāda) and destruction (vyaya) in its modes or modifications. This multi-faceted view allows Jainism to account for both the enduring identity of objects and the obvious reality of change. By integrating these three features, Jaina philosophy provides a middle path between absolute eternalism and absolute momentariness, reflecting its broader commitment to the multi-faceted nature of reality.

225. (B) Prābhākara Mimāṃsā
The Prābhākara school of Mimāṃsā advocates the theory of error known as Akhyāti, which defines error as a lack of discrimination. According to this view, no cognition is actually false; error occurs when a person fails to distinguish between two distinct and valid cognitions, such as a present perception and a past memory. For instance, mistaking a shell for silver involves perceiving the shell's luster and simultaneously remembering silver. The confusion arises from non-discrimination (akhyāti) between these two, leading to erroneous behavior. This theory preserves the school's commitment to the intrinsic validity of all knowledge.

226. (A) The authority and trustworthiness (āptatva) of the source.
In the Nyāya system, śabda or testimony is a valid source of knowledge, but its reliability is contingent upon the character and expertise of the speaker. A statement provides valid knowledge only if it comes from an āpta—a person who is free from prejudice, possesses direct knowledge of the truth, and has the desire to communicate it accurately. This emphasizes that human testimony is not inherently valid; its truth depends on the credibility of the source. This rational and critical approach ensures that verbal testimony serves as a trustworthy means for acquiring knowledge beyond personal observation.

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227. (C) The constituent elements of Prakṛti.
In Sāṃkhya philosophy, the three gunas—sattva, rajas, and tamas—are the fundamental constituent elements that make up the primordial Prakṛti. Sattva represents light, harmony, and intelligence; rajas denotes activity, passion, and movement; and tamas signifies darkness, inertia, and dullness. These gunas are not qualities belonging to a substance but are the very substances that constitute the material world. The entire phenomenal universe evolves through the varying combinations and imbalances of these three forces. When they are in a state of perfect equilibrium, Prakṛti remains in its unmanifest and primordial condition.

228. (D) A prohibition against doing something.
In the Purva-Mimāṃsā school, niṣedha refers to the prohibitive injunctions found in the Vedas that forbid the performance of certain actions. These negative commands are essential for guiding conduct and preventing the accumulation of demerit or negative consequences. Like positive injunctions (vidhi), niṣedha carries normative authority and is a crucial component of the definition of dharma. By identifying what should be avoided, these prohibitive statements help individuals maintain ritual purity and ethical integrity, ensuring that their actions remain aligned with the sacred laws and prescriptions of the Vedic scriptural tradition.

229. (C) The cosmic principle of illusion that makes the One Brahman appear as the manifold world.
In Advaita Vedānta, Māyā is the cosmic principle of ignorance and illusion that accounts for the appearance of the manifold universe. It is described as having two powers: the power to conceal the absolute reality of Brahman and the power to project the false appearance of the world. While Māyā is experienced as real from the conventional standpoint, it is ultimately sublated by the realization of non-dual truth. It explains how the one, unchanging Brahman can seemingly appear as the diverse and changing phenomenal world without undergoing any real internal modification or division.

230. (B) The reality of difference (bheda) and the supremacy of a personal God (Viṣṇu).
The Dvaita school of Madhva is fundamentally characterized by its radical dualism and emphasis on the reality of difference. It argues that the manifold universe, individual souls, and God are all eternally distinct and real entities. This school rejects the idea of the world as an illusion and asserts the absolute supremacy of Lord Vishnu as the only independent reality. Devotion to this personal God is seen as the only path to liberation. This philosophy provides a firm ontological basis for religious experience, distinguishing itself from both non-dualism and qualified non-dualism.

231. (A) Both A and R are true and R is the correct explanation of A.
Sāṃkhya philosophy argues for the plurality of Puruṣas by observing the diversity of individual life experiences. If there were only one universal soul, the birth, death, or sensory perception of one person would simultaneously affect everyone. Since individuals clearly experience these events independently and at different times, the school concludes that there must be an infinite number of distinct conscious selves. This plurality is essential for explaining the varied states of bondage and liberation seen among sentient beings. Therefore, the independent nature of life events provides a strong logical basis for positing multiple distinct conscious principles.

232. (A) An act of complete and unconditional surrender to God as the sole refuge.
In the Viśiṣṭādvaita philosophy of Rāmānuja, Prapatti refers to the path of total and unconditional surrender to the Supreme Being. It is considered an alternative and more accessible means to liberation compared to the rigorous paths of knowledge or action. Prapatti involves the realization of one's own helplessness and the absolute dependence on God's grace for salvation. This devotional act is believed to evoke the immediate protection and compassion of the Divine, leading the seeker to eternal union with God. It emphasizes that the grace of the Lord is the ultimate cause of liberation.

233. (C) Ṛta
In Vedic thought, the cosmic order that governs the universe and ensures its regular functioning is called Ṛta. It is the primordial principle that regulates the movements of the stars, the seasons, and the moral conduct of humans. The gods are seen as the guardians of Ṛta, and human

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sacrificial rituals are intended to uphold and participate in this cosmic harmony. This concept emphasizes the interconnectedness of the natural, divine, and ethical realms, suggesting that a single, unified order pervades all aspects of existence. Ṛta provided the foundation for the later concepts of Dharma and Karma.

234. (A) The red color produced by mixing betel leaf, areca nut, and lime.
The Cārvāka school uses the analogy of the red color produced by mixing betel leaf, nut, and lime to explain their view of consciousness. They argue that just as the red color is not present in any of the individual ingredients but emerges when they are combined, consciousness arises as a temporary property when the four material elements are arranged in a specific way to form a body. This supports their materialist claim that consciousness is an epi-phenomenon of matter rather than an independent or eternal substance, and it dissolves completely when the material structure is destroyed.

235. (D) It acknowledges that any statement is made from a particular, limited standpoint.
In Jaina philosophy, the doctrine of nayavāda is essential for effective and peaceful communication because it recognizes the partiality of all human truth-claims. It teaches that because reality is infinitely complex, any individual statement is necessarily made from a specific and limited perspective or standpoint. By acknowledging this, nayavāda prevents dogmatic conflict and encourages a more inclusive and tolerant understanding of different viewpoints. This approach ensures that we remain aware of the limitations of our own knowledge while respecting the partial truths contained in the perspectives of others, reflecting the multi-faceted nature of the absolute reality.

236. (B) The denial of inherent, independent existence (svabhāva) to all phenomena.
The Mādhyamika school's central doctrine of Śūnyatā or emptiness is an analytical tool used to deconstruct the belief in permanent essences. It posits that all phenomena are 'empty' because they arise dependently upon causes and conditions, meaning they lack any inherent or independent nature of their own. This is not a claim that nothing exists, but rather a realization that nothing exists in the way we mistakenly imagine—as a fixed and separate entity. Understanding emptiness leads to the cessation of attachment and dogmatic views, providing the philosophical basis for achieving ultimate spiritual freedom in the Buddhist tradition.

237. (C) Mis-cognition or elsewhere-cognition.
The Nyāya school's theory of error, Anyathākhyāti, posits that an illusion consists of a misapprehension where one real object is mistaken for another. The term literally means 'apprehending a thing as something else'. This occurs when a present object is wrongly associated with features of a real object existing elsewhere, such as mistaking a shell for silver. The error is a realistic mis-cognition of a relationship between two real entities. This theory maintains the school's commitment to realism by asserting that the components of an erroneous perception are themselves real and existent, though wrongly combined in the moment.

238. (D) The clay.
In the Vaiśeṣika system, the samavāyi kāraṇa, or inherent cause, is the material substance in which the effect resides through the relationship of inseparable inherence. For a pot, the clay is the inherent cause because the pot is physically composed of clay and cannot exist independently of it. This category identifies the underlying material basis of an object, distinguishing it from non-inherent causes like the conjunction of clay particles and efficient causes like the potter. Understanding the inherent cause is essential for explaining the substantial continuity and the physical properties of the produced effect in this realist and pluralist philosophy.

239. (A) Both B and C are used as analogies.
Samkhya philosophy uses several famous analogies to explain the interaction between the conscious Puruṣa and the material Prakṛti. The analogy of the magnet and iron illustrates how the mere presence of Puruṣa can trigger the evolution of Prakṛti without any direct action. The story of the lame man with good sight and the blind man with strong legs shows how the two collaborate to achieve a goal—Puruṣa provides the direction and consciousness, while Prakṛti provides the active material power. These metaphors help clarify how two fundamentally different and

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independent principles can cooperate to produce the phenomenal world and the experience of liberation.

240. (B) Patañjali
The definition of Yoga as 'citta-vṛtti-nirodha', or the cessation of the modifications of the mind, was formulated by Patañjali in the foundational Yoga Sūtras. This definition establishes that the core practice of Yoga is not merely physical exercise but the mental discipline required to still the constant fluctuations of thought, emotion, and perception. By quieting these mental activities, the practitioner allows the true self or Puruṣa to reside in its own pure, undisturbed nature. This process of mental restraint is the essential path leading to the ultimate goal of spiritual isolation and permanent freedom from suffering and the material world.

241. (B) Both A and B correctly state the difference.
The two sub-schools of Purva-Mimāṃsā, led by Kumārila and Prabhākara, hold divergent views on how words in a sentence produce meaning. Kumārila's Abhihitānvayavāda argues that words first convey their own separate meanings, which are then combined to form a sentence. In contrast, Prabhākara's Anvitābhidhānavāda posits that words only have meaning as already connected with the action described in the sentence. These competing theories reflect a deep analytical discussion in Indian linguistics regarding whether the meaning of a sentence is a secondary product of its parts or a primary, holistic expression of a unified thought and purposeful activity.

242. (A) All objects contain elements of all other objects, so there is a real element of 'snake' in the rope which is cognized.
Sat-khyāti is the theory of error unique to the Viśiṣṭādvaita school of Rāmānuja. It posits that all cognition, even what is commonly called an illusion, is valid and has a real object as its basis. Rāmānuja argues that since all elements are mixed through quintuplication, a shell actually contains real elements of silver. Therefore, mistaking a shell for silver is not the perception of something unreal, but a partial perception of the real silver elements. This theory maintains the realist foundation of his philosophy, asserting that every cognitive experience corresponds to an actual aspect of reality, even if that aspect is not the most prominent.

243. (C) God (Brahmaṇ) and the individual soul (Jīva).
The Dvaita school of Madhvācārya is named for its radical dualism, which emphasizes the fundamental and eternal difference between the supreme God, Lord Vishnu, and the individual souls. Unlike other schools of Vedānta, Madhva argues that these entities are not only distinct but also maintain their separate identities even after liberation. This school rejects any form of identity between the creator and the created, asserting that the Jīva is eternally dependent and subordinate to the independent Brahman. This radical distinction is essential for grounding the school's focus on unswerving devotion and service to a personal and supreme Divine Being.

244. (D) Śuddhādvaita of Vallabha
Avikṛta-pariṇāmavāda is the causal theory central to the Śuddhādvaita school of Vallabhācārya. It maintains that the world is a real transformation of Brahman, yet Brahman undergoes no internal modification or change in the process. This means the universe is a genuine manifestation of God's essence while God Himself remains pure and perfect. This distinguishes Vallabha's view from the illusory transformation of Advaita and the real, modifying transformation of other Vedantic schools. For Vallabha, the entire creation is a divine play of Brahman, who remains unchanged (avikṛta) despite manifesting the manifold and diverse forms of the material and spiritual world.

245. (D) I, II, III, IV, and V
The various schools of Vedānta—Advaita, Viśiṣṭādvaita, Dvaita, and Dvaitādvaita—offer a wide spectrum of interpretations regarding the relationship between the self and Brahman, ranging from radical non-dualism to radical dualism. Each school provides a unique metaphysical framework to address the nature of reality and the path to liberation. Despite these deep differences in their ontological conclusions, all these traditions recognize the Brahma Sūtras as a foundational and authoritative scriptural text. This shared scriptural basis highlights the common intellectual heritage and the ongoing philosophical debate within the Vedānta tradition that has shaped Indian religious and scholastic thought for over a thousand years.

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246. (B) Aitihya (Tradition/Rumor)
The Bhāṭṭa school of Purva-Mimāṃsā, founded by Kumārila Bhaṭṭa, recognizes six valid sources of knowledge: perception, inference, testimony, comparison, postulation, and non-apprehension. These sources are intended to provide a comprehensive account for all types of cognitive experience, including the knowledge of negative facts. Aitihya, which refers to knowledge derived from tradition or rumor without a specific known source, is not accepted as an independent and valid pramāṇa in this system. Instead, the Bhāṭṭas maintain a rigorous standard for verifying knowledge, focusing on sources that provide certain and reliable information about the world and the sacred duties prescribed by the Vedas.

247. (D) The pure consciousness that underlies and transcends the other three states of waking, dreaming, and deep sleep.
In the Māṇḍūkya Upaniṣad, Turiya is described as the fourth state of consciousness that is fundamentally different from the states of waking, dreaming, and deep sleep. It is not a temporary condition but the unchanging, non-dual, and absolute nature of the Self (Atman). While the other three states are subject to change, duality, and the limitations of the mind and body, Turiya is pure consciousness itself. It is the underlying reality that persists throughout all other experiences. Realizing Turiya is the ultimate goal of spiritual inquiry, as it represents the absolute truth and the final liberation from the cycle of phenomenal existence.

248. (A) "This being, that arises; from the arising of this, that arises."
The Buddhist doctrine of Pratītyasamutpāda, or dependent origination, is famously summarized by the formula: "When this is, that is; from the arising of this, that arises." This simple statement expresses the profound idea that all phenomena are interconnected and arise only in dependence upon specific causes and conditions. Nothing in the universe possesses an independent or permanent essence. This principle is used to explain the cycle of rebirth and suffering through the twelve links of the chain of causation. By understanding and breaking these causal links, particularly ignorance and craving, an individual can attain liberation and end the cycle of suffering.

249. (A) Both A and R are true and R is the correct explanation of A.
In Advaita Vedānta, the world is described as Māyā because it lacks absolute and eternal reality. According to Śankara, the world has a vyāvahārika or empirical status, meaning it is real for all practical purposes in our daily lives. However, it is ultimately mithyā or unreal because it is sublated by the knowledge of Brahman, the only unchanging and absolute reality (pāramārthika sattā). This distinction allows Advaita to acknowledge the practical validity of human experience while maintaining its core non-dualist claim that from the highest standpoint, only the one Brahman exists, and the manifold world is an illusory appearance.

250. (A) All effects are made of the same stuff, characterized by pleasure, pain, and bewilderment, pointing to a common cause with three guṇas.
The Samkhya argument for Prakṛti known as samanvayat is based on the observation that all finite objects in the world share common characteristics. Since diverse things possess the same fundamental nature of pleasure, pain, and indifference, they must originate from a common cause that contains these qualities. This common cause is Prakṛti, which is composed of the three gunas: sattva, rajas, and tamas. The uniformity of the effects thus necessitates a single, primordial, and all-pervading material source that possesses the same gunas as its constituent parts. This logical deduction establishes Prakṛti as the unified material ground for the entire phenomenal universe and its various experiences.

251. (B) To serve as a mechanism for maintaining cosmic balance and communicating with the divine.
In the Vedic and Upaniṣadic framework, the institution of yajna, or sacrifice, serves as a vital bridge between the human and divine spheres. It functions as a precise ritual mechanism intended to maintain and participate in the cosmic order known as Ṛta. By performing these rituals, practitioners sustain the gods and ensure the ongoing balance of the universe.

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252. (A) A cosmic and moral order governing the divine and human realms.
Ṛta represents the foundational principle of cosmic and moral order in the Vedic tradition. It is viewed as an all-encompassing law that governs the functioning of the entire universe, including both divine beings and human society. This concept emphasizes truth and righteousness as the essential fabric of reality, demanding that all existence adheres to this overarching harmony.

253. (C) Susupti
Within Upaniṣadic psychology, the state of consciousness corresponding to deep, dreamless sleep is identified as Susupti. In this particular state, the individual experience of consciousness becomes unified and undifferentiated, devoid of the external engagements of waking life or the internal imagery of dreams. It serves as a precursor to the transcendental fourth state of pure consciousness that underlies all existence.

254. (D) The identity of the individual Self (Ātman) with the ultimate reality (Brahmaṇ).
The metaphysical pinnacle of Upaniṣadic thought lies in the profound identification of the individual Self with the ultimate reality of the universe. This realization asserts that the Ātman, which is the inner essence of the individual, is fundamentally identical to Brahmaṇ, the all-pervading and absolute reality. This non-dualistic perspective forms the core of classical Indian philosophical exploration and spiritual liberation.

255. (C) It is the pure, transcendental consciousness that underlies the other three.
Turiya is distinguished from the three common states of consciousness—waking, dreaming, and deep sleep—as the underlying transcendental reality. Rather than being just another state, it is the pure, persistent consciousness that pervades and supports the others. It represents the ultimate essence of the Self, existing beyond the limitations and variations of the phenomenal experiences found in the other states.

256. (B) Because the universal concomitance (vyāpti) it requires cannot be established by perception.
The Cārvāka school rejects inference as a reliable source of knowledge because it depends on the unprovable concept of universal concomitance, or vyāpti. They argue that a necessary, universal relationship between the middle term and the major term cannot be established through perception alone. Since perception is their only valid mean of knowledge, any logic relying on unperceived relations is flawed.

257. (D) It is an epi-phenomenon emerging from a specific combination of material elements.
In Cārvāka materialism, consciousness is viewed as an epi-phenomenon rather than a quality of a non-material soul. It is considered an emergent property that arises solely from the specific combination of the four material elements: earth, water, fire, and air. Similar to how intoxicating properties emerge from fermentation, consciousness exists only as a byproduct of the physical organization of the body.

258. (A) Pratyakṣa (perception)
The Cārvāka school of philosophy adheres to a strict empirical epistemology, recognizing Pratyakṣa, or perception, as the only valid source of knowledge. By limiting valid cognition to what can be directly observed through the senses, they reject all other means such as inference and testimony. This radical stance leads to their denial of any entities that cannot be seen or experienced.

259. (C) The reliability of the authority or speaker cannot be perceptually verified.
Cārvāka thinkers critique śabda, or testimony, by arguing that its reliability depends entirely on the authority of the speaker. Since the trustworthiness of such authorities, including the authors of the Vedas, cannot be verified through direct perception, their claims are dismissed. For the materialist, knowledge must be grounded in observable facts rather than the potentially fallible or deceptive reports of others.

260. (A) The emergence of consciousness from matter.
The analogy of the intoxicating quality arising from fermented ingredients is used to illustrate how consciousness emerges from matter. Just as the power to intoxicate is not present in individual ingredients but appears upon their combination, consciousness is an emergent property resulting from the union of physical elements. This comparison reinforces the materialistic view that mind is a byproduct of biological processes.

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261. (D) Dravya, Guṇa, and Paryāya
In Jaina metaphysics, the nature of reality is defined by three interconnected components: substance, qualities, and modes. Substance provides the permanent substratum, while qualities represent its essential attributes. Modes account for the accidental and constantly shifting forms that the substance takes over time. Together, these elements characterize existence as a complex interplay of permanence, origination, and decay within a single substance.

262. (B) Reality is manifold and can be viewed from multiple, partially true perspectives.
Anekāntavāda is the fundamental Jaina doctrine of non-absolutism, asserting that reality is multifaceted and immensely complex. It posits that any object or truth has infinite aspects, meaning no single perspective can capture its entirety. Consequently, different viewpoints are considered partially true from their own specific standpoints, emphasizing that absolute truth can only be understood by integrating these various diverse perspectives.

263. (C) Syādvāda
Syādvāda serves as the logical methodology in Jainism for expressing the multifaceted nature of reality. It recommends qualifying every judgment with the term 'syāt', which means 'perhaps' or 'in some respect'. This linguistic qualifier acknowledges the partial and perspectival nature of human knowledge, ensuring that no statement is taken as an absolute truth, thus reflecting the core principle of non-absolutism.

264. (D) Conscious, living substances and unconscious, non-living substances.
The Jaina worldview establishes a fundamental dualism between two categories of existence: Jiva and Ajiva. Jiva refers to conscious, living substances or souls characterized by awareness and vitality. In contrast, Ajiva encompasses all unconscious, non-living substances such as matter, space, and time. This distinction is central to understanding the Jaina path, as it categorizes all components of the universe into these spheres.

265. (A) Anekāntavāda is the metaphysical doctrine of reality's manifoldness, and Syādvāda is its logical expression.
Within Jaina philosophy, Anekāntavāda and Syādvāda are intrinsically linked as the metaphysical and logical aspects of non-absolutism. Anekāntavāda provides the metaphysical foundation by asserting that reality is manifold and multifaceted. Syādvāda acts as the corresponding logical framework or method of predication, allowing these multiple facets to be expressed through qualified, conditional statements that reflect the partial truth of any given perspective.

266. (B) Pratityasamutpāda
The Buddhist doctrine of Pratityasamutpāda, or dependent origination, posits that all phenomena arise in dependence upon various causes and conditions. It asserts that nothing in the universe exists independently or possesses an intrinsic, permanent essence. This interconnectedness explains the flow of existence and the arising of suffering, forming a core logical pillar that supports the broader Buddhist understanding of reality.

267. (B) Vedic authority, ritual sacrifice, and the concept of a permanent self.
Buddhism, as a Śraminic tradition, distinguishes itself by rejecting the foundational pillars of the Brahminic system. This includes the denial of the supreme authority of the Vedas, the refusal to accept the efficacy of ritual sacrifices, and the rejection of the concept of a permanent, unchanging self. Instead, it focuses on individual effort, ethical conduct, and the realization of the impermanence.

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268. (A) Pratityasamutpāda and kṣaṇabhahgavāda
The Buddhist doctrine of anātmavāda, which denies the existence of a permanent self, is logically supported by the concepts of dependent origination and momentariness. Pratityasamutpāda shows that the self is a collection of dependent factors, while kṣaṇabhahgavāda demonstrates that everything is in constant flux. Together, they illustrate that there is no stable, independent entity that can be identified as eternal.

269. (C) The truth of the path to the cessation of suffering (magga).
In the framework of the Four Noble Truths, the Āstangika Mārga, or Noble Eightfold Path, represents the fourth truth, known as Magga. This path provides the practical, ethical, and meditative guidelines necessary for the cessation of suffering. By following these steps, individuals can address the root causes of existential distress and eventually achieve the state of liberation described in the third truth.

270. (D) A dynamic process where everything exists for only a moment.
Kṣaṇabhahgavāda is the Buddhist doctrine of momentariness, asserting that all conditioned things are in a state of continuous and rapid flux. It implies that reality is not composed of static substances but is a dynamic process where every phenomenon exists for only a single moment before passing away. This constant change highlights the impermanent nature of the world and the lack of permanence.

271. (C) Arthāpatti
The Nyāya school of logical realism formally accepts four specific means of valid knowledge: perception, inference, comparison, and testimony. Arthāpatti, or postulation, is not recognized as an independent pramāṇa by Nyāya; it is typically subsumed under inference. This distinction is important in classical Indian epistemology, as different schools recognized varying numbers of valid sources for attaining accurate knowledge about the world.

272. (B) The "snakeness," which is real but exists elsewhere, is misapprehended in the location of the rope.
The Nyāya theory of Anyathākhyati explains perceptual error as a case of misapprehension or misplacement. In the example of mistaking a rope for a snake, the "snakeness" is considered a real property that belongs to an actual snake existing elsewhere. The error occurs when this real property is wrongly attributed to the object present, which is the rope, due to sensory limitations.

273. (D) Hetvabhāsa
In the context of Nyāya logic, fallacies that occur within the inferential process are known as Hetvabhāsas. These are apparent but invalid reasons that prevent an argument from yielding valid knowledge. Because the middle term, or hetu, is crucial for linking the minor and major terms, any flaw in its application or relation results in an erroneous conclusion, necessitating rigorous classification.

274. (A) Valid cognition and invalid cognition.
Within the Nyāya epistemological system, a fundamental distinction is made between valid and invalid cognition. Valid cognition, known as pramā, refers to knowledge that is accurate and corresponds to the true nature of the object. Conversely, apramā refers to invalid or erroneous cognition, which includes doubt, error, and hypothetical reasoning. This distinction is essential for the systematic pursuit of truth.

275. (C) A single object can be cognized by multiple pramāṇas.
The debate regarding Pramāṇa Samplava addresses whether a single object can be known through multiple valid sources of knowledge simultaneously. The Nyāya school argues in favor of this possibility, asserting that different pramāṇas, such as perception and inference, can converge on the same object. This contrasts with other views, like those held by some Buddhist logicians, who proposed exclusive domains.

276. (A) Asatkāryavāda
Asatkāryavāda is the Vaiśeṣika theory of causation which posits that the effect is a completely new creation that does not pre-exist in its cause. According to this view, the effect is non-existent before its production and comes into being through the combination of its causes. This perspective emphasizes that the produced object is distinct and separate from the material parts.

277. (D) Nimitta kāraṇa (efficient cause)
In the Vaiśeṣika analysis of causality, the weaver serves as the Nimitta kāraṇa, or the efficient cause. This category refers to the external agent or instrumental force that brings about the production of an effect without becoming part of its physical substance. While the threads provide the material, the weaver provides the necessary agency to transform materials into a finished cloth.

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278. (B) The combination of eternal and indivisible atoms.
Paramaṇukaraṇavāda is the Vaiśeṣika doctrine of atomism, explaining that the physical universe is created from the combination of eternal, indivisible, and imperceptible atoms. These atoms are the fundamental building blocks of all material objects. Creation occurs when these infinitesimal particles join together to form complex structures, while destruction involves their separation. This theory provides a realistic account of the world's origin.

279. (C) The clay
Within the framework of Vaiśeṣika causality, the clay used to make a pot is identified as the samavāyi kāraṇa, or inherent cause. This type of cause represents the substance in which the effect inheres and out of which it is formed. The relationship between the clay and the pot is one of inseparability, as the effect cannot exist without the material substratum.

280. (D) Padārthas
The Vaiśeṣika system is built upon the doctrine of padārthas, which refers to the fundamental categories of reality. This classification system aims to encompass everything that exists, can be known, and can be named. By analyzing reality into these distinct categories, such as substance, quality, and action, the school provides a comprehensive metaphysical framework for understanding the nature of all objects.

281. (A) The effect pre-exists in a latent state within its material cause.
Satkāryavāda is the Sāṃkhya theory of causation which asserts that the effect is not a new creation but already pre-exists in a latent form within its material cause. According to this doctrine, production is simply the manifestation or unfolding of what was previously unmanifest. This view stands in opposition to the theory that an effect is entirely non-existent before its production.

282. (B) It is pure, passive, content-less consciousness.
In Sāṃkhya philosophy, puruṣa is defined as pure, content-less consciousness that is inherently passive and distinct from the physical world. It serves as a witness to the activities of prakṛti but does not participate in them. Unlike the active and changing nature of matter, puruṣa is eternal, unchanging, and non-attached, representing the essential spiritual element separate from bodily functions.

283. (B) The diversity in births, deaths, and activities among individuals.
Sāṃkhya philosophy argues for the plurality of puruṣas by pointing to the observable differences in the lives of individual beings. The diversity in births, deaths, and activities among people suggests that if there were only one universal consciousness, all individuals would experience the same events simultaneously. Therefore, the distinct experiences of different entities necessitate the existence of many individual conscious selves.

284. (A) By positing an automatic unfolding of the universe due to the disturbed equilibrium of prakṛti by the proximity of puruṣa.
Sāṃkhya explains cosmic evolution as an automatic process triggered by the proximity of puruṣa to prakṛti. This proximity disturbs the equilibrium of the three guṇas within prakṛti, initiating a series of transformations that result in the physical universe. Because this unfolding is governed by inherent principles of matter and the presence of consciousness, the system does not require an external God.

285. (C) Prakṛti
The three guṇas—sattva, rajas, and tamas—are the fundamental constituents that make up prakṛti, the ultimate material cause in Sāṃkhya philosophy. Sattva represents purity, rajas denotes activity, while tamas signifies inertia. The entire physical and mental world is considered a manifestation of these three qualities in varying proportions, existing in perfect balance before the start of the cosmic evolutionary process.

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286. (D) Intrinsic to the cognition itself and self-evident.
Svatah-pramāṇyavāda is the Mimāṃsā doctrine asserting that the validity of any cognition is intrinsic to the cognition itself. This means that every piece of knowledge is presumed to be true and self-validating from the moment it arises. It does not require external confirmation. A cognition is only discarded if it is specifically

proven false by a subsequent, more powerful and contradictory cognition.

287. (C) To provide eulogistic or explanatory support for injunctions and prohibitions.
In the Mimāṃsā interpretation of the Vedas, an arthavāda is a supplementary passage that supports primary injunctions or prohibitions. Its function is to provide motivation by either praising the prescribed actions or condemning the forbidden ones. While they do not directly command action, these passages are essential for encouraging practitioners to adhere to dharma by explaining the significance and benefits of rituals.

288. (B) Individual word meanings are first understood and then combined into a sentence meaning.
Abhihitanvayavāda, associated with Kumārila Bhaṭṭa, describes the process by which a sentence conveys meaning. It argues that individual words first denote their own separate meanings. These isolated meanings are then subsequently combined through logical connection to produce the overall meaning of the sentence. This theory suggests that understanding a sentence's total sense is a secondary process following the initial grasp of parts.

289. (D) The Śruti (Vedas)
For the Purva-Mimāṃsā school, the Śruti, or the Vedas, is regarded as the ultimate and infallible source of knowledge concerning dharma. The Vedas are considered authorless and eternal, possessing inherent authority that does not depend on human or divine authorship. Consequently, all ethical and ritual duties are derived directly from Vedic injunctions, which are seen as the only reliable guides for conduct.

290. (A) The eternity of words and their meanings.
The Mimāṃsā doctrine of śabda-nityavāda refers to the belief in the eternity of words and their relationship with meaning. It posits that language is not a human convention but consists of eternal sounds that are permanently linked to the objects they denote. This belief supports the authority and permanence of the Vedic texts, ensuring that the truths they contain are considered timeless.

291. (C) Vyāvahārika sattā
In the Advaita Vedānta system, the everyday world of experience is categorized under vyāvahārika sattā, or empirical reality. This grade of reality applies to the phenomenal universe which, while ultimately sublated by the realization of Brahmaṇ, is functionally real for all practical purposes in daily life. It is distinguished from both the absolute reality of Brahmaṇ and the illusory reality of dreams.

292. (A) The fundamental error of superimposing the unreal upon the real.
Adhyāsa, or superimposition, is a central concept in Advaita philosophy describing the fundamental error of human cognition. It occurs when the attributes of the unreal phenomenal world are wrongly attributed to the real Brahmaṇ, or vice versa. This mutual confusion is what leads individuals to perceive multiplicity and selfhood where only a single non-dual reality exists, necessitating spiritual practice for correction.

293. (D) Vivartavāda
Vivartavāda is the Advaita theory of causation which holds that the effect is merely an apparent transformation of the cause. According to this view, the cause remains entirely unchanged while appearing as the effect, just as a rope appears to be a snake without actually undergoing any transformation. This explains how the unchanging Brahmaṇ can appear as the diverse world without losing its nature.

294. (B) As an indescribable power that projects the phenomenal world.
Māya is described in Advaita Vedānta as an indescribable cosmic power that projects the phenomenal world while veiling the true nature of Brahmaṇ. It is considered 'anirvachanīya' because it can be characterized as neither strictly real nor entirely unreal. Māya operates as the principle of illusion, creating the appearance of multiplicity and individuality where there is actually only a single, non-dual ultimate reality.

295. (C) Ātman and Brahmaṇ.
The ultimate truth in Advaita Vedānta is the realization of the absolute identity between the individual Self, or Ātman, and the supreme reality, Brahmaṇ. This non-dual realization asserts that there is no fundamental difference

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between the core of the individual and the ground of the entire universe. Achieving this insight is the primary goal of spiritual practice, leading to liberation from ignorance.

296. (D) God, individual souls, and matter as an inseparable unity.
The doctrine of aprthaksiddhi in Viśiṣṭādvaita explains the inseparable relationship between God, individual souls, and the material world. It posits that while souls and matter are real and distinct entities, they exist as the body or attributes of God and cannot exist independently of Him. This principle allows Rāmānuja to maintain a qualified non-dualism where a single reality contains internal differences.

297. (A) It is vehemently rejected along with the concept of nirguṇa brahmaṇ.
Madhva's Dvaita school vehemently rejects the concept of māya as used in Advaita philosophy. He argues that the world is entirely real and that the differences perceived between objects, souls, and God are fundamental and eternal. By denying māya and the idea of an attribute-less Brahmaṇ, Madhva establishes an absolute dualism where the independence of God is maintained throughout existence.

298. (B) Brahma-Pariṇāmavāda
The theory of causation in Viśiṣṭādvaita is known as Brahma-Pariṇāmavāda, which asserts that the world is a real transformation of Brahmaṇ. Unlike the theory of apparent transformation, this view holds that the universe and individual souls are actual modifications of God's body. This ensures the reality of the created world while maintaining that the essential nature of God remains perfect and auspiciously qualified.

299. (B) The fundamental and real nature of difference (bheda).
A defining characteristic of Madhva's Dvaita Vedānta is the emphasis on 'bheda', or the fundamental and real nature of difference. Madhva posits five eternal differences that distinguish God from souls, God from matter, souls from each other, souls from matter, and material objects from each other. This dualism serves as a direct challenge to the Advaitic notion that differences are illusory.

300. (A) Bhakti (devotion)
Both the Viśiṣṭādvaita and Dvaita schools emphasize Bhakti, or devotion, as the central means to achieve liberation. In these theistic systems, liberation is not seen as the realization of identity with God, but as the soul reaching its highest potential in a state of eternal service and communion with the Divine. This devotional path involves deep love, surrender, and divine grace.

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CHAPTER 02

Classical Western: Ancient, Medieval, and Modern Epistemology and Metaphysics

1. Which Pre-Socratic philosopher from the Ionian school is credited with the metaphysical doctrine that water is the fundamental principle (arche) of all things?
(A) Anaximander
(B) Thales
(C) Anaximenes
(D) Heraclitus

2. According to Anaximenes, what is the underlying substance or 'arche' from which everything else is derived through processes of condensation and rarefaction?
(A) Air
(B) Fire
(C) Water
(D) Apeiron (the indefinite)

3. Which of the following statements best describes the philosophical contribution of the Sophists in ancient Greece?
(A) They focused on discovering a single, unchanging principle for the entire cosmos.
(B) They established the atomic theory of matter to explain the nature of reality.
(C) They were primarily concerned with ethics and rhetoric, often teaching virtue for a fee.
(D) They proposed that mathematical relations underlie the fundamental structure of reality.

4. Heraclitus's famous dictum "panta rhei" (everything flows) implies a metaphysical view where reality is characterized by what?
(A) A static and unchanging Being
(B) A multitude of indivisible atoms
(C) The governance of a divine mind (Nous)
(D) Constant change and becoming

5. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): For Parmenides, Being is one, eternal, and unchanging.
Reason (R): The senses, which perceive change and multiplicity, are deceptive and cannot lead to true knowledge.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

6. Anaxagoras introduced the concept of 'Nous' or Mind as the organizing principle of the cosmos. What is the primary function of Nous in his philosophy?
(A) To create matter out of nothing.
(B) To mix and separate the primordial 'seeds' of all things.
(C) To serve as the material substance of the universe.
(D) To establish moral laws for humanity.

7. Democritus's atomic theory is a form of materialism. Which of the following is NOT a characteristic of the atoms in his view?
(A) They are indivisible and indestructible.
(B) They are in perpetual motion in the void.
(C) They differ in shape, size, and arrangement.
(D) They possess qualitative differences like color and taste.

8. Plato's "Theory of Ideas" posits that the physical world is not as real or true as the intelligible world of Forms. Which of the following best represents a 'Form' in Plato's philosophy?
(A) The eternal, perfect, and unchanging essence of Beauty itself.

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(B) A specific, individual beautiful object encountered in the world.
(C) A mental concept of beauty that varies significantly between people.
(D) The opinion of the majority about what constitutes a beautiful thing.

9. According to Plato, the highest level of knowledge is achieved through dialectic. What does this method primarily involve?
(A) The empirical observation of various natural phenomena.
(B) The uncritical acceptance of established traditional beliefs.
(C) A process of logical argumentation and questioning to attain knowledge of the Forms.
(D) The classification of living organisms based on their shared physical traits.

10. Match the Pre-Socratic philosopher in List I with their primary concept in List II:
List I: (Philosopher)
P. Pythagoras
Q. Heraclitus
R. Anaxagoras
S. Democritus
List II: (Concept)
1. Nous (Mind)
2. Atoms and the Void
3. Logos and Fire
4. Number and Harmony
Codes:
(A) P-4, Q-3, R-1, S-2
(B) P-3, Q-4, R-2, S-1
(C) P-4, Q-1, R-3, S-2
(D) P-2, Q-3, R-1, S-4

11. What is the distinction Plato makes between 'knowledge' (episteme) and 'opinion' (doxa)?
(A) Knowledge is based on sensory experience, while opinion is based on the use of reason.
(B) Knowledge pertains to the changing world of appearances, while opinion pertains to Forms.
(C) Knowledge and opinion are two equally valid ways of understanding the nature of reality.
(D) Knowledge is infallible and concerns the eternal Forms, while opinion is fallible and concerns the world of sense experience.

12. In Aristotle's philosophy, 'Logic' is not considered a science in itself but an essential tool for all sciences. What term did he use for this?
(A) Metaphysics
(B) Organon
(C) Dialectic
(D) Episteme

13. Which of the following is an INCORRECT statement regarding Aristotle's theory of causation?
(A) The material cause is the matter out of which a thing is made.
(B) The formal cause is the essence or form of a thing.
(C) The final cause is the initial plan or blueprint of the creator.
(D) The efficient cause is the agent that brings something about.

14. Aristotle critiques Plato's Theory of Ideas. Which of the following is one of Aristotle's main objections?
(A) The Forms are too mathematical and abstract.
(B) The Forms successfully explain motion and change in the physical world.
(C) The Forms are identical to the physical objects they represent.
(D) The theory creates an unnecessary "third man" argument, leading to an infinite regress.

15. Given below are certain statements regarding Plato's philosophy:
I. The soul is immortal and pre-exists the body.
II. True knowledge is a form of recollection (anamnesis).
III. The highest form is the Form of the Good.
IV. Sensory experience is the most reliable source of knowledge.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II, III and IV only
(C) I, II and III only
(D) I and IV only

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16. Aristotle classifies sciences into three categories. Which category does he consider metaphysics or 'first philosophy' to belong to?
(A) The productive sciences
(B) The theoretical sciences
(C) The practical sciences
(D) The preparatory sciences

17. In Aristotle's metaphysics, what is the relationship between 'potentiality' and 'actuality'?
(A) Potentiality is the state of non-existence, while actuality is the state of existence.
(B) Actuality is the fulfillment or realization of a thing's potentiality.
(C) They are two separate substances that never interact with one another.
(D) Potentiality is a more perfect and complete state than actuality.

18. According to Aristotle, what is the 'form' of a living organism?
(A) Its soul, which is its principle of life and activity.
(B) Its physical shape, outer appearance, and size.
(C) The material matter from which it is composed.
(D) Its internal potential to become something else.

19. How does St. Augustine explain the 'Problem of Evil'?
(A) Evil is a positive and autonomous force created by a powerful, malevolent deity.
(B) Evil is a necessary component of God's creation to maintain a universal balance.
(C) Evil is not a substance but a privation or absence of good, stemming from the misuse of free will.
(D) Evil is a psychological illusion that does not truly exist in the created universe.

20. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): For Aristotle, the soul is the 'form' of the body.
Reason (R): The soul cannot exist independently of the body, just as the form of a statue cannot exist without the marble.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A false but R is true.

21. St. Anselm's Ontological Argument for the existence of God is an a priori argument. What is its central premise?
(A) The universe is complex and must have an intelligent designer.
(B) Every event has a cause, leading back to a First Cause.
(C) God is that than which nothing greater can be conceived.
(D) Many different cultures have shared a belief in God.

22. St. Thomas Aquinas sought to synthesize faith and reason. Which of the following best describes his view?
(A) Reason is superior to faith and can disprove traditional religious doctrines.
(B) Faith is superior to reason, but reason can support and illuminate what is known by faith.
(C) Faith and reason are entirely separate domains that can never overlap or interact.
(D) Faith is an irrational leap that human reason must completely and finally reject.

23. In the philosophy of St. Thomas Aquinas, what is the distinction between 'essence' and 'existence'?
(A) Essence is a physical property, while existence is a mental property of a substance.
(B) Essence and existence are identical in all beings, including the creator and the created.
(C) Essence refers to potentiality, while existence refers to the material matter of a thing.
(D) Essence is what a thing is, while existence is that it is; in all created beings, they are distinct.

24. Descartes' methodological scepticism was adopted for what purpose?
(A) To find an indubitable foundation for knowledge.

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(B) To prove that no certain knowledge is possible.
(C) To reject the existence of God entirely.
(D) To demonstrate the superiority of empirical science.

25. Given below are certain statements related to Descartes' philosophy:
I. The phrase 'cogito ergo sum' means 'I think, therefore I am'.
II. The 'cogito' is the first certainty that survives methodological doubt.
III. Innate ideas are derived directly from sensory experience.
IV. The mind is an extended, non-thinking substance.
V. Mind and body are two distinct substances that interact.
Which of the above statement(s) is/are correct?
(A) I, II and V only
(B) II, III and IV only
(C) I, III and V only
(D) I, II, IV and V only

26. What does Descartes mean by 'innate ideas'?
(A) Ideas placed in the mind by God from birth, such as the ideas of self, God, and infinity.
(B) Ideas derived from external sense experience, such as the sensations of heat or blue.
(C) Ideas invented by the creative human imagination, such as the concept of a hippogriff.
(D) Ideas that are learned by individuals through the process of formal education.

27. According to Descartes, what are the two fundamental types of substance in his dualistic metaphysics?
(A) Form and Matter
(B) God and Nature
(C) Potentiality and Actuality
(D) Mind (res cogitans) and Matter (res extensa)

28. The problem of 'interactionism' in Cartesian philosophy refers to which difficulty?
(A) How a transcendent God can interact with the finite world he created.
(B) How an unextended, non-physical mind can causally interact with an extended, physical body.
(C) How different physical objects can interact with each other in a mechanistic universe.
(D) How innate ideas can interact with ideas derived solely from sensory experience.

29. What is the supreme substance in Spinoza's metaphysics?
(A) The individual human mind.
(B) Physical matter.
(C) God, or Nature (Deus sive Natura).
(D) A collection of infinite monads.

30. Match the philosopher in List I with their key metaphysical concept in List II:
List I: (Philosopher)
P. Plato
Q. Aristotle
R. St. Anselm
S. Descartes
List II: (Concept)
1. Ontological Argument
2. Hylomorphism (Form and Matter)
3. Cogito Ergo Sum
4. Theory of Forms
Codes:
(A) P-3, Q-1, R-4, S-2
(B) P-4, Q-2, R-1, S-3
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

31. In Spinoza's philosophy, what are 'attributes'?
(A) The essential properties of substance which the intellect perceives.
(B) The finite and particular things in the world.
(C) The thoughts and emotions of the human mind.
(D) The laws of physics that govern the universe.

32. Spinoza's doctrine of 'parallelism' proposes what relationship between the attributes of thought and extension?
(A) Thought causes events in the realm of extension.
(B) Thought and extension are two causally independent but perfectly corresponding orders.
(C) Extension causes events in the realm of thought.
(D) Thought and extension are illusions that do not really exist.

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33. Which of the following is NOT a part of Spinoza's three orders of knowing?
(A) Imagination or opinion (the lowest level)
(B) Skeptical doubt (a necessary stage for all knowledge)
(C) Reason (knowledge of common notions and causes)
(D) Intuitive science (the highest level)

34. Leibnitz's 'Monadology' describes the ultimate constituents of reality. Which statement correctly characterizes a monad?
(A) It is a simple, indivisible, non-extended, and soul-like substance.
(B) It is a physical atom defined by its shape and size.
(C) It is a passive entity that is acted upon by other monads in the world.
(D) It is a temporary idea existing only in the mind of God.

35. Given below are certain statements reflecting the philosophy of Baruch Spinoza:
I. There is only one substance, which is God or Nature.
II. Mind and body are two separate substances that interact.
III. The highest human good is the 'intellectual love of God'.
IV. Freedom is understanding the necessity of all things.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I, III and IV only
(C) II and IV only
(D) I, II and III only

36. According to Leibnitz, 'truths of reason' are best described as:
(A) Judgements that are contingent and known through experience.
(B) Judgements that are necessary, and their opposite implies a contradiction.
(C) Judgements about historical events.
(D) Judgements based on religious faith.

37. What is the function of Leibnitz's principle of 'pre-established harmony'?
(A) To explain how a non-physical mind can influence a physical body.
(B) To prove the existence of God from the design of the world.
(C) To explain how monads, which have no 'windows', appear to interact in a coordinated universe.
(D) To justify the existence of evil in a world created by a perfectly good God.

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38. The 'Principle of Sufficient Reason' in Leibnitz's philosophy states that:
(A) Everything that exists must have a cause.
(B) Nothing is true without a reason why it is so and not otherwise.
(C) The simplest explanation is always the best.
(D) A statement cannot be both true and false at the same time.

39. John Locke, in his refutation of innate ideas, famously compared the mind at birth to what?
(A) A well-stocked library
(B) A ghost in a machine
(C) A self-moving cause
(D) A tabula rasa or blank slate

40. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Spinoza's philosophy is often described as a form of pantheism.
Reason (R): Spinoza identifies the single, infinite substance with 'God or Nature' (Deus sive Natura), implying that God is immanent in the world.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A false but R is true.

41. According to Locke, how are complex ideas formed?
(A) They are implanted in the mind by God at birth.
(B) They are directly received from sensation.
(C) They are built by the mind through combining, comparing, and abstracting from simple ideas.
(D) They are illusions and do not correspond to reality.

42. What is the fundamental distinction Locke makes between primary and secondary qualities?
(A) Primary qualities (e.g., solidity, extension) are inseparable from the object, while secondary qualities (e.g., color, sound) are powers in the object to produce sensations in us.
(B) Primary qualities are purely mental properties, while secondary qualities are physical properties.
(C) Primary qualities are powers to produce ideas in us, while secondary qualities are inherent in objects.
(D) Primary qualities are known by reason, while secondary qualities are known solely by faith.

43. Which of the following is NOT one of Locke's 'three grades of knowledge'?
(A) Intuitive knowledge (e.g., of our own existence)
(B) Demonstrative knowledge (e.g., of God's existence)
(C) Sensitive knowledge (e.g., of the existence of particular external objects)
(D) Innate knowledge (e.g., of mathematical axioms)

44. George Berkeley's philosophy is a form of 'immaterialism'. What is the central tenet of this doctrine?
(A) Matter is the only reality, and mind is an illusion.
(B) To be is to be perceived (esse est percipi); no material substance exists independent of a mind.
(C) Mind and matter are two equally real substances.
(D) The physical world is a collection of soulless monads.

45. Given below are certain statements about John Locke's empiricism:
I. All ideas originate from either sensation or reflection.
II. The mind at birth is a 'tabula rasa' or blank slate.
III. The existence of innate moral principles is self-evident.
IV. We can have certain knowledge of the real essence of substances.
V. Primary qualities are mind-dependent, while secondary qualities are mind-independent.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I, II and III only
(C) III, IV and V only
(D) I, II and IV only

46. How does Berkeley critique Locke's distinction between primary and secondary qualities?
(A) He agrees with the distinction but adds a third category of qualities.
(B) He claims that secondary qualities are actually the ones that are mind-independent.
(C) He rejects the existence of qualities altogether in favor of substances.
(D) He argues that primary qualities are also mind-dependent and cannot be conceived apart from secondary qualities.

47. What is Berkeley's solution to the 'problem of solipsism' (the view that only one's own mind is sure to exist)?
(A) The continuous existence of things is guaranteed by their being constantly perceived by the infinite mind of God.
(B) Other minds can be proven to exist through logical demonstration.
(C) The physical world's resistance proves the existence of other minds.
(D) He accepts solipsism as a logical consequence of his philosophy.

48. David Hume divides all objects of human reason into two kinds. What are they?
(A) A priori and a posteriori
(B) Relations of Ideas and Matters of Fact
(C) Analytic and synthetic
(D) Impressions and Ideas

49. According to Hume, what is the fundamental difference between 'impressions' and 'ideas'?
(A) Impressions are vague and obscure perceptions, while ideas are forceful and vivacious entities.
(B) Impressions are the direct and forceful perceptions from experience, while ideas are faint copies of impressions.
(C) Impressions are derived from reason, while

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ideas are derived from sensation.
(D) Impressions are innate, while ideas are acquired.

50. Given below are list of modern philosophers:
I. John Locke
II. René Descartes
III. David Hume
IV. Baruch Spinoza
What is the correct chronological order of their major works?
(A) II, IV, I, III
(B) I, II, IV, III
(C) II, I, IV, III
(D) III, I, IV, II

51. What is Hume's critique of the concept of causality?
(A) Causality is a necessary law of reason that structures our experience.
(B) We directly perceive a necessary and observable connection between a cause and its effect.
(C) Our idea of necessary connection is derived from the constant conjunction of events in our experience, leading to a habit of mind.
(D) The principle of causality can be used to prove the existence of God.

52. Regarding 'personal identity', what does Hume conclude?
(A) The self is a simple, indivisible, and enduring substance.
(B) The self is the 'transcendental ego' that synthesizes experience.
(C) The self is an innate idea implanted by God.
(D) The self is a bundle or collection of different perceptions in perpetual flux.

53. Hume's philosophy leads to a form of skepticism. What does he argue is beyond the scope of human knowledge?
(A) Mathematical truths
(B) The existence of our own perceptions
(C) Speculative metaphysics, including knowledge of substance (God, self, external world)
(D) The laws of logic

54. Immanuel Kant's 'critical philosophy' aimed to synthesize which two major philosophical traditions?
(A) Stoicism and Epicureanism
(B) Rationalism and Empiricism
(C) Scholasticism and Humanism
(D) Idealism and Materialism

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55. Match the philosopher in List I with their famous phrase or doctrine in List II:
List I: (Philosopher)
P. Berkeley
Q. Leibnitz
R. Spinoza
S. Hume
List II: (Doctrine)
1. Pre-established Harmony
2. Esse est percipi
3. The self is a bundle of perceptions
4. Deus sive Natura
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-2, Q-3, R-1, S-4
(D) P-4, Q-1, R-2, S-3

56. According to Kant, what is a 'synthetic a priori' judgment?
(A) A judgment that is informative (synthetic) and known independent of experience (a priori).
(B) A judgment where the predicate is contained in the subject and is known through experience.
(C) A judgment that is uninformative (analytic) and known independent of experience (a priori).
(D) A judgment that is informative (synthetic) and known only through experience (a posteriori).

57. Kant's 'Copernican Revolution' in philosophy refers to his proposal that:
(A) The sun, not the earth, is the center of the solar system.
(B) Reason must be subordinate to religious faith.
(C) Objects must conform to our cognition, rather than our cognition conforming to objects.
(D) All knowledge is derived from sensory

experience.

58. What are the 'forms of sensibility' according to Kant?
(A) Space and Time, which are the a priori structures of our perception.
(B) The categories of the understanding.
(C) The ideas of reason (God, soul, world).
(D) The raw data received from our senses.

59. In Kant's philosophy, what is the distinction between 'phenomenon' and 'noumenon'?
(A) Phenomenon is illusion; noumenon is reality.
(B) Phenomenon is the world of ideas; noumenon is the collection of impressions.
(C) Phenomenon is the object of reason; noumenon is the object of faith.
(D) Phenomenon is the world as it appears to us, structured by our minds; noumenon is the world as it is in itself, which is unknowable.

60. Given below are certain statements about Kant's philosophy:
I. Kant argues that the existence of God can be proven by pure theoretical reason.
II. The 'Categories of the Understanding' are derived from experience.
III. 'Synthetic a priori' judgments are impossible, according to Kant.
IV. The mind is a passive recipient of sensory information.
Which of the above statement(s) is/are INCORRECT?
(A) I and II only
(B) III and IV only
(C) I, II, III, and IV
(D) I and III only

61. What are the 'Ideas of Reason' in Kant's system?
(A) Space, Time, and Causality
(B) Primary and Secondary Qualities
(C) Soul, World (as a whole), and God
(D) Analytic and Synthetic Judgments

62. According to Hegel, what is the 'Geist' or Spirit?
(A) The individual human soul.
(B) A transcendent deity completely separate from the created world.
(C) The collective unconscious of humanity.
(D) The all-encompassing reality that unfolds itself through a historical and dialectical process.

63. Hegel's dialectical method proceeds through a three-stage movement. What are these three stages?
(A) Thesis, Antithesis, Synthesis
(B) Sensation, Reflection, Abstraction
(C) Being, Essence, Concept
(D) Analysis, Deduction, Induction

64. For Hegel, what is the relationship between the real and the rational?
(A) The real is often irrational and chaotic.
(B) "What is rational is actual and what is actual is rational."
(C) The rational is an ideal that the real world can never achieve.
(D) The real and the rational are entirely separate and unrelated domains.

65. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): According to Kant, we can have no theoretical knowledge of the noumenal world, including the self as it is in itself.
Reason (R): Knowledge is a product of the synthesis of sensory intuitions and the categories of the understanding, and we have no sensory intuition of things-in-themselves.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

66. What does Hegel's concept of 'Absolute Idealism' signify?
(A) The ultimate reality is the Absolute Idea or Spirit, and the universe is its manifestation.
(B) The only reality is the perceptions of an individual mind.
(C) Ideas are mere copies of a mind-independent material reality.
(D) The world is composed of immaterial, soul-like monads.

67. In Hegelian dialectic, what is the 'synthesis' in relation to the 'thesis' and 'antithesis'?

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(A) A compromise that rejects both the thesis and the antithesis.
(B) A complete and final return to the original thesis.
(C) A higher-level concept that both preserves and transcends the truth contained in the thesis and antithesis.
(D) The final and absolute truth that ends the dialectical process.

68. Parmenides' philosophy is a radical monism. Which of the following would he consider an illusion?
(A) Being
(B) Thought
(C) Unity
(D) Change

69. Socrates's method of 'elenchus' or cross-examination primarily aimed to:
(A) Win arguments at all costs.
(B) Teach specific factual knowledge to his interlocutors.
(C) Reveal the ignorance of those who claimed to have knowledge.
(D) Formulate a comprehensive system of metaphysics.

70. Given below are certain statements related to Modern Western Philosophy:
I. Descartes' method begins with universal doubt.
II. Spinoza posits an infinite number of substances.
III. Leibnitz's monads have "windows" through which they interact.
IV. Locke believed some ideas are innate.
V. Berkeley accepted the existence of mind-independent matter.
Which of the above statement(s) is/are correct?
(A) I only
(B) I and IV only
(C) II and V only
(D) III, IV and V only

71. In Aristotle's classification, which science studies 'being qua being'?
(A) Physics
(B) Ethics
(C) Logic
(D) Metaphysics (First Philosophy)

72. For Plato, how does the soul have knowledge of the Forms?
(A) Through a process of recollection (anamnesis) of what it knew before birth.
(B) Through rigorous empirical investigation.
(C) By learning from the Sophists.
(D) By creating the Forms itself.

73. Which argument for the existence of God, formulated by St. Thomas Aquinas, reasons from the observation of motion in the world to an "Unmoved Mover"?
(A) The argument from contingency.
(B) The argument from design.
(C) The argument from motion.
(D) The argument from degrees of perfection.

74. Descartes' proof for the existence of God based on the idea of a perfect being in his mind is a version of which argument?
(A) The Ontological Argument
(B) The Cosmological Argument
(C) The Teleological Argument
(D) The Moral Argument

75. What did Leibnitz call truths that are contingent and known through experience, such as "The sun will rise tomorrow"?
(A) Truths of Reason
(B) A priori truths
(C) Innate truths
(D) Truths of Fact

76. Locke's theory of substance leads to a problem because he defines it as 'something, I know not what'. Why is this problematic for his empiricism?
(A) It proves that innate ideas must exist.
(B) It admits the existence of something that cannot be traced back to any impression or idea from experience.
(C) It contradicts his belief in God.
(D) It suggests that primary qualities are not actually real.

77. Berkeley's critique of abstract ideas argues that:
(A) Abstract ideas are the highest form of knowledge.
(B) All ideas are abstract by nature.
(C) We can only form ideas of particular things, not general concepts like 'humanity' in the

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abstract.
(D) Abstract ideas are innate and present in the human mind from birth.

78. For Hume, what is the role of 'reason' in relation to 'the passions'?
(A) Reason is and ought to be the master and commander of the passions.
(B) Reason and the passions are co-equal faculties in guiding action.
(C) Reason can and should eliminate the influence of passions entirely.
(D) Reason is, and ought only to be the slave of the passions.

79. The 'Transcendental Deduction of the Categories' in Kant's philosophy is an argument intended to prove what?
(A) The objective validity of the a priori categories of the understanding.
(B) The existence of God.
(C) The reality of the noumenal world.
(D) The logical impossibility of performing metaphysics.

80. Match the Medieval philosopher in List I with their central philosophical problem or argument in List II:
List I: (Philosopher)
P. St. Augustine
Q. St. Anselm
R. St. Thomas Aquinas
S. Socrates (as a precursor)
List II: (Argument/Problem)
1. Synthesis of Faith and Reason
2. Problem of Evil
3. The unexamined life is not worth living
4. Ontological Argument
Codes:
(A) P-1, Q-3, R-4, S-2
(B) P-2, Q-4, R-1, S-3
(C) P-2, Q-1, R-3, S-4
(D) P-3, Q-4, R-1, S-2

81. In Hegel's philosophy, 'freedom' is ultimately realized as:
(A) The absence of all constraints.
(B) The rational self-determination in accordance with the universal will of the State.
(C) A retreat from society into private contemplation.
(D) The ability to act on any irrational impulse.

82. Which of the following is an INCORRECT pairing of a philosopher and their concept of God?
(A) Hume – A being whose existence is demonstrable by reason
(B) Aristotle – Unmoved Mover
(C) Spinoza – God or Nature (Deus sive Natura)
(D) Berkeley – The Infinite Perceiver

83. The Ionians were a group of Pre-Socratic philosophers who sought a naturalistic explanation for the cosmos. Which of the following philosophers is NOT considered an Ionian?
(A) Thales
(B) Anaximander
(C) Pythagoras
(D) Anaximenes

84. Aristotle's logic, particularly his theory of the syllogism, is a form of:
(A) Inductive reasoning
(B) Abductive reasoning
(C) Analogical reasoning
(D) Deductive reasoning

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85. Given below are certain statements regarding Aristotle's metaphysics:
I. Form and matter are always found together in physical substances (hylomorphism).
II. A thing's 'final cause' is its purpose or end (telos).
III. He accepted Plato's Theory of Ideas without modification.
IV. God, the Unmoved Mover, is pure actuality with no potentiality.
Which of the above statement(s) is/are correct?
(A) I, II and IV only
(B) I and III only
(C) II and IV only
(D) I, II, III and IV

86. Descartes' criteria of truth, derived from the clarity and distinctness of the 'cogito', are:
(A) Sensation and Reflection
(B) Clarity and Distinctness
(C) Faith and Revelation
(D) Constant Conjunction

87. In Spinoza's ethics, what is the path to freedom and blessedness?
(A) The pursuit of wealth and honor.
(B) Submitting to the divine will as revealed in scripture.
(C) Eliminating all emotions and passions.
(D) Moving from passive emotions to active emotions through an adequate understanding of their causes.

88. The 'Principle of the Identity of Indiscernibles' by Leibnitz states that:
(A) If two objects have all the same properties, they are identical.
(B) All true statements are analytic.
(C) An object is identical only to itself.
(D) The identity of a person persists through time.

89. Why does Locke reject innate ideas?
(A) Because they cannot be reconciled with the existence of God.
(B) Because they are logically contradictory.
(C) Because he observes that children and "idiots" do not possess them.
(D) Because Descartes had already proven they exist.

90. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): For Berkeley, a physical object like a tree cannot exist unperceived.
Reason (R): The very idea of a mind-independent material substance is contradictory and unintelligible, as 'to be' means 'to be perceived'.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

91. Which of the following is an example of what Hume would call 'knowledge concerning relations of ideas'?
(A) The sun rises in the east.
(B) Water boils at 100 degrees Celsius.
(C) The Battle of Hastings was in 1066.
(D) All bachelors are unmarried men.

92. What is the role of the 'Transcendental Deduction' in Kant's first Critique?
(A) To deduce the existence of God from the concept of a perfect being.
(B) To justify the application of the pure concepts of the understanding (categories) to objects of experience.
(C) To deduce moral laws from the concept of pure practical reason.
(D) To deduce the forms of sensibility (space and time) from the mind.

93. Hegel's dialectic of 'Being, Non-Being, and Becoming' illustrates what fundamental aspect of his logic?
(A) The static and unchanging nature of concepts.
(B) The impossibility of reconciling opposites.
(C) The movement of thought from abstract, indeterminate concepts to more concrete, determinate ones.
(D) The absolute and final superiority of Being over Non-Being.

94. What is the primary difference between Plato's and Aristotle's views on the soul?
(A) Plato believed the soul was mortal, while Aristotle believed it was immortal.
(B) Plato believed the soul had two parts, while Aristotle believed it had three.
(C) Plato had no theory of the soul, unlike Aristotle.
(D) Plato believed the soul was separable from the body, while Aristotle largely viewed it as inseparable.

95. Given below are certain statements regarding Kant's critical philosophy:
I. The mind actively structures our experience using a priori forms and categories.
II. Theoretical reason can provide speculative proofs for the existence of the soul and God.
III. The distinction between phenomena and noumena is central to his system.
IV. All knowledge begins with experience, but not all of it arises from experience.
V. His philosophy is a form of radical empiricism, rejecting all a priori knowledge.
Which of the above statement(s) is/are correct?
(A) I, II and III only
(B) I, III and IV only

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(C) II, IV and V only
(D) I, II and V only

96. In Aquinas's Five Ways, the argument that proceeds from the degrees of perfection found in things to a perfect being (God) is known as:
(A) The Argument from Motion
(B) The Argument from Gradation
(C) The Argument from Efficient Cause
(D) The Argument from Governance

97. The concept of 'God or Nature' (Deus sive Natura) is central to the pantheistic monism of which philosopher?
(A) Descartes
(B) Spinoza
(C) Leibnitz
(D) Locke

98. Leibnitz's doctrine of 'innateness of ideas' differs from Descartes' in that Leibnitz believes:
(A) Ideas are innate as dispositions, tendencies, or potentialities, not as fully formed concepts.
(B) The mind is a blank slate at birth.
(C) Only the specific idea of God is innate.
(D) All ideas are innate and fully formed at birth.

99. For Hume, a "miracle" is defined as a violation of a law of nature. Why does he argue that it is never rational to believe in a miracle based on testimony?
(A) Because miracles are supernatural and therefore impossible.
(B) Because only direct personal experience of a miracle is acceptable evidence.
(C) Because the evidence for the uniformity of nature is always stronger than the evidence of any testimony for a miracle.
(D) Because belief in miracles requires a religious faith that is irrational.

100. Consider the following entities:
I. The 'Copernican Revolution' of Kant
II. Cartesian Dualism
III. The rise of Scholasticism (e.g., Aquinas)
IV. Plato's Theory of Forms
What is the correct chronological order of these philosophical shifts?
(A) IV, III, II, I
(B) III, IV, I, II
(C) IV, II, III, I
(D) II, IV, III, I

101. What is the best description of the 'Metaphysical Deduction of the Categories' in Kant's philosophy?
(A) It is a proof of God's existence.
(B) It is the argument that the mind-independent external world exists.
(C) It is the derivation of the table of twelve categories from the logical forms of judgment.
(D) It is a final refutation of Hume's skepticism.

102. In Hegel's system, the dialectical progression is the process through which what entity comes to self-consciousness?
(A) The individual human being
(B) The Absolute Spirit (Geist)
(C) The nation-state
(D) The material world

103. Aristotle's 'practical sciences' are primarily concerned with:
(A) The creation of beautiful or useful objects.
(B) Knowledge for its own sake, such as mathematics and theology.
(C) The principles of valid reasoning.
(D) Human action and conduct, such as ethics and politics.

104. Which of the following is an INCORRECT statement about Plato's concept of the soul?
(A) The soul's ultimate destiny is to be permanently reincarnated in physical bodies.
(B) The soul is tripartite, consisting of reason, spirit, and appetite.
(C) The soul is immortal and survives the death of the body.
(D) A just individual is one whose soul is in harmony, with reason ruling the other parts.

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105. Match the philosopher in List I with their corresponding view on substance in List II:
List I: (Philosopher)
P. Descartes
Q. Spinoza
R. Leibnitz
S. Locke

List II: (View on Substance)
1. One infinite substance (God/Nature) with infinite attributes.
2. An infinite number of simple, non-interacting substances (monads).
3. Two created substances (mind and body) and one uncreated substance (God).
4. An unknown substratum ('I know not what') in which qualities inhere.

Codes:
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-3, R-4, S-2
(C) P-3, Q-2, R-1, S-4
(D) P-4, Q-1, R-2, S-3

106. In St. Thomas Aquinas's philosophy, what is the relationship between essence and existence in God?
(A) They are identical; God's essence is to exist.
(B) They are distinct, as in created beings.
(C) God has existence but no essence.
(D) God has essence but no existence.

107. The goal of Descartes' 'method of doubt' is best understood as a:
(A) Psychological state of despair.
(B) A rhetorical device to confuse and undermine intellectual opponents.
(C) A final conclusion that knowledge is unattainable.
(D) A philosophical tool to bracket all beliefs that are not absolutely certain.

108. Spinoza's concept of 'conatus' refers to:
(A) The intellectual love of God.
(B) The individual's endeavor to persevere in its own being.
(C) The state of being determined by external causes.
(D) The highest form of intuitive knowledge.

109. What is the fundamental characteristic of Leibnitz's 'truths of reason'?
(A) They are a posteriori.
(B) Their opposite is possible.
(C) They are analytic and necessary.
(D) They are based on the principle of sufficient reason.

110. Given below are certain statements about George Berkeley's philosophy:
I. He rejected the existence of abstract ideas.
II. He maintained Locke's distinction between primary and secondary qualities.
III. His motto was 'esse est percipi' (to be is to be perceived).
IV. He argued that the continued existence of the world is due to its perception by God.

Which of the above statement(s) is/are correct?
(A) I and II only
(B) I, III, and IV only
(C) II and III only
(D) All of the above

111. Hume's skepticism about the 'external world' is based on the argument that:
(A) We only ever have direct access to our own perceptions (impressions and ideas), not to any mind-independent objects.
(B) The external world is a logical contradiction.
(C) The existence of the external world is denied by scripture.
(D) God's existence, which would guarantee an external world, cannot be proven.

112. Why does Kant believe that '7 + 5 = 12' is a synthetic a priori judgment?
(A) Because it is learned through repeated experience (a posteriori).
(B) Because the concept '12' is not contained in '7 + 5' (synthetic) but the truth is necessary and universal (a priori).
(C) Because the concept '12' is already contained within the concept '7 + 5' (analytic) as a necessary truth.
(D) Because its truth is contingent and could be otherwise.

113. In Hegel's dialectic, the opposition between 'Being' and 'Non-Being' is resolved in the higher concept of:
(A) Essence
(B) Becoming
(C) Nothingness
(D) Actuality

114. Which philosopher argued that an individual's ethical and political life reaches its highest expression in the rational state?
(A) Hegel
(B) Hume
(C) Locke

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(D) Berkeley

115. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Leibnitz proposes a 'pre-established harmony' to explain the coordination between the mind and the body.
Reason (R): As monads have no "windows," they cannot causally interact; God has synchronized them from the beginning like two perfect clocks.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

116. The Socratic dictum "know thyself" emphasizes the importance of:
(A) Acquiring worldly knowledge.
(B) Understanding one's place in the social hierarchy.
(C) Gaining expertise in a specific craft.
(D) Examining one's own beliefs and moral character.

117. What distinguishes a 'productive' science from a 'practical' one in Aristotle's classification?
(A) Productive sciences are more theoretical than practical sciences.
(B) Productive sciences deal with unchanging truths, while practical sciences deal with contingent matters.
(C) Productive sciences aim at making something (e.g., art, rhetoric), while practical sciences aim at doing something (action).
(D) There is no difference; Aristotle used the terms interchangeably.

118. Plato's 'dialectic' is a method for ascending from the world of opinion to the world of knowledge. What is the ultimate object of this ascent?
(A) The Unmoved Mover
(B) The Form of the Good
(C) The cogito
(D) The Absolute Idea

119. Which of St. Thomas Aquinas's proofs for God's existence argues that since there are contingent beings (which could not have existed), there must be a necessary being to explain their existence?
(A) The argument from motion
(B) The argument from design
(C) The argument from gradation
(D) The argument from contingency

120. Given below are certain statements regarding Hume's philosophy:
I. He accepts the rationalist proof for the existence of a substantial self.
II. He believes the law of causality is a relation of ideas, known a priori.
III. He argues that reason is the slave of the passions.
IV. His philosophy can be characterized as a form of radical empiricism.
V. He holds that metaphysical claims about God and the soul are legitimate areas of knowledge.
Which of the above statement(s) is/are INCORRECT?
(A) III and IV only
(B) I, II and V only
(C) I, II and IV only
(D) II, III and V only

121. For Spinoza, 'modes' are best understood as:
(A) The essential attributes of substance.
(B) Another name for God or Nature.
(C) The particular, finite affections or modifications of substance.
(D) The eternal truths of reason.

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122. Which of the following is NOT one of the principles used by Leibnitz to structure his metaphysics?
(A) Principle of Methodological Doubt
(B) Principle of Non-contradiction
(C) Principle of Sufficient Reason
(D) Principle of the Identity of Indiscernibles

123. Locke's distinction between simple and complex ideas is based on:
(A) Whether the idea is clear or obscure.
(B) Whether the idea corresponds to a primary or a secondary quality.
(C) Whether the idea is true or false.
(D) Whether the idea is received passively by the mind or formed actively by it.

124. Kant's rejection of 'speculative metaphysics' is a rejection of what?
(A) The possibility of any a priori knowledge.
(B) The use of reason to gain knowledge of transcendent objects like God, soul, and the world-in-itself.
(C) The validity of mathematics and physics.
(D) The importance of morality.

125. The problem of evil was a major concern for St. Augustine. He resolved it by arguing that evil is:
(A) An illusion created by the human mind.
(B) A co-eternal principle opposing God.
(C) A privation of good, originating in free will.
(D) A necessary part of God's plan.

126. Anaxagoras' concept of 'Nous' (Mind) was criticized by both Plato and Aristotle for what reason?
(A) It was too materialistic.
(B) It denied the possibility of change.
(C) It was used merely as a 'deus ex machina' to start motion, without explaining the specific order.
(D) It was identical to the 'Logos' of Heraclitus.

127. Aristotle's concept of God as the 'Unmoved Mover' describes a being that:
(A) Causes motion by being an object of desire and thought, without being moved itself.
(B) Intervenes directly in human affairs.
(C) Creates the universe out of nothing.
(D) Is the material cause of the universe.

128. What is the role of God in Berkeley's immaterialist philosophy?
(A) God is the creator of the material world.
(B) God is the eternal perceiver whose perception sustains the existence of all things.
(C) God is an idea in the human mind.
(D) God's existence cannot be known.

129. Hume's analysis of 'induction' concludes that:
(A) Inductive reasoning is justified by the principle of the uniformity of nature.
(B) Inductive reasoning is based on psychological habit and has no rational justification.
(C) Inductive reasoning provides certain, demonstrable knowledge.
(D) Inductive reasoning is a form of deduction.

130. Match the philosopher in List I with the book they authored in List II:
List I: (Philosopher)
P. Plato
Q. Descartes
R. Locke
S. Kant
List II: (Book)
1. An Essay Concerning Human Understanding
2. Critique of Pure Reason
3. The Republic
4. Meditations on First Philosophy
Codes:
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

131. In Kant's terminology, the 'phenomenal' realm refers to:
(A) The world of things-in-themselves.
(B) The transcendent realm of God, freedom, and immortality.
(C) The world as it appears to our structured consciousness.
(D) The world of illusions and dreams.

132. What is the final 'synthesis' in Hegel's overarching dialectic of history?
(A) The Roman Empire
(B) The French Revolution
(C) A future, completely classless and egalitarian society
(D) The Germanic-Christian state, representing the realization of freedom

133. Which Presocratic philosopher is known for his paradoxes of motion, such as 'Achilles and the Tortoise', intended to support Parmenides' view that reality is one and unchanging?
(A) Heraclitus
(B) Anaxagoras
(C) Zeno of Elea
(D) Democritus

134. Aristotle's doctrine of the 'golden mean' is a principle in which field of his philosophy?
(A) Metaphysics

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(B) Ethics
(C) Logic
(D) Biology

135. Given below are certain statements regarding Spinoza's philosophy:
I. It is a form of dualism.
II. It posits one substance, which is God or Nature.
III. It argues for the existence of free will in the traditional sense.
IV. It is deterministic, holding that everything happens by necessity.
Which of the above statement(s) is/are correct?
(A) I and III only
(B) II and IV only
(C) I and IV only
(D) II and III only

136. Descartes' argument that his idea of God as a perfect being could only have been caused by a truly existing perfect being is an example of what kind of argument?
(A) A causal argument for God's existence
(B) An a posteriori argument
(C) An argument from analogy
(D) An argument from design

137. Which of the following is NOT a 'mode' in Spinoza's system?
(A) A particular table
(B) A particular thought
(C) The attribute of Extension
(D) A human being

138. The 'Principle of Non-Contradiction' is fundamental to Leibnitz's 'truths of reason'. What does this principle state?
(A) A proposition cannot be both true and false at the same time and in the same respect.
(B) Every event has a cause.
(C) Two things with the same properties are identical.
(D) What is actual is rational.

139. How does Locke define 'knowledge'?
(A) As a justified true belief.
(B) As an intuition of the Forms.
(C) As a clear and distinct perception.
(D) As the perception of the agreement or disagreement of our ideas.

140. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Hume is skeptical about the existence of a continuous and stable personal identity or 'self'.
Reason (R): Through introspection, we never perceive a single, constant self, but only a succession of fleeting perceptions, such as heat, cold, love, or hatred.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

141. For Kant, what is the 'Metaphysical Deduction'?
(A) The justification of the categories through their necessity for experience.
(B) The proof that space and time are a priori forms of intuition.
(C) The identification of the twelve basic categories of the understanding by analyzing the forms of judgment.
(D) The rejection of the traditional proofs for God's existence.

142. The philosophy of Hegel is best described as:
(A) Immaterialism
(B) Empiricism
(C) Cartesian Dualism
(D) Absolute Idealism

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143. Which pair of concepts is central to Aristotle's explanation of change and development?
(A) Potentiality and Actuality
(B) Being and Non-Being
(C) Mind and Matter
(D) Impressions and Ideas

144. St. Anselm's Ontological Argument claims to prove God's existence from:
(A) The evidence of design in nature.
(B) The concept or definition of God alone.
(C) The necessity of a first cause.
(D) The consensus of believers.

145. Given below are certain statements regarding rationalist philosophers:
I. Descartes held that the mind and body are

two distinct substances.
II. Spinoza argued for a single, divine substance (God or Nature).
III. Leibnitz proposed an infinite number of substances called monads.
IV. For Spinoza, mind and body are two of the infinite attributes of the one substance.
V. All three (Descartes, Spinoza, Leibnitz) were British Empiricists.

Which of the above statement(s) is/are correct?
(A) I, II, III and V only
(B) V only
(C) I, II, III and IV only
(D) I and V only

146. For Descartes, what is the essential attribute of matter or corporeal substance?
(A) Extension
(B) Thought
(C) Weight
(D) Solidity

147. What does Spinoza mean by the 'intellectual love of God' (amor dei intellectualis)?
(A) A passionate, emotional love for a personal God.
(B) The rational decision to follow all religious commandments.
(C) The highest form of knowledge, an intuitive understanding of oneself and all things as being in God.
(D) A state of skeptical doubt about God's existence.

148. According to Berkeley's principle of 'esse est percipi', what is the status of the pain you feel when you touch a hot stove?
(A) It is a quality in the stove itself.
(B) It is a property of the fire atoms hitting your skin.
(C) It is an illusion that doesn't really exist.
(D) It is a sensation or idea in your mind.

149. Which of the following is an example of what Hume would call 'knowledge concerning matters of fact'?
(A) The sum of the angles in a triangle is 180 degrees.
(B) A is A.
(C) Paris is the capital of France.
(D) All bachelors are unmarried.

150. Consider the following key works:
I. Hegel's "Phenomenology of Spirit"
II. Hume's "A Treatise of Human Nature"
III. Plato's "Republic"
IV. Aquinas's "Summa Theologica"

What is the correct chronological order of their publication?
(A) III, IV, II, I
(B) IV, III, II, I
(C) III, II, IV, I
(D) II, I, III, IV

151. Kant's 'Ideas of Reason' (God, soul, world) are described as 'transcendental illusions'. Why?
(A) Because they are simply false and should be discarded.
(B) Because they are derived from sensory experience.
(C) Because they are useful conceptual fictions for empirical science.
(D) Because reason inevitably produces these ideas but mistakenly tries to apply them as if they were objects of experience.

152. In Hegel's philosophy, what is the role of 'negation' in the dialectical process?
(A) It is a crucial moment of opposition (antithesis) that drives the process forward to a higher synthesis.
(B) It is purely destructive and leads to nothing.
(C) It is a logical error to be avoided.
(D) It is synonymous with the final absolute truth.

153. 'Logic as an organon' means that for Aristotle, logic is:
(A) The highest theoretical science.
(B) A branch of ethics.
(C) A tool or instrument used in all other fields of inquiry.
(D) A productive science for creating arguments.

154. What is the main point of Aristotle's 'Third Man Argument' against Plato's Theory of Ideas?
(A) It shows that the theory of Forms leads to an infinite regress.
(B) It proves that there are at least three worlds, not two.
(C) It argues that only men can have knowledge of the Forms.
(D) It proves that the Forms must exist.

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155. Match the modern philosopher in List I with their central epistemological concept in List II:
List I: (Philosopher)
P. Locke
Q. Hume
R. Kant
S. Descartes
List II: (Concept)
1. Impressions and Ideas
2. Synthetic a priori judgments
3. Cogito ergo sum
4. Refutation of innate ideas
Codes:
(A) P-1, Q-4, R-2, S-3
(B) P-4, Q-1, R-3, S-2
(C) P-4, Q-1, R-2, S-3
(D) P-3, Q-2, R-1, S-4

156. In St. Augustine's view, human beings turn to evil because:
(A) They are inherently evil by nature.
(B) They misuse their free will, turning away from higher goods towards lower goods.
(C) God compels them to do so.
(D) Evil is more powerful than good in the universe.

157. Descartes' conception of method was inspired by the certainty and deductive structure of which discipline?
(A) History
(B) Biology
(C) Geometry
(D) Rhetoric

158. The term 'pantheism' is often associated with Spinoza's philosophy. It means:
(A) Belief in many gods.
(B) The belief that God is a transcendent creator, separate from the world.
(C) The denial of God's existence.
(D) The belief that God is identical with the universe.

159. For Locke, the idea of a 'substance' is problematic for an empiricist because:
(A) It cannot be traced to any specific sensation or reflection.
(B) It is a complex idea.
(C) It is a secondary quality.
(D) It is a clearly defined innate idea.

160. Given below are certain statements about Leibnitz's Monadology:
I. Monads are the simple, indivisible, ultimate constituents of reality.
II. Monads have "windows" through which they causally influence each other.
III. Each monad reflects the entire universe from its own point of view.
IV. God is the supreme monad who created all other monads.
Which of the above statement(s) is/are correct?
(A) I, II and III only
(B) I, III and IV only
(C) II and IV only
(D) All of the above

161. Why did Berkeley reject the distinction between primary and secondary qualities?
(A) He believed all qualities were primary in nature.
(B) He argued that we cannot conceive of primary qualities apart from secondary ones, so both must be mind-dependent.
(C) He believed all qualities were mind-independent.
(D) He was a materialist and believed qualities were properties of atoms.

162. For Kant, the 'categories of the understanding' are:
(A) A priori concepts (like causality and substance) that the mind uses to structure experience.
(B) Derived from experience.
(C) The raw data of the senses.
(D) The ultimate goals of reason (God, freedom, immortality).

163. The Pre-Socratic philosophers are generally considered to be the first philosophers in the Western tradition because they:
(A) Were the first to provide mythological explanations of the world.
(B) Were the first to write in Greek.
(C) Were the first to seek rational, naturalistic explanations for the cosmos.
(D) Were all from Athens.

164. What is the relationship between soul and God in Plato's philosophy?
(A) The individual soul is a part of God.

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(B) God and the soul are identical.
(C) God does not feature in Plato's philosophy of the soul.
(D) The soul seeks to understand God (the Form of the Good) to achieve its highest state.

165. According to Aristotle, ethics and politics are examples of what kind of science?
(A) Theoretical
(B) Productive
(C) Practical
(D) Metaphysical

166. A key difference between St. Anselm's and St. Thomas Aquinas's approaches to proving God's existence is that:
(A) Anselm's argument is a posteriori, while Aquinas's are a priori.
(B) Anselm's argument is a priori, while Aquinas's Five Ways are a posteriori.
(C) Anselm did not believe in God, while Aquinas did.
(D) Anselm's argument is based on motion, while Aquinas's is based solely on the definition of perfection.

167. What is the meaning of 'cogito ergo sum' in Descartes' philosophy?
(A) I see, therefore I believe.
(B) I doubt, therefore I am a skeptic.
(C) I exist, therefore I think.
(D) I think, therefore I am.

168. Spinoza's 'parallelism' is a doctrine about the relationship between:
(A) Mind and body.
(B) God and the world.
(C) Substance and mode.
(D) Reason and emotion.

169. According to Locke's 'three grades of knowledge', which form of knowledge is the most certain?
(A) Sensitive knowledge
(B) Demonstrative knowledge
(C) Intuitive knowledge
(D) Probable knowledge

170. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): In Hegel's philosophy, the State is the embodiment of rational freedom.
Reason (R): True freedom is not the ability to do whatever one wants, but the willing identification of the individual with the universal ethical life of the community.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

171. Which statement best represents Hume's view on the self?
(A) It is a simple, indivisible, spiritual substance.
(B) It is a transcendental ego that synthesizes experience.
(C) It is an innate idea known with certainty.
(D) It is a "bundle of perceptions" without an underlying unity.

172. The term 'noumenon' in Kant's philosophy refers to:
(A) The object as it appears to us.
(B) The thing-in-itself, independent of our perception.
(C) A law of logic.
(D) A synthetic a priori judgment.

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173. Heraclitus used the image of fire to symbolize the nature of reality because fire:
(A) Is a stable and unchanging element.
(B) Is the heaviest of all elements.
(C) Represents a process of constant change and transformation.
(D) Was considered divine by the Greeks.

174. The Socratic method, as depicted in Plato's dialogues, is a form of:
(A) Empirical experimentation
(B) Historical research
(C) Authoritative lecturing
(D) Cooperative dialectical inquiry

175. Given below are certain statements regarding Aristotle's philosophy:
I. He was a student of Plato.
II. He rejected Plato's Theory of Forms as separate entities.
III. His logic, based on the syllogism, was a form of deductive reasoning.

IV. He classified the sciences into theoretical, practical, and productive.
V. He believed the soul was completely mortal and perished with the body.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV only
(B) II, III and V only
(C) I, III, IV and V only
(D) All of the above

176. What is the fundamental problem of 'Cartesian dualism'?
(A) Proving the existence of the external world.
(B) Explaining how two fundamentally different substances, mind and body, can interact.
(C) Justifying the existence of innate ideas.
(D) Reconciling faith and reason.

177. For Leibnitz, the created universe is 'the best of all possible worlds'. This is a consequence of which principle?
(A) The Principle of Non-Contradiction
(B) The Principle of Sufficient Reason
(C) The Principle of Pre-established Harmony
(D) The Principle of the Identity of Indiscernibles

178. What is the source of all ideas, according to John Locke?
(A) Sensation and Reflection
(B) Reason alone
(C) Innate principles
(D) Divine revelation

179. For Berkeley, what is an 'abstract idea'?
(A) A clear and distinct idea.
(B) An idea of a particular object that exists in the world.
(C) An idea of a quality that is supposed to exist apart from any object, which he deems impossible.
(D) An innate idea.

180. Kant's 'Copernican Revolution' in philosophy reversed the traditional assumption about knowledge by proposing that:
(A) Knowledge conforms to objects.
(B) Knowledge is impossible.
(C) All knowledge is a posteriori.
(D) Objects conform to our faculties of knowledge.

181. Hegel's concept of 'becoming' is the synthesis that resolves the dialectical tension between:
(A) Mind and Matter
(B) Freedom and Necessity
(C) Being and Non-being
(D) Thesis and Synthesis

182. Democritus's atomic theory was an early attempt to explain the physical world. The two fundamental principles of his ontology were:
(A) Form and Matter
(B) Atoms and the Void
(C) Love and Strife
(D) Nous and Seeds

183. In Plato's Allegory of the Cave, the prisoners represent:
(A) Philosophers who have attained true knowledge.
(B) The Sophists who deliberately deceive others.
(C) The guardians of the ideal state.
(D) Ordinary people who mistake the world of appearances for reality.

184. The 'problem of freedom' for Leibnitz arises from his deterministic system. He tries to solve it by:
(A) Distinguishing between hypothetical necessity and absolute necessity, claiming human actions are free because they are not absolutely necessary.
(B) Denying that human beings possess any freedom.
(C) Positing that God directly and constantly intervenes to allow for free human choices.
(D) Arguing that freedom is a necessary psychological illusion.

185. Match the philosopher in List I with their description of ultimate reality in List II:
List I: (Philosopher)
P. Parmenides
Q. Heraclitus
R. Spinoza
S. Leibnitz
List II: (Ultimate Reality)
1. An eternal, unchanging, all-consuming fire; a state of constant flux.
2. One, indivisible, unchanging Being.
3. An infinite number of indivisible, soul-like

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monads.
4. One single substance, God or Nature.

Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-1, R-4, S-2

186. Which of the following is NOT one of the 'four causes' identified by Aristotle?
(A) The Necessary Cause
(B) The Material Cause
(C) The Formal Cause
(D) The Final Cause

187. What is the relationship between 'faith' and 'reason' for St. Thomas Aquinas?
(A) They are contradictory and irreconcilable.
(B) Faith is completely subordinate to reason.
(C) Reason is irrelevant to theological matters.
(D) Reason can demonstrate some truths of faith (preambles of faith), while other truths (mysteries of faith) are known by faith alone, but are not contrary to reason.

188. In Descartes' philosophy, why is the existence of God crucial for establishing knowledge of the external world?
(A) Because God directly reveals the external world to us.
(B) Because a non-deceiving God would not allow us to be systematically mistaken in our clear and distinct perceptions of an external world.
(C) Because the external world is a conceptual part of God's mind.
(D) Because God is functionally identical to the external world.

189. According to Spinoza, why do human beings mistakenly believe they are free?
(A) Because they are truly free to choose their actions.
(B) Because freedom is a gift from God.
(C) Because they are conscious of their actions but ignorant of the causes that determine them.
(D) Because their minds are separate from the physical world.

190. Given below are certain statements about John Locke's epistemology:
I. The mind is a 'tabula rasa' at birth.
II. All ideas derive from sensation and reflection.
III. There is a sharp distinction between primary and secondary qualities.
IV. He strongly defended the existence of innate ideas and principles.

Which of the above statement(s) is/are correct?
(A) I and IV only
(B) I, II, and III only
(C) II and IV only
(D) All of the above

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191. The primary aim of Hume's rejection of metaphysics is to:
(A) Limit the scope of human inquiry to topics that can be investigated through experience and mathematical reasoning.
(B) Establish a new and comprehensive metaphysical system based on empiricism.
(C) Prove the non-existence of God.
(D) Show that rationalism is superior to empiricism.

192. What are the 'forms of sensibility' according to Kant?
(A) The categories of the understanding.
(B) The a priori intuitions of Space and Time.
(C) The innate ideas of God, Soul, and World.
(D) The laws of logic.

193. What is the role of 'Geist' (Spirit) in Hegel's philosophy?
(A) It is the individual human spirit.
(B) It is the absolute reality that unfolds and realizes itself through the dialectical process of nature and history.
(C) It is a transcendent God separate from history.
(D) It is another term for material substance.

194. For Plato, the 'method of dialectic' involves:
(A) The systematic questioning and analysis of concepts to move towards knowledge of the Forms.
(B) Sensory observation and measurement.
(C) Accepting beliefs based on tradition and authority.
(D) Creating useful fictions to govern the state.

195. Consider the following philosophers:
I. St. Augustine
II. Aristotle
III. David Hume
IV. René Descartes
What is the correct chronological order of these philosophers?
(A) II, I, IV, III
(B) I, II, III, IV
(C) II, I, III, IV
(D) III, IV, I, II

196. The central idea of Parmenides' philosophy is the stark opposition between:
(A) The One and the Many
(B) Love and Strife
(C) Atoms and the Void
(D) The Way of Truth and the Way of Opinion

197. Aristotle's critique of Plato's Theory of Ideas includes all of the following objections EXCEPT:
(A) The Forms do not help to explain motion and change.
(B) The "Third Man" argument leads to an infinite regress.
(C) The Forms are useful for classifying biological species.
(D) The Forms are just eternalized copies of sensible particulars.

198. For Descartes, what is the essential attribute of mind or 'res cogitans'?
(A) Extension
(B) Thought
(C) Divisibility
(D) Motion

199. What does Leibnitz's 'Principle of the Identity of Indiscernibles' state?
(A) That a thing is only identical with itself.
(B) That all truths of reason are identical.
(C) That all monads are identical.
(D) That no two distinct things can have all their properties in common.

200. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): According to Hume, we can have no certain knowledge of matters of fact.
Reason (R): Knowledge of matters of fact is based on experience and induction, which can never give us logical certainty about the future.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

201. Which term best describes Berkeley's philosophy?
(A) Materialism
(B) Dualism
(C) Immaterialist Idealism
(D) Absolute Idealism

202. The purpose of Kant's 'Transcendental Deduction of the Categories' is to show that:
(A) The categories are necessary conditions for the possibility of experience itself.
(B) The categories are derived from experience.
(C) The categories can be used to prove God's existence.
(D) The categories are illusions of reason.

203. In Hegelian dialectic, 'synthesis' is a stage that:
(A) Completely rejects the truth value of both the thesis and the antithesis.
(B) Is a mere mixture of thesis and antithesis.
(C) Is identical to the original thesis.
(D) Preserves the element of truth in both thesis and antithesis and unites them at a higher level.

204. The classification of the sciences into theoretical, practical, and productive is a contribution of which philosopher?
(A) Plato
(B) Aristotle
(C) Socrates
(D) Parmenides

205. Given below are certain statements related to the philosophy of Kant:
I. He sought to synthesize rationalism and empiricism.
II. He argued that 'synthetic a priori' judgments are possible.
III. Space and Time are a priori forms of sensibility.
IV. We can have speculative knowledge of the

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noumenal world.
V. His 'Copernican Revolution' means objects must conform to our knowledge.

Which of the above statement(s) is/are correct?
(A) I, II, III and V only
(B) I, II, IV and V only
(C) II, III, and IV only
(D) All of the above

206. In Medieval philosophy, who famously proposed the Ontological Argument for God's existence?
(A) St. Augustine
(B) St. Thomas Aquinas
(C) Duns Scotus
(D) St. Anselm

207. Spinoza's doctrine that there is only one substance, God, and that everything else is a modification of that substance, is known as:
(A) Monism
(B) Dualism
(C) Pluralism
(D) Atomism

208. For Locke, what is a 'primary quality'?
(A) A quality, like color or taste, that exists only in the mind of the perceiver.
(B) A quality, like solidity or extension, that is inseparable from the object itself.
(C) An idea that is innate in the mind.
(D) A power to produce effects in other objects.

209. Hume's distinction between 'relations of ideas' and 'matters of fact' corresponds to the later distinction between:
(A) Analytic and synthetic statements.
(B) Both (A) and (B).
(C) A priori and a posteriori knowledge.
(D) Neither (A) nor (B).

210. Match the concept in List I with the philosopher it is most associated with in List II:

List I: (Concept)
P. Tabula Rasa
Q. Pre-established Harmony
R. Categorical Imperative
S. Esse est percipi

List II: (Philosopher)
1. Berkeley
2. Kant
3. Locke
4. Leibnitz

Codes:
(A) P-3, Q-4, R-2, S-1
(B) P-4, Q-3, R-1, S-2
(C) P-3, Q-2, R-4, S-1
(D) P-1, Q-4, R-2, S-3

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211. According to Plato, a person has 'opinion' rather than 'knowledge' when their belief is about:
(A) The Forms
(B) Mathematical truths
(C) The changing, sensible world
(D) The Form of the Good

212. Aristotle's God, the 'Unmoved Mover', is characterized as:
(A) Pure matter and pure potentiality.
(B) A mixture of form and matter.
(C) The creator of the world from nothing.
(D) Pure form and pure actuality.

213. Descartes' 'methodological scepticism' involves doubting everything that can possibly be doubted. Which of the following is the first indubitable truth he discovers?
(A) God exists.
(B) The external world exists.
(C) I think, therefore I am.
(D) Mathematical truths are certain.

214. Which philosopher argued that we have no idea of 'substance' apart from a collection of particular qualities?
(A) Descartes
(B) Berkeley
(C) Locke
(D) Spinoza

215. Given below are certain statements about Hegel's philosophy:
I. Reality is static and unchanging.
II. The dialectical method involves a thesis, antithesis, and synthesis.
III. 'Geist' or Spirit is the ultimate reality, unfolding itself in history.
IV. "The rational is the actual, and the actual is the rational."

Which of the above statement(s) is/are INCORRECT?
(A) I only
(B) II and III only

(C) IV only
(D) I and IV only

216. The concept of 'hylomorphism' in Aristotle's philosophy refers to the idea that all physical objects are composed of:
(A) Form and matter
(B) Atoms and void
(C) Mind and body
(D) Being and non-being

217. St. Augustine's resolution to the problem of evil depends heavily on the concept of:
(A) Determinism
(B) The dialectic
(C) Free will
(D) Skepticism

218. According to Spinoza, the two attributes of God/Nature known to us are:
(A) Thought and Extension
(B) Goodness and Justice
(C) Power and Wisdom
(D) Time and Space

219. Which of the following best captures Locke's argument against innate ideas?
(A) Innate ideas are logically impossible to conceive.
(B) All ideas are simply copies of impressions.
(C) The mind is full of innate ideas at birth, but they are unconscious.
(D) The principle of universal consent is false, as children and the mentally handicapped do not assent to so-called innate principles.

220. For Hume, what is the basis of our belief in the principle of causality?
(A) A priori reason
(B) Custom or habit developed from observing constant conjunction
(C) Logical demonstration
(D) Direct perception of a necessary connection

221. Kant's distinction between phenomenon and noumenon is crucial for:
(A) Proving that God exists.
(B) Showing that science is impossible.
(C) Reconciling determinism in the phenomenal world with freedom in the noumenal self.
(D) Establishing that the mind is a completely blank slate at the moment of birth.

222. What is the highest stage of knowledge for Spinoza, providing adequate knowledge of the essence of things?
(A) Imagination (Imaginatio)
(B) Reason (Ratio)
(C) Skepticism (Dubitatio)
(D) Intuitive Science (Scientia Intuitiva)

223. What does Leibnitz's 'Principle of Sufficient Reason' apply to?
(A) Truths of Fact only
(B) Truths of Reason only
(C) Both Truths of Reason and Truths of Fact
(D) Neither, it is a principle of ethics

224. Which philosopher is most closely associated with the phrase "rejection of speculative metaphysics"?
(A) Descartes, for his radical doubt.
(B) Kant, for limiting reason's claims to the phenomenal world.
(C) Spinoza, for his monism.
(D) Hegel, for his absolute idealism.

225. Given below are certain statements regarding the philosophy of Plato:
I. The physical world is a mere shadow of the true reality of the Forms.
II. The soul is immortal and has three parts: reason, spirit, and appetite.
III. True knowledge is attained through sensory experience.
IV. The ideal state should be ruled by philosopher-kings.
V. The method of dialectic leads one away from truth.
Which of the above statement(s) is/are correct?
(A) I, II and IV only
(B) III, IV and V only
(C) I, II and V only
(D) II, III and IV only

226. The Sophists were criticized by Plato primarily because they:
(A) Taught rhetoric for success and were seen as relativistic about truth and morality.
(B) Were not Greek citizens.
(C) Focused on mathematics and astronomy.
(D) Believed in a single, unchanging reality.

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227. In Aristotle's metaphysics, what is the 'final cause' or 'telos' of an acorn?
(A) The soil in which it is planted.
(B) The squirrel that buried it.
(C) To become an oak tree.
(D) The matter of which it is made.

228. Which of the following is NOT one of Aquinas's 'Five Ways' to prove God's existence?
(A) The Argument from Motion
(B) The Argument from Efficient Causality
(C) The Argument from Design (Governance of the World)
(D) The Ontological Argument

229. Descartes' 'interactionism' refers to his theory of how:
(A) God interacts with the world.
(B) Different monads interact.
(C) The mind and body, though distinct substances, interact.
(D) Ideas and impressions interact.

230. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Locke is considered a foundational figure in British Empiricism.
Reason (R): He argued that all human knowledge is derived from experience, through the channels of sensation and reflection.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

231. What is the central claim of Berkeley's immaterialism?
(A) Only matter exists.
(B) Mind and matter both exist as separate substances.
(C) The world is composed of atoms and the void.
(D) Only minds and their ideas exist; there is no such thing as mind-independent matter.

232. For Hume, what is the origin of our idea of 'personal identity'?
(A) A fiction created by the imagination to link our successive perceptions.
(B) A direct impression of a continuous self.
(C) An innate idea.
(D) A rational insight into our true nature.

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233. The central question of Kant's Critique of Pure Reason is:
(A) How can we be happy?
(B) Does God exist?
(C) How are synthetic a priori judgments possible?
(D) What is the best form of government?

234. In Hegel's system, what is the relationship between being, non-being, and becoming?
(A) Becoming is the dialectical unity and transition between being and non-being.
(B) Being and non-being are static opposites.
(C) Non-being is the ultimate reality.
(D) Being is the only reality, and non-being and becoming are illusions.

235. Consider the following ancient Greek thinkers:
I. Socrates
II. Aristotle
III. Thales
IV. Plato
What is the correct chronological order of these thinkers?
(A) III, I, IV, II
(B) I, III, IV, II
(C) III, IV, I, II
(D) IV, II, I, III

236. The 'intellectual love of God' is the highest state for which philosopher?
(A) Descartes
(B) Spinoza
(C) Leibnitz
(D) Kant

237. Which of the following is an INCORRECT pairing of a philosopher and their key idea?
(A) Plato – Theory of Forms
(B) Aristotle – Unmoved Mover
(C) Descartes – Pre-established Harmony
(D) Spinoza – Deus sive Natura

238. For Locke, a 'secondary quality' like 'redness' is:
(A) A quality inherent in the object itself.
(B) An innate idea.

(C) A fiction of the imagination.
(D) A power in the object to produce the sensation of red in our minds.

239. The 'problem of induction' as formulated by Hume questions the justification for:
(A) Believing that the future will resemble the past.
(B) Deductive reasoning.
(C) Our belief in our own existence.
(D) Mathematical truths.

240. Match the philosopher in List I with their classification of knowledge/judgments in List II:
List I: (Philosopher)
P. Hume
Q. Kant
R. Leibnitz
S. Locke
List II: (Classification)
1. Truths of Reason and Truths of Fact
2. Intuitive, Demonstrative, and Sensitive Knowledge
3. Relations of Ideas and Matters of Fact
4. Analytic a priori, Synthetic a posteriori, Synthetic a priori
Codes:
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

241. What is the role of the 'dialectic' in Plato's philosophy?
(A) It is a method of empirical science.
(B) It is the highest philosophical method for attaining knowledge of the Forms.
(C) It is a technique of rhetoric for winning arguments.
(D) It is a way of understanding historical change.

242. In Aristotle's view, the soul is to the body as:
(A) Form is to matter.
(B) The captain is to the ship.
(C) The prisoner is to the prison.
(D) The driver is to the car.

243. The "doctrine of pre-established harmony" is Leibnitz's solution to what problem?
(A) The problem of evil.
(B) The problem of personal identity.
(C) The problem of mind-body interaction.
(D) The problem of performing inductive reasoning.

244. According to Hume, all the contents of the human mind are reducible to:
(A) Innate ideas
(B) Forms and Matter
(C) Categories and Intuitions
(D) Impressions and Ideas

245. Given below are certain statements regarding Cartesian philosophy:
I. The criterion of truth is clarity and distinctness.
II. Methodological doubt is used to find a certain foundation for knowledge.
III. There is only one kind of substance: mind.
IV. Interactionism explains the mind-body relationship via the pineal gland.
Which of the above statement(s) is/are correct?
(A) I, II and IV only
(B) I and III only
(C) II and IV only
(D) All of the above

246. Kant's philosophy is called 'critical philosophy' because it:
(A) Criticizes all previous philosophers.
(B) Aims to determine the limits and scope of pure reason.
(C) Rejects the possibility of all knowledge.
(D) Is primarily concerned with literary criticism.

247. Hegel's philosophy is an example of 'absolute idealism' because it holds that:
(A) Only the ideas in my mind are real.
(B) Ideas are mere copies of material objects.
(C) The ideal world is separate from the actual world.
(D) Reality is fundamentally spiritual or mental, unfolding as the Absolute Idea.

248. The concept of potentiality and actuality is central to the metaphysics of which philosopher?
(A) Aristotle
(B) Plato
(C) Parmenides

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(D) Democritus

249. Which of the following is the most accurate description of a 'monad' according to Leibnitz?
(A) A physical atom
(B) A point in space
(C) A simple, indivisible, non-extended, perceptive substance
(D) An idea in the mind of God

250. Given below are certain statements about the Empiricist philosophers:
I. Locke refuted the existence of innate ideas.
II. Berkeley rejected the existence of matter.
III. Hume was skeptical about causality and the self.
IV. Locke believed some ideas were innate, but only in a dispositional sense.
V. All three were primarily concerned with a priori demonstration.
Which of the above statement(s) is/are correct?
(A) I, II and III only
(B) I, II and IV only
(C) III, IV and V only
(D) I, II, III and V only

Direction : Please read the following source carefully.

The early inquiries of Pre-Socratic philosophy were fundamentally concerned with identifying the ultimate, underlying substance or principle (arche) from which the diverse and changing world of appearances originates. The Ionian philosophers, such as Thales, Anaximander, and Anaximenes, posited monistic material principles like water, a peiron (the indefinite), or air, respectively. This line of inquiry was radically challenged by two opposing views on the nature of reality. Heraclitus of Ephesus championed the doctrine of universal flux, encapsulated in his famous assertion that "one cannot step into the same river twice." For him, reality is a constant state of becoming, governed by a unifying principle he called the Logos, where opposition and strife are essential to cosmic order. In stark contrast, Parmenides of Elea argued for a radically static and unchanging reality. Through purely logical deduction, he concluded that Being is one, eternal, indivisible, and motionless, while non-being is unthinkable and unspeakable. Change and multiplicity, according to Parmenides, are illusions of the senses. This fundamental dichotomy between Heraclitus's dynamic 'becoming' and Parmenides's static 'Being' set the stage for subsequent metaphysical debates, forcing later philosophers like Anaxagoras and Democritus to reconcile the evidence of sensory change with the logical demands of permanence.
Based on the above source, attempt the following five questions.

251. According to the passage, what was the primary preoccupation of the Ionian philosophers?
(A) Developing a system of ethical conduct.
(B) Identifying a single, fundamental substance of the cosmos.
(C) Investigating the nature of the human soul.
(D) Creating a framework for political governance.

252. Which philosophical concept is most representative of Heraclitus's view of reality?
(A) Universal flux and constant becoming.
(B) Static and indivisible Being.
(C) The illusion of sensory experience.
(D) A world composed of indivisible atoms.

253. How did Parmenides characterize the true nature of Being?
(A) As a dynamic process governed by the Logos.
(B) As an indefinite substance like a peiron.
(C) As an eternal, unchanging, and unified whole.
(D) As a composite of multiple primary elements.

254. The philosophical positions of Heraclitus and Parmenides are best described as:
(A) complementary aspects of a single metaphysical system.
(B) elaborations on the Ionian concept of a material arche.
(C) early attempts at formulating a theory of epistemology.
(D) fundamentally opposed views on the nature of reality.

255. The passage implies that the work of philosophers like Anaxagoras and Democritus was a response to:
(A) the political turmoil of ancient Greece.

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(B) the rise of Sophistic rhetoric.
(C) the metaphysical conflict between permanence and change.
(D) the ethical questions posed by Socrates.

Direction : Please read the following source carefully.

Plato's philosophy establishes a stark dualism between the transient, sensible world of appearances and the eternal, intelligible realm of Forms or Ideas. For Plato, genuine knowledge (episteme) is exclusively concerned with these Forms, which are the perfect, immutable archetypes of all things that exist in the physical world. The objects we perceive through our senses are mere imperfect copies or shadows of these true realities. Consequently, beliefs derived from sensory experience are relegated to the status of mere opinion (doxa), which is fallible and unstable. The journey from opinion to knowledge is accomplished through the rigorous intellectual discipline of the method of dialectic. This philosophical method involves a process of critical questioning and rational argumentation that enables the soul to ascend from the particularities of the sensible world to a direct, intuitive grasp of the universal Forms. The soul, in Plato's view, has a pre-existent affinity with the realm of Forms, and the process of learning is essentially a form of recollection (anamnesis) of the knowledge it possessed before being incarnated in a body. Attaining knowledge of the highest Form, the Form of the Good, is the ultimate goal of the philosopher, as it illuminates all other Forms and provides the ultimate standard for reality, truth, and morality.

Based on the above source, attempt the following five questions.

256. In Plato's epistemology, what is the object of genuine knowledge (episteme)?
(A) The changing phenomena of the physical world.
(B) The eternal and unchanging Forms or Ideas.
(C) The beliefs and conventions of society.
(D) The subjective experiences of the individual soul.

257. Which statement accurately reflects Plato's distinction between knowledge and opinion?
(A) Opinion is superior to knowledge because it is based on direct sensory experience.
(B) Knowledge is concerned with imperfect copies, while opinion is concerned with archetypes.
(C) There is no fundamental distinction; both are equally valid ways of understanding reality.
(D) Knowledge is certain and concerned with Forms, while opinion is fallible and related to appearances.

258. What is the primary function of the method of dialectic in Plato's philosophy?
(A) To facilitate the soul's ascent towards the intelligible realm of Forms.
(B) To win arguments through persuasive rhetoric.
(C) To classify the various objects in the sensible world.
(D) To create a comprehensive catalogue of public opinions.

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259. According to the passage, the Platonic concept of learning as recollection (anamnesis) is based on the premise that:
(A) the soul creates knowledge through sensory experience.
(B) all knowledge is taught by a master to a student.
(C) the soul possessed knowledge of the Forms prior to its bodily existence.
(D) knowledge is simply a collection of well-justified opinions.

260. A philosopher who, according to Plato, has attained the highest form of understanding would have direct intellectual insight into:
(A) the Form of the Good.
(B) the particulars of every object in the world.
(C) the mechanics of the physical universe.
(D) the social customs of all civilizations.

Direction : Please read the following source carefully.

Aristotle's metaphysical and epistemological project presents a significant departure from his teacher, Plato. A central element of his philosophy is the critique of Plato's theory of Ideas, which Aristotle found problematic for positing a separate, transcendent realm of Forms that did not adequately explain the nature of particular,

sensible things. Instead, Aristotle proposed an immanent metaphysics where form and matter are inseparable components of every individual substance. Matter (hyle) is the underlying stuff or substratum, while form (morphe) is the essential structure or principle that actualizes the matter and makes a thing what it is. This hylomorphic composition is dynamic, explained through his concepts of potentiality and actuality. Matter represents potentiality—what a thing could become—while form represents actuality—the realized state of that thing. Change is thus understood as the actualization of a potential. To provide a comprehensive explanation for any phenomenon, Aristotle developed his theory of four causes: the material cause (the matter), the formal cause (the form or essence), the efficient cause (the agent of change), and the final cause (the purpose or 'telos'). He viewed logic not as a substantive science but as an 'organon', or an essential tool for all rational inquiry, enabling the correct structuring of arguments across all disciplines, which he classified as theoretical, practical, and productive.

Based on the above source, attempt the following five questions.

261. What is Aristotle's primary criticism of Plato's theory of Ideas as described in the passage?
(A) The theory of Ideas is too empirical and reliant on sensory data.
(B) The Forms are immanent and cannot exist separately from matter.
(C) The method of dialectic is insufficient for grasping the Forms.
(D) The transcendent realm of Forms fails to explain the reality of particular objects.

262. According to Aristotle's theory of causation, the 'telos' of an object refers to its:
(A) material composition.
(B) purpose or end.
(C) essential structure.
(D) agent of change.

263. In Aristotle's hylomorphic theory, how are form and matter related within an individual substance?
(A) Form is the potentiality and matter is the actuality.
(B) Matter is the transcendent idea and form is the imperfect copy.
(C) They are inseparable, with form actualizing the potentiality of matter.
(D) They are separable components, with form existing in an independent realm.

264. How does Aristotle's framework of potentiality and actuality explain the phenomenon of change?
(A) As an illusion created by the senses.
(B) As the soul recollecting pre-existent knowledge.
(C) As a random and un-caused event in the universe.
(D) As the process of a potential being actualized.

265. The passage characterizes Aristotle's view of logic as an 'organon', meaning it is:
(A) an essential instrument for proper reasoning in any field of study.
(B) a substantive science with its own specific subject matter.
(C) a practical discipline focused solely on ethics and politics.
(D) a productive art aimed at creating beautiful objects.

Direction : Please read the following source carefully.

Medieval philosophy is characterized by its concerted effort to synthesize classical philosophical traditions, particularly those of Plato and Aristotle, with the doctrines of Christian theology. A central concern for St. Augustine was the Problem of Evil, which questions how a benevolent, omnipotent God could permit the existence of suffering and wickedness. Augustine resolved this by arguing that evil is not a substance or a positive entity created by God, but rather a privation or absence of good (privatio boni), resulting from the misuse of free will by created beings like angels and humans. Centuries later, St. Anselm of Canterbury developed a purely rational argument for God's existence known as the Ontological Argument. He contended that God is "that than which nothing greater can be conceived," and since it is greater to exist in reality than in the mind alone, this perfect being must necessarily exist. St. Thomas Aquinas, heavily influenced by Aristotle, sought a harmonious

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relationship between faith and reason. He argued that while some truths (like the Trinity) are known through faith and revelation alone, other fundamental truths, including the existence of God, can be demonstrated through reason by observing the natural world. Aquinas also introduced a crucial metaphysical distinction between a thing's essence (what it is) and its existence (that it is), arguing that only in God are essence and existence identical.

Based on the above source, attempt the following five questions.

266. How did St. Augustine address the Problem of Evil?
(A) By denying the existence of a benevolent God.
(B) By defining evil as the absence of good, stemming from the misuse of free will.
(C) By asserting that evil is a positive substance created by a malevolent force.
(D) By claiming that evil is an illusion and does not truly exist.

267. The core premise of St. Anselm's Ontological Argument is that:
(A) the complexity of the natural world proves the existence of a divine designer.
(B) the concept of a perfect being necessarily entails that being's existence in reality.
(C) faith is a prerequisite for any argument concerning God's existence.
(D) God's existence is a truth revealed solely through scripture.

268. Which statement best represents St. Thomas Aquinas's view on faith and reason?
(A) Reason can demonstrate certain truths like God's existence, complementing the truths of faith.
(B) Reason is subservient to faith and has no role in demonstrating theological truths.
(C) Faith and reason are contradictory and cannot be reconciled.
(D) Only truths of reason are valid; truths of faith are purely subjective.

269. According to the passage, what is unique about God in Aquinas's distinction between essence and existence?
(A) In God, existence is a privation of essence.
(B) God possesses essence but lacks existence.
(C) In God alone, essence and existence are identical.
(D) God's essence is unknowable, but his existence is self-evident.

270. A key difference between Anselm's and Aquinas's approaches to proving God's existence is that:
(A) Aquinas rejects reason entirely, while Anselm embraces it.
(B) Anselm's argument is based on free will, while Aquinas's is based on the problem of evil.
(C) Aquinas argues for God's non-existence, while Anselm argues for his existence.
(D) Anselm relies on a purely conceptual argument, while Aquinas's arguments are rooted in observation.

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Direction : Please read the following source carefully.

René Descartes initiated modern philosophy with his quest for an indubitable foundation for all knowledge. To achieve this, he employed a "conception of method" centered on radical doubt. This methodological scepticism involved systematically doubting everything that could possibly be doubted—the evidence of the senses, the existence of the external world, and even the truths of mathematics—by positing the hypothesis of a powerful deceiving demon. The purpose of this universal doubt was not to end in scepticism, but to discover a truth that was absolutely certain and immune to it. This foundational truth was found in the famous dictum, "cogito ergo sum" ("I think, therefore I am"). Descartes realized that the very act of doubting his own existence was proof that he, as a thinking thing, must exist. This became his first principle of philosophy. From this Archimedean point, he established his criteria of truth: any idea that is perceived as clearly and distinctly as the cogito must also be true. Descartes argued that ideas can be adventitious, factitious, or innate. The idea of God, a perfect being, he classified as an innate idea, which, along with the cogito itself, served as the basis for his proofs for the existence of God and the subsequent reconstruction of knowledge, including the reality of the material world.

Based on the above source, attempt the following

five questions.

271. What was the ultimate goal of Descartes's use of methodological scepticism?
(A) To prove that no knowledge is possible.
(B) To demonstrate the unreliability of mathematical truths.
(C) To find an absolutely certain foundation for knowledge.
(D) To establish the permanent existence of a deceiving demon.

272. The statement "cogito ergo sum" is significant in Descartes's philosophy because it represents:
(A) a truth derived from sensory experience.
(B) the first indubitable certainty discovered through doubt.
(C) a proof for the existence of the external world.
(D) a conclusion that remains subject to sceptical doubt.

273. What are the Cartesian criteria of truth derived from the certainty of the cogito?
(A) Universality and popular consensus.
(B) Correspondence with scriptural authority.
(C) Practical utility and empirical verification.
(D) Clarity and distinctness of perception.

274. In Descartes's classification, how is the idea of a perfect being (God) categorized?
(A) As an innate idea implanted in the mind.
(B) As an adventitious idea derived from the senses.
(C) As a factitious idea constructed by the imagination.
(D) As a doubtful idea posited by a deceiver.

275. The process of Descartes's method can be best described as moving from:
(A) faith to reason.
(B) empirical observation to general principles.
(C) universal doubt to foundational certainty.
(D) certainty about the world to certainty about the self.

Direction : Please read the following source carefully.

Baruch Spinoza's metaphysics, articulated in his work 'Ethics', presents a radically monistic and deterministic system that starkly contrasts with Cartesian dualism. He posits the existence of only one Substance, which he equates with "God or Nature" (Deus sive Natura). This Substance is defined as that which is in itself and is conceived through itself; it is infinite, self-caused, and eternal. Everything that exists is not a separate substance but a modification of this single, all-encompassing reality. Spinoza explains the diversity of the world through the concepts of Attribute and Mode. Attributes are the essential properties of the Substance, which the intellect perceives as constituting its essence. Although the Substance has infinite attributes, the human mind can only perceive two: Thought and Extension. Modes are the particular, finite modifications of the Substance—individual minds are modes of the Attribute of Thought, and individual physical objects are modes of the Attribute of Extension. Spinoza's principle of parallelism asserts that the order and connection of ideas (Thought) is the same as the order and connection of things (Extension). There is no causal interaction between mind and body; they are two parallel expressions of the same underlying reality. The highest form of human activity and happiness, for Spinoza, is the "intellectual love of God," which is an understanding of the necessary order of the universe.

Based on the above source, attempt the following five questions.

276. In Spinoza's philosophy, what is the nature of Substance?
(A) There is a single, infinite Substance, which is "God or Nature".
(B) There are two distinct substances, mind and matter.
(C) Substance is a created entity dependent on a higher power.
(D) There are infinite substances, each corresponding to a different attribute.

277. How does Spinoza differentiate between Attributes and Modes?
(A) Attributes are finite modifications, while Modes are essential properties of Substance.
(B) Attributes refer to ideas, while Modes refer exclusively to physical objects.
(C) Attributes are illusions of the mind, while Modes are the true reality.
(D) Attributes are what constitute the essence of Substance, while Modes are its particular

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affections.

278. The phrase "Deus sive Natura" ("God or Nature") signifies Spinoza's view that:
(A) God is a transcendent creator separate from the natural world.
(B) God and the totality of the natural universe are one and the same reality.
(C) Nature is an illusion and only God is real.
(D) God and Nature are two opposing forces in a constant struggle.

279. What does Spinoza's principle of parallelism imply about the relationship between mind and body?
(A) The mind causally interacts with the body to produce actions.
(B) The body is merely an illusion created by the mind.
(C) The mind and body are parallel expressions of one reality without causal interaction.
(D) The mind is a mode of Extension, and the body is a mode of Thought.

280. According to the passage, what constitutes the highest form of human happiness in Spinoza's system?
(A) The pursuit of sensory pleasure and material wealth.
(B) The exercise of free will in an undetermined world.
(C) The renunciation of reason in favor of pure faith.
(D) The intellectual understanding of the necessary order of the universe.

Direction : Please read the following source carefully.

John Locke, a principal figure in British Empiricism, fundamentally challenged the rationalist notion of innate ideas. In his 'Essay Concerning Human Understanding', he argued that the human mind at birth is a 'tabula rasa', or blank slate, upon which experience writes. All our ideas, according to Locke, originate from one of two sources: sensation (data from the external world via our senses) or reflection (the mind's perception of its own operations). He classified ideas into simple and complex. Simple ideas are the basic, unanalyzable building blocks of thought received passively from sensation or reflection (e.g., 'yellow', 'solid', 'thinking'). Complex ideas are actively formed by the mind through combining, comparing, and abstracting from simple ideas. A crucial part of his theory is the distinction between primary and secondary qualities of objects. Primary qualities, such as solidity, extension, and figure, are objective properties that exist in bodies themselves, independent of any perceiver. Secondary qualities, such as color, sound, and taste, are not in the objects themselves but are powers in the objects to produce certain sensations in us. Locke's theory of knowledge posits three grades of knowledge—intuitive, demonstrative, and sensitive—each with a different degree of certainty, but all ultimately grounded in the perception of agreement or disagreement between our ideas.

Based on the above source, attempt the following five questions.

281. What is the central argument Locke uses in his refutation of innate ideas?
(A) The mind at birth is a blank slate, and all knowledge comes from experience.
(B) The mind possesses innate knowledge of God and morality.
(C) Ideas are eternal Forms that the soul recollects.
(D) All ideas are constructed by the mind without external input.

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282. According to Locke's distinction, which of the following is a primary quality of an object?
(A) The redness of an apple.
(B) The solidity of a stone.
(C) The sweetness of sugar.
(D) The warmth of a fire.

283. Locke posits that all simple ideas originate from two sources. What are they?
(A) Innate principles and divine revelation.
(B) Sensation and reflection.
(C) Logic and mathematics.
(D) Memory and imagination.

284. How are complex ideas formed, according to Locke's theory?
(A) They are actively constructed by the mind from simple ideas.
(B) They are directly received from sensory experience without any mental operation.

(C) They are innate structures of the mind present from birth.
(D) They are subjective illusions with no basis in reality.

285. Based on the passage, the foundation of all knowledge for Locke, regardless of its grade, is ultimately:
(A) the authority of tradition.
(B) the principle of sufficient reason.
(C) the perception of the connection between ideas.
(D) a pre-established harmony.

Direction : Please read the following source carefully.

George Berkeley pushed the empiricist principles of Locke to their logical, albeit radical, conclusion: immaterialism. Central to his philosophy is the tenet "esse est percipi" — to be is to be perceived. Berkeley argued that material substance, as a mind-independent entity, is a meaningless and contradictory concept. He mounted a vigorous critique of abstract ideas, contending that we cannot form a general idea of, for instance, 'man' or 'triangle' that is not also a particular man or a particular triangle. This critique extended to Locke's distinction between primary and secondary qualities. Berkeley argued that primary qualities like extension, figure, and motion are just as mind-dependent as secondary qualities like color and taste. One cannot conceive of the extension of a body without also conceiving of some color or other sensible quality. Therefore, if secondary qualities exist only in the mind, so too must primary qualities. This leads to the conclusion that only minds (or spirits) and their ideas exist. To counter the charge of solipsism—the view that only one's own mind exists—Berkeley introduced the role of God. The continued and orderly existence of the world, even when no human is perceiving it, is guaranteed because it is constantly being perceived by the infinite mind of God, who is the ultimate source of the ideas that we call the 'real world'.

Based on the above source, attempt the following five questions.

286. What is the English translation and meaning of Berkeley's principle, "esse est percipi"?
(A) "I think, therefore I am"; existence is proven by thought.
(B) "God or Nature"; God and the universe are one and the same.
(C) "Absence of good"; evil is a privation rather than a substance.
(D) "To be is to be perceived"; existence is dependent on being perceived by a mind.

287. Why did Berkeley reject Locke's distinction between primary and secondary qualities?
(A) He believed all qualities exist in a mind-independent material substance.
(B) He thought secondary qualities were more real than primary qualities.
(C) He argued that primary qualities are also mind-dependent and inseparable from secondary qualities.
(D) He considered the distinction to be a valid but unimportant philosophical point.

288. Berkeley's critique of abstract ideas suggests that:
(A) general concepts are the highest form of reality.
(B) the mind can only conceive of particular things, not generalized abstractions.
(C) abstract ideas are the foundation of all knowledge.
(D) all ideas are abstract and have no connection to reality.

289. In Berkeley's immaterialist system, what role does God play?
(A) To create a material world that minds then perceive.
(B) To act as a deceiving demon that creates illusory ideas.
(C) To judge human souls after the material body perishes.
(D) To serve as the infinite perceiver who ensures the continuous existence of reality.

290. According to Berkeley's philosophy, what happens to a tree in a forest when no human is there to see it?
(A) Its existence is sustained as an idea in the mind of God.
(B) It ceases to exist entirely until a human perceives it again.
(C) It transforms into a material substance independent of any mind.

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(D) It exists only as a potentiality, not an actuality.

Direction : Please read the following source carefully.

David Hume's philosophy represents a culmination of empiricism, leading to a profound and influential scepticism. He began by making a fundamental distinction between the contents of the mind: 'impressions' and 'ideas'. Impressions are the forceful and vivid perceptions we have when we directly experience something through our senses or emotions. Ideas are the fainter copies of these impressions that we use in thinking and reasoning. Hume contended that all our ideas are ultimately derived from impressions. He then divided all objects of human reason into two categories: 'relations of ideas' and 'matters of fact'. The former, found in geometry and arithmetic, are discoverable by the mere operation of thought and are certain, as their denial implies a contradiction. 'Matters of fact', which concern existence and the world, are not certain in this way; their contrary is always possible. Hume's most famous critique is directed at the concept of causality. He argued that our belief in a necessary connection between cause and effect is not based on reason or observation of any power, but is merely a product of 'custom or habit' formed by observing a constant conjunction of events. This sceptical analysis extended to the notions of an external world and a continuous personal identity or 'self', which he argued were fictions of the imagination, leading to his rejection of the possibility of speculative metaphysics.

Based on the above source, attempt the following five questions.

291. In Hume's philosophy, what is the primary difference between impressions and ideas?
(A) Impressions are true while ideas are false.
(B) Ideas are derived from reason while impressions are from imagination.
(C) Impressions are more forceful and vivid than their copies, which are ideas.
(D) Ideas are innate while impressions are learned through experience.

292. According to Hume, what is the basis for our belief in the principle of causality?
(A) A psychological habit formed from observing constant conjunctions.
(B) A rational deduction of a necessary connection between events.
(C) A divine revelation of the laws of nature.
(D) A direct sensory perception of causal power.

293. Which of the following is an example of a 'relation of ideas' as defined by Hume?
(A) The sun will rise tomorrow.
(B) Fire causes heat.
(C) All objects fall towards the earth.
(D) A bachelor is an unmarried man.

294. What was Hume's conclusion regarding the concept of a 'self' or personal identity?
(A) It is an eternal, immaterial soul.
(B) It is a fiction of the imagination, as we only perceive a bundle of perceptions.
(C) It is a stable substance that can be rationally proven.
(D) It is an innate idea present in all human beings.

295. The passage suggests that Hume's rejection of metaphysics stems from his belief that:
(A) metaphysics is less important than ethics and politics.
(B) science has made metaphysics obsolete.
(C) metaphysical concepts like substance and causality are not derived from impressions.
(D) metaphysical truths can only be known through faith.

Direction : Please read the following source carefully.

Immanuel Kant's critical philosophy sought to resolve the conflict between the rationalism of figures like Descartes and the empiricism of figures like Hume. He initiated what he called a "Copernican Revolution" in philosophy, proposing that instead of the mind conforming to objects, objects must conform to the structure of our mind. Kant's central task was to explain the possibility of synthetic a priori judgements—statements that are informative about the world (synthetic) but are also known universally and necessarily, independent of experience (a priori). He argued that while all our knowledge begins with experience, it does not all arise out of experience. The mind actively organizes the raw data of sensation using its own inherent

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structures. These structures are the "forms of sensibility" (space and time), which are the pure intuitions through which we perceive anything at all, and the "categories of understanding" (such as causality and substance), which are the pure concepts that structure and unify our experience into a coherent world. This leads to a crucial distinction between the 'phenomenon' (the world as it appears to us, structured by our minds) and the 'noumenon' (the world of things-in-themselves, which is unknowable). Consequently, Kant argued that speculative metaphysics, which attempts to gain knowledge of the noumenal realm and the "Ideas of Reason" (God, soul, and the world as a whole), is impossible.

Based on the above source, attempt the following five questions.

296. What is the central idea of Kant's "Copernican Revolution" in philosophy?
(A) The mind passively receives information from an independent world.
(B) The external world is an illusion created entirely by the mind.
(C) The sun, not the earth, is the center of the solar system.
(D) Objects must conform to the inherent structures of the mind.

297. Why are synthetic a priori judgements significant for Kant?
(A) They show that certain, informative knowledge about the world, independent of experience, is possible.
(B) They demonstrate that all knowledge is purely analytic and based on definitions.
(C) They prove that all knowledge is derived solely from sensory experience.
(D) They confirm the sceptical conclusion that no certain knowledge is attainable.

298. The distinction between phenomenon and noumenon in Kant's philosophy is a distinction between:
(A) truth and falsehood.
(B) the world as it appears to us and the world as it is in itself.
(C) analytic and synthetic judgements.
(D) reason and sensibility.

299. According to Kant, what is the function of the forms of sensibility and the categories of understanding?
(A) To allow the mind to gain knowledge of the noumenal world.
(B) To actively structure and organize sensory experience into a coherent reality.
(C) To provide the raw data of sensation from the external world.
(D) To serve as the basis for speculative metaphysical claims about God and the soul.

300. What is Kant's conclusion regarding the traditional objects of speculative metaphysics, such as God and the soul?
(A) They are "Ideas of Reason" about which we can have no theoretical knowledge.
(B) Their existence can be proven through pure reason.
(C) They are knowable as part of the phenomenal world.
(D) Their existence can be disproven through empirical observation.

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ANSWERS

1. (B) Thales
The Pre-Socratic philosopher from the Ionian school identified a single material substance as the primary principle of the universe. This Milesian thinker argued that moisture is the origin of all things, observing its presence in the nourishment and seeds of living beings. This metaphysical doctrine marked a shift toward naturalistic explanations of the cosmos, moving away from mythological narratives by seeking a fundamental element that remains constant through change.

2. (A) Air
The underlying substance of the universe is identified as a single, infinite, and divine element that undergoes transformation. This philosopher posited that through the mechanical processes of thinning and thickening, this primary material gives rise to the diverse elements found in nature. Rarefaction transforms the substance into fire, while increasing density results in wind, clouds, water, earth, and stone, providing a comprehensive account of cosmic variety through a single principle.

3. (C) They were primarily concerned with ethics and rhetoric, often teaching virtue for a fee.
These wandering teachers in ancient Greece shifted the focus of inquiry from the natural world to human affairs. They emphasized practical skills necessary for public life, particularly the art of persuasion and moral excellence. By charging fees for their instruction, they democratized education while also sparking debates about the nature of truth and justice. Their pedagogical approach prioritized success in the polis over the discovery of absolute metaphysical principles.

4. (D) Constant change and becoming
The concept of universal flux suggests that the nature of reality is not static but rather a continuous process of becoming. This metaphysical perspective holds that strife and tension between opposites are necessary for the harmony of the world. By observing that one cannot step into the same river twice, this view highlights that the fundamental order of the cosmos is characterized by perpetual change governed by a rational principle.

5. (A) Both A and R are true and R is the correct explanation of A.
The metaphysical position asserting that reality is an indivisible and eternal unity relies on the rejection of sensory perception. True knowledge is seen as attainable only through rational thought, which reveals that change and multiplicity are logically impossible. Since the senses provide a misleading view of a world in flux, the only logically sound conclusion is that what truly exists is a single, unchanging entity that never begins or ends.

6. (B) To mix and separate the primordial ‘seeds’ of all things.
The introduction of a cosmic mind serves as the external agent responsible for initiating the motion of primordial matter. This non-physical principle does not create substance from nothing but instead organizes the infinite variety of material seeds through a process of rotation. By separating and mixing these tiny particles, the intellect establishes the order and structure observed in the universe, acting as the primary source of all movement and differentiation.

7. (D) They possess qualitative differences like color and taste.
The atomist framework posits that reality consists of indivisible particles moving through empty space. While these fundamental units possess quantitative properties such as shape, size, and position, they lack inherent sensory qualities like flavor or scent. Such characteristics are considered subjective effects produced by the interaction of atoms with human sensory organs. Consequently, the ultimate nature of matter is purely mathematical and mechanical, devoid of the qualitative variety experienced subjectively.

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8. (A) The eternal, perfect, and unchanging essence of Beauty itself.
The metaphysical framework distinguishes between the transient world of sensory objects and a higher realm of perfect archetypes. These abstract essences represent the ultimate reality and provide the standard for all particular instances found in the physical world. Unlike material things that decay or vary, these intelligible entities are permanent and absolute. True understanding involves looking beyond individual examples to grasp the eternal and unchanging nature that defines a concept's true identity.

9. (C) A process of logical argumentation and questioning to attain knowledge of the Forms.
The path to attaining the highest level of understanding involves a rigorous intellectual process of cross-examination. This method seeks to move beyond mere sensory perceptions and unexamined assumptions by identifying the logical foundations of concepts. Through structured conversation and questioning, the mind is led away from the shadows of appearance toward the direct intuition of objective truths. This investigative technique aims to synthesize diverse ideas into a unified comprehension of the ultimate reality.

10. (A) P-4, Q-3, R-1, S-2
Ancient Greek philosophy saw diverse attempts to explain the structure of the cosmos using distinct principles. Some thinkers prioritized mathematical relationships and cosmic harmony, while others focused on the rational order found in fire. Alternative views proposed an external organizing intellect or the mechanical movement of indivisible units in empty space. These varying approaches reflect the broad intellectual transition from looking for a single material element to exploring more abstract and complex causal frameworks.

11. (D) Knowledge is infallible and concerns the eternal Forms, while opinion is fallible and concerns the world of sense experience.
The distinction between two ways of perceiving reality depends on the object and certainty of the belief. One form of comprehension is directed toward the stable and eternal realm, providing absolute and unchanging certainty. In contrast, the other form relates to the fluctuating world of sensory experience, where perceptions are susceptible to error and change. This categorization ensures that only what is rationally grasped and permanently true qualifies as genuine, infallible understanding of reality.

12. (B) Organon
In the context of systematic inquiry, the set of treatises on reasoning provides the necessary framework for all scientific investigation. This collection of works defines the rules of deduction and induction required to achieve demonstrative knowledge. Rather than being a subject of study itself, it serves as the essential instrument that disciplines the mind to distinguish between valid and invalid arguments, ensuring that all subsequent searches for truth are conducted with logical rigor.

13. (C) The final cause is the initial plan or blueprint of the creator.
The framework for understanding change involves identifying multiple types of explanation for why an object exists. This includes the material components, the essential structure, and the external agent that initiates the process. The fourth aspect pertains to the purpose or end for which a thing is created, known as the goal. It represents the realization of potential rather than merely a prior design or blueprint held by an individual creator before construction.

14. (D) The theory creates an unnecessary "third man" argument, leading to an infinite regress.
The critique of the theory of abstract archetypes argues that positing separate entities leads to a logical complication. If an archetype explains the similarity between multiple objects, then a new archetype is required to explain the similarity between those objects and the original archetype. This process continues without end, creating an infinite series of justifications. This objection suggests that the theory fails to simplify our understanding of reality and instead introduces unnecessary conceptual duplication.

15. (C) I, II and III only
The perspective on human nature and knowledge emphasizes the pre-existence of the psyche and its inherent connection to the intelligible realm. Learning is interpreted not as the acquisition

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of new information from the senses, but as the recovery of forgotten truths known prior to physical birth. The ultimate aim of this intellectual journey is to grasp the foundational principle of all value and truth, which stands at the apex of the hierarchy of objective essences.

16. (B) The theoretical sciences
The classification of knowledge distinguishes between areas focused on making, doing, and knowing for its own sake. The highest form of inquiry belongs to the category that seeks to understand the fundamental nature of existence and first principles. This branch of study is purely contemplative and does not aim at practical application or production. It represents the peak of human reason, investigating the properties of being as it is in itself without restriction.

17. (B) Actuality is the fulfillment or realization of a thing's potentiality.
The explanation of change and development relies on the transition from a state of latent possibility to a state of full realization. Every object in the physical world possesses the capacity to become something more structured or complete. This process is driven by the movement toward a specific end, where the inherent nature of a thing is fully expressed. Full realization is conceptually prior, as it defines the direction and purpose of all becoming in the natural world.

18. (A) Its soul, which is its principle of life and activity.
The animating principle of a biological entity is defined as its essential structure and the source of its vital activities. This internal organization is what makes a living thing what it is, distinguishing it from mere matter. It accounts for functions such as nutrition, perception, and reasoning. Rather than being a separate substance, this principle is the functional unity of the organism, representing the actualization of a physical body that has the potential for life.

19. (C) Evil is not a substance but a privation or absence of good, stemming from the misuse of free will.
The presence of suffering and corruption in a world created by a perfect being is explained by the nature of non-existence. Rather than being an independent force, this condition is seen as the lack or diminishing of the good that ought to be present. This deficiency arises when rational creatures turn away from higher, eternal values toward lower, transient ones. Consequently, what is perceived as a malevolent presence is actually a failure of the will to choose correctly.

20. (A) Both A and R are true and R is the correct explanation of A.
The relationship between the animating principle and the physical body is one of essential interdependence. The psyche serves as the internal structure that gives life and identity to the material substrate. Just as a shape cannot exist without the material it informs, the principle of life is fundamentally tied to the living organism. This hylomorphic view rejects the idea of a separate, ghost-like entity, asserting instead that the soul and body form a single, unified substance.

21. (C) God is that than which nothing greater can be conceived.
The deductive proof for the existence of a divine being starts from the very definition of the concept. It posits that a being than which nothing greater can be thought must exist in reality, not just in the mind. If such a being existed only as an idea, one could conceive of a greater being that also exists in fact. Therefore, the logic of the definition necessitates the actual existence of the most perfect being imaginable.

22. (B) Faith is superior to reason, but reason can support and illuminate what is known by faith.
The harmony between religious belief and rational inquiry suggests that both sources of truth originate from the same divine origin. While certain spiritual truths are revealed and exceed the capacity of human intellect, they are never in contradiction with logical principles. Rational thought can demonstrate the foundations of belief and clarify its contents. In this hierarchical relationship, understanding supports and defends the insights of belief, allowing for a comprehensive and consistent view of reality and the creator.

23. (D) Essence is what a thing is, while existence is that it is; in all created beings, they are distinct.
A fundamental metaphysical distinction is made between the definition of what a thing

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is and the actual fact of its being. For all finite creatures, these two aspects are separate because their existence is contingent and received from another source. No created entity exists by its own nature. However, in the case of the absolute source of all things, the definition and the act of being are identical, as the very nature of this being is to exist necessarily.

24. (A) To find an indubitable foundation for knowledge.
The use of systematic skepticism serves as a preliminary tool to clear away all uncertain beliefs and prejudices. By intentionally doubting everything that admits the slightest possibility of error, the inquirer aims to uncover a truth that is absolutely immune to challenge. This rigorous process is not intended to lead to a final state of disbelief, but rather to establish a bedrock of certainty upon which a stable and reliable system of knowledge can be built.

25. (A) I, II and V only
The initial certainty found through radical doubt establishes that the act of thinking confirms the existence of the subject. This realization provides the foundation for a dualistic system where the thinking mind and the physical body are seen as distinct substances. While the mind is characterized by consciousness, the body is defined by spatial extension. These two different entities interact within the human person, even though they possess fundamentally different essential attributes that allow them to be conceived independently.

26. (A) Ideas placed in the mind by God from birth, such as the ideas of self, God, and infinity.
Certain concepts are considered to be present in the mind from the beginning, rather than being derived from external sensory data or created by the imagination. These fundamental ideas, such as the notions of self, causality, and the infinite, are viewed as being implanted by the creator. They possess a clarity and distinctness that allows the intellect to recognize them as universal and necessary truths, serving as the essential building blocks for all rational and scientific knowledge.

27. (D) Mind (res cogitans) and Matter (res extensa)
The metaphysical framework divides reality into two fundamentally different types of created entities. One is defined by the activity of consciousness and lacks any spatial dimensions, while the other is characterized purely by its occupation of space and lacks any mental properties. This strict division implies that the world of thought and the world of matter are distinct realms. This dualism requires an explanation for how these two substances, despite their different natures, can coordinate within a single human.

28. (B) How an unextended, non-physical mind can causally interact with an extended, physical body.
The central difficulty in a dualistic system involves explaining the causal connection between two completely different types of substance. One entity is a thinking thing that does not occupy space, while the other is an extended thing that lacks consciousness. The problem arises when trying to understand how a mental decision can move a physical limb, or how a physical injury can cause a mental sensation. Reconciling these interactions remains a major challenge for theories that posit such a sharp ontological divide.

29. (C) God, or Nature (Deus sive Natura).
The metaphysical system posits that there is only one infinite and self-caused substance that encompasses all of reality. This single entity is identified as both the divine and the totality of nature. All individual things, including human minds and physical objects, are not separate substances but merely modifications or expressions of this one unified whole. This view suggests that everything exists within this supreme substance and follows its necessary laws, eliminating any distinction between a creator and the creation.

30. (B) P-4, Q-2, R-1, S-3
The history of Western thought features various foundational concepts that define different philosophical eras. Some systems focus on the existence of perfect, abstract archetypes, while others emphasize the union of form and matter in individual objects. Later developments introduced deductive proofs for a divine being based on the concept of perfection itself. Modern approaches began by establishing the certainty of the thinking self as the starting point for all

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subsequent claims about the nature of reality and the external world.

31. (A) The essential properties of substance which the intellect perceives.
In the system of absolute monism, the infinite substance possesses an infinite number of fundamental characteristics. Humans can only perceive two of these essential aspects, which represent the core nature of reality as either mental or physical. These pervasive properties are not separate from the substance itself but are the very ways in which its essence is understood by the intellect. They provide the necessary framework through which the diverse modifications of reality are expressed and organized.

32. (B) Thought and extension are two causally independent but perfectly corresponding orders.
The relationship between the mental and physical realms is explained through a doctrine of perfect correspondence without direct interaction. Since both aspects are expressions of the same underlying substance, the sequence of events in one realm matches the sequence in the other exactly. Every physical change has a corresponding mental idea, and vice versa. This synchronization ensures that while thoughts do not cause physical movements, the two orders remain in a state of perpetual and necessary harmony.

33. (B) Skeptical doubt (a necessary stage for all knowledge)
The path to understanding reality involves ascending through distinct levels of cognition. The lowest level relies on fragmented sensory data and imagination, which often lead to inadequate or false beliefs. The second level utilizes rational calculation and common notions to grasp the necessary connections between things. The final and highest stage provides a direct, intuitive grasp of the essence of reality and its relationship to the divine. Methodological skepticism is not part of this specific hierarchy of knowledge acquisition.

34. (A) It is a simple, indivisible, non-extended, and soul-like substance.
The ultimate constituents of the universe are seen as simple, immaterial units of force that lack any physical dimensions. These entities are self-contained and possess their own internal principle of activity, characterized by perception and appetition. They do not interact with one another through external causation but reflect the entire cosmos from their own unique perspective. This metaphysical view suggests that the world is composed of an infinite number of these conscious, indivisible substances rather than inert material atoms.

35. (B) I, III and IV only
The core tenets of this monistic philosophy assert that only one ultimate reality exists, encompassing both the divine and the natural world. Human fulfillment is found in achieving a rational and intuitive understanding of this unity, which leads to a state of profound peace. Freedom is redefined as the recognition and acceptance of the necessary laws governing the universe. This system rejects the idea of two interacting substances, viewing the mind and body as different aspects of the same reality.

36. (B) Judgements that are necessary, and their opposite implies a contradiction.
Logical principles and mathematical axioms represent a category of knowledge that is inherently certain and independent of sensory experience. The validity of these assertions is grounded in the principle of identity, where the denial of such a truth results in a logical impossibility. These necessary propositions hold true in all possible circumstances. They are distinguished from contingent observations about the physical world, which require empirical verification because their opposites are conceptually possible and do not involve an inherent contradiction.

37. (C) To explain how monads, which have no 'windows', appear to interact in a coordinated universe.
The coordination between independent and non-interacting substances is explained through a divine arrangement established at the moment of creation. Since these simple units lack any means of external influence, their apparent interaction is the result of a pre-set synchronization by the supreme being. This ensures that the perceptions within each individual unit perfectly align with the states of all others. Like synchronized clocks, the various elements of the universe function

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together in a seamless and orderly manner without direct causal contact.

38. (B) Nothing is true without a reason why it is so and not otherwise.
A fundamental logical requirement in this metaphysical system is that every fact and every true statement must have an explanation for its existence or validity. This principle asserts that the universe is fundamentally intelligible and that there are no purely random or arbitrary events. Whether a truth is necessary or contingent, there is always a sufficient grounds that accounts for why things are the way they are. This ensures that the search for causes is a legitimate and productive intellectual endeavor.

39. (D) A tabula rasa or blank slate
The rejection of the idea that certain principles are present in the human mind from birth led to a focus on the role of experience. The mind is envisioned as initially devoid of any characters or ideas, much like a clean sheet of paper. All the materials of reason and knowledge are acquired through the two main channels of external observation and internal reflection. This perspective emphasizes that every concept we possess is the result of our interactions with the world around us.

40. (A) Both A and R are true and R is the correct explanation of A.
The identification of the divine with the totality of nature leads to a metaphysical view where everything is seen as a part of a single, infinite reality. In this framework, the creator is not a separate entity outside of the world but is instead the very substance of the world itself. This immanent perspective implies that every event and every object is a manifestation of the divine essence, governed by necessary laws. Such a position fundamentally equates the universe with the divine power.

41. (C) They are built by the mind through combining, comparing, and abstracting from simple ideas.
The mind's active role in the acquisition of knowledge involves the manipulation of basic sensory data. While the mind is passive when receiving simple ideas, it exercises its own power to construct more intricate notions. This process includes joining separate ideas together, setting them alongside one another to see relationships, and isolating common qualities from particular instances. Through these mental operations, the vast and diverse contents of human understanding are derived from the foundational building blocks provided by experience.

42. (A) Primary qualities (e.g., solidity, extension) are inseparable from the object, while secondary qualities (e.g., color, sound) are powers in the object to produce sensations in us.
The distinction between types of properties in objects depends on their relationship to the mind. One set of characteristics, such as shape and motion, is considered to be truly inherent in the material substance itself, remaining constant regardless of perception. Another set of qualities, such as color and taste, is viewed as the power of the object to stimulate sensory responses in the perceiver. These sensory effects do not resemble anything actually existing in the object, representing a subjective reaction to physical stimuli.

43. (D) Innate knowledge (e.g., of mathematical axioms)
The hierarchy of certainty in human understanding is divided into three distinct levels based on the clarity of the connection between ideas. The highest certainty comes from a direct and immediate perception of agreement, while the second level involves a step-by-step logical proof. The third level provides knowledge of the existence of external objects through sensory perception. This framework explicitly excludes any knowledge that is claimed to be present in the mind prior to experience, maintaining the foundational empiricist stance.

44. (B) To be is to be perceived (esse est percipi); no material substance exists independent of a mind.
The central thesis of this idealistic philosophy is that the existence of sensible things consists solely in their being perceived by a conscious mind. The notion of a material world existing outside of perception is rejected as a logical contradiction. According to this view, what we call objects are simply collections of ideas. Since these ideas cannot exist without a perceiver, the entire universe is composed of finite spirits and an infinite mind, with no room for a mindless, material substance.

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45. (A) I and II only
The foundational principles of this epistemological theory emphasize that all human concepts originate from sensory input or the mind's reflection on its own operations. It argues against the existence of any principles or ideas that are hard-wired into the human intellect from birth. Instead, the mind begins as a void that is gradually filled with information through interaction with the environment. This perspective places the burden of proof on experience, asserting that without prior perception, the mind remains entirely empty.

46. (D) He argues that primary qualities are also mind-dependent and cannot be conceived apart from secondary qualities.
The critique of the distinction between two types of qualities argues that it is impossible to separate them even in thought. It is claimed that one cannot conceive of an object having shape and motion without also imagining it with some sensory color or texture. If the sensory qualities exist only in the mind, then the mathematical and physical qualities must also be mind-dependent. This argument concludes that all properties of objects are perceptions, further undermining the belief in an independent material reality.

47. (A) The continuous existence of things is guaranteed by their being constantly perceived by the infinite mind of God.
To account for the persistence of objects when no human is observing them, this philosophy introduces a supreme and eternal perceiver. The world does not vanish when we close our eyes because it remains present in the comprehensive perception of the divine mind. This ensures the stability and regularity of the laws of nature, as the divine provides a constant and orderly stream of ideas to all finite spirits. Thus, the existence of the external world is maintained by a divine source.

48. (B) Relations of Ideas and Matters of Fact
Human inquiry is divided into two distinct realms based on how truth is established. One realm includes logical and mathematical propositions that are certain because their denial involves a contradiction. The other realm concerns observations about the world, where the contrary of any statement remains possible and does not imply a logical absurdity. While the first kind of knowledge is discovered purely by thought, the second kind depends entirely on experience and the evidence provided by our sensory perceptions.

49. (B) Impressions are the direct and forceful perceptions from experience, while ideas are faint copies of impressions.
The contents of the mind are categorized by their level of vividness and intensity. The most forceful perceptions occur when we directly experience sensations or emotions in the moment. In contrast, the second category consists of the less intense mental images used in thinking and reasoning, which are merely reflections or memories of those original experiences. This hierarchy establishes that every complex thought can eventually be traced back to a simpler, more vivid direct encounter with reality through the senses or feelings.

50. (A) II, IV, I, III
The progression of modern thought is marked by a shift from rationalist foundations to rigorous empiricism. Early developments focused on establishing the certainty of the self and the existence of a perfect being. This was followed by a more deterministic and monistic view of reality. Later, the focus moved toward a detailed analysis of human understanding and the limits of knowledge, eventually leading to a profound skepticism regarding the nature of causality, the self, and the possibility of speculative metaphysics.

51. (C) Our idea of necessary connection is derived from the constant conjunction of events in our experience, leading to a habit of mind.
The critique of the concept of a necessary link between events argues that such a connection is never directly observed. We only see one event following another repeatedly, which creates a psychological expectation that the pattern will continue. This transition from observation to expectation is a matter of custom or habit rather than a logical deduction. Consequently, our belief in the causal structure of the world is based on a natural instinct of the human mind rather than rational certainty.

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52. (D) The self is a bundle or collection of different perceptions in perpetual flux.
Upon close inspection, the idea of a stable and continuous core of identity is found to be unsupported by evidence. Introspection reveals only a rapid succession of passing thoughts, feelings, and sensations, but never a permanent "self" that remains unchanged. The mind is likened to a theater where various perceptions appear and disappear in a constant flow. The belief in a unified personal identity is therefore seen as a fiction of the imagination, which links these disparate experiences together into a false unity.

53. (C) Speculative metaphysics, including knowledge of substance (God, self, external world)
Human understanding is limited to the realm of experience and the relationships between ideas. Any attempt to gain certain knowledge about entities that transcend these boundaries, such as the ultimate nature of the soul or the existence of a divine being, is viewed as futile. These topics fall outside the reach of sensory evidence and logical demonstration. As a result, many traditional philosophical debates are dismissed as sophisticated nonsense that should be abandoned in favor of more practical and empirically grounded inquiries.

54. (B) Rationalism and Empiricism
The effort to reconcile two competing views of knowledge led to a system that acknowledges the role of both the mind and experience. This approach argues that while all knowledge begins with experience, the mind is not a passive recipient. Instead, the intellect provides the necessary structure and categories through which sensory data must pass to become intelligible. By combining the strengths of both traditions, this critical philosophy aims to define the limits of what human reason can truly achieve without overstepping its bounds.

55. (B) P-2, Q-1, R-4, S-3
Modern Western philosophy is defined by several pivotal doctrines that address the nature of existence and knowledge. These include the idea that existence depends on perception, the theory of a divine synchronization between independent substances, and the identification of the divine with the natural world. Additionally, the skeptical view of the self as a mere collection of fleeting perceptions challenged traditional notions of identity. These varying perspectives reflect the intense intellectual debate over the foundations of reality and the human mind.

56. (A) A judgment that is informative (synthetic) and known independent of experience (a priori).
A unique category of statements is proposed that expands our knowledge while remaining universally and necessarily true. These judgments go beyond merely clarifying the meaning of a subject by adding new information that is not already contained within the concept. Crucially, their validity is established through the mind's own structure rather than through sensory observation. This allows for the possibility of certain knowledge in fields like mathematics and physics, providing a foundation for the objective laws that govern our experience of the world.

57. (C) Objects must conform to our cognition, rather than our cognition conforming to objects.
A radical shift in the theory of knowledge proposes that the mind actively shapes the world we perceive. Instead of the mind being a passive mirror that reflects an independent reality, it is argued that our faculties of understanding impose order on sensory data. For an object to be known at all, it must fit into the pre-existing structures of human consciousness. This turnaround places the subject at the center of the epistemological universe, making human cognition the source of the laws of nature.

58. (A) Space and Time, which are the a priori structures of our perception.
Human experience is inevitably structured by two fundamental frameworks that are not learned from the world but are inherent to our capacity for sensing. These elements provide the necessary background for all perceptions, allowing us to organize sensations as occurring in specific locations and sequences. Because they are part of the mind's own hardware, they apply universally to everything we perceive. Without these internal forms, sensory data would remain a chaotic and unintelligible jumble, making any coherent experience of the world impossible.

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59. (D) Phenomenon is the world as it appears to us, structured by our minds; noumenon is the world as it is in itself, which is unknowable.
A crucial distinction is made between reality as it is perceived through human faculties and reality as it exists independently. Our knowledge is limited to the realm of appearances, which is organized by the mind's internal structures. The world beyond these appearances, representing things as they truly are, remains forever out of reach because we cannot step outside of our own cognitive frameworks. This implies that while we can have certain knowledge of the perceived world, the ultimate essence of reality remains a mystery.

60. (C) I, II, III, and IV
Several common misconceptions about the nature of critical philosophy are identified and rejected. It is argued that the mind is an active organizer of experience rather than a passive vessel. Furthermore, the fundamental concepts used to structure our understanding are not derived from observation but are part of the mind's own architecture. The existence of a divine being cannot be proven through purely theoretical reasoning. Finally, the possibility of a certain type of judgment that combines necessity with new information is defended as essential.

61. (C) Soul, World (as a whole), and God
Human reason naturally seeks to find a complete and unified ground for all experience, leading to the formation of three comprehensive concepts. These represent the totality of internal experience, the totality of external phenomena, and the ultimate source of all reality. While these notions serve to guide and organize our thoughts, they do not correspond to any objects that can be directly experienced. Mistakenly treating them as knowable entities leads to logical contradictions, as they represent the limits rather than the objects of human understanding.

62. (D) The all-encompassing reality that unfolds itself through a historical and dialectical process.
The ultimate reality is viewed as a dynamic and all-embracing mind or collective consciousness that continuously develops over time. This universal principle is not static but progresses through a series of stages, manifesting itself in nature, culture, and human history. Through this ongoing process, it moves from a state of potentiality to a full and explicit self-awareness. Every aspect of existence is seen as a necessary moment in the life of this all-encompassing entity, which represents the unity of the rational and the real.

63. (A) Thesis, Antithesis, Synthesis
The movement of thought and reality is characterized by a three-step progression driven by internal contradictions. It begins with a specific concept or state of affairs that initially seems complete. This is inevitably followed by its opposite, which challenges and negates the original position. Finally, the conflict is resolved in a more advanced state that integrates the truths of both preceding stages while overcoming their limitations. This continuous process of development leads toward increasingly complex and comprehensive levels of understanding and social organization.

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64. (B) "What is rational is actual and what is actual is rational."
A fundamental identity is asserted between the principles of reason and the structure of reality. This view holds that the historical and natural world is not a product of chance but is governed by a rational order that unfolds over time. To understand the world is to grasp the internal logic that drives its development. Consequently, anything that truly exists as part of the unfolding process is inherently meaningful, and the ultimate task of philosophy is to recognize the reason present in the actual world.

65. (A) Both A and R are true and R is the correct explanation of A.
Human understanding is restricted to the world of appearances because knowledge requires both concepts and sensory data. Since we possess no way to perceive things as they exist independently of our sensory organs, we cannot apply our cognitive categories to the world-in-itself. Any attempt to gain theoretical knowledge of this hidden realm is doomed to fail. This boundary ensures that our scientific and logical claims remain valid for the world we experience, while acknowledging the limits imposed by our own mental architecture.

66. (A) The ultimate reality is the Absolute Idea or Spirit, and the universe is its manifestation.
The overarching philosophical position holds that the entirety of the universe is a manifestation of an all-encompassing, rational consciousness. Matter and individual minds are not independent substances but are instead parts of a single, developing system of thought. This system views the history of the world as the process by which this universal intellect achieves full self-consciousness. By recognizing that everything is fundamentally mental or spiritual, this perspective aims to provide a unified and comprehensive account of all existence and its ultimate purpose.

67. (C) A higher-level concept that both preserves and transcends the truth contained in the thesis and antithesis.
In the process of dialectical development, the final stage of a specific cycle does not simply cancel out what came before. Instead, it acts to resolve the tension between conflicting ideas by incorporating their valid insights into a more inclusive framework. This new state both abolishes the one-sidedness of the previous positions and elevates them to a superior level of clarity. This continuous refinement ensures that history and thought move toward greater complexity and a more complete expression of the underlying rational spirit.

68. (D) Change
The radical monistic view of reality asserts that true being is eternal, indivisible, and completely unchanging. From this perspective, any perception of motion or transition is considered a deceptive trick of the senses. Since what is cannot come from what is not, and what is cannot cease to be, the only logically sound conclusion is that the universe is a single, static plenum. Consequently, the world of diversity and transformation that we experience every day is dismissed as a mere illusion of human opinion.

69. (C) Reveal the ignorance of those who claimed to have knowledge.
The investigative technique focusing on dialogue and questioning aims to expose the contradictions and baseless assumptions held by individuals. By systematically testing the definitions and beliefs of his interlocutors, the inquirer demonstrates that what they thought they knew was actually grounded in confusion. This process is not intended to provide a set of final answers but to foster a state of intellectual humility. It encourages others to begin the true search for wisdom by first recognizing the extent of their own lack of understanding.

70. (A) I only
The initiation of a new era in philosophical inquiry began with a commitment to questioning all prior beliefs as a way to find an unshakable truth. This approach prioritized the individual's own thinking and rational intuition as the primary source of certainty. Other prominent systems of the time explored monistic views identifying the divine with the whole of nature or posited infinite simple substances that do not interact directly. These diverse movements reflected a growing focus on the power of human reason and the structure of the mind.

71. (D) Metaphysics (First Philosophy)
The most fundamental of all inquiries is the study that investigates the nature of existence itself and the properties that belong to all things simply because they are. Unlike specific sciences that examine particular types of objects or physical phenomena, this "first philosophy" searches for the universal principles and causes that underlie all reality. It represents the highest level of human knowledge, seeking to understand the most basic categories and the ultimate ground of everything that exists in the world.

72. (A) Through a process of recollection (anamnesis) of what it knew before birth.
The theory of understanding proposes that the human psyche possesses innate knowledge of absolute truths that was acquired in a previous state of existence. Learning is described as a gradual process of recovering these forgotten insights when the mind is stimulated by sensory experiences in the physical world. By using reason to look beyond individual examples, the individual can remember the perfect archetypes they once encountered directly. This view suggests that true wisdom is the result of turning the mind inward to rediscover its own hidden knowledge.

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73. (C) The argument from motion.
The observation that everything in the physical world is in a state of flux leads to a logical requirement for an ultimate source of change. Since no object can move itself or be the cause of its own movement, there must be a starting point that initiates the sequence of cause and effect. This starting point must itself be outside the sequence, remaining unaffected by motion while providing the impetus for everything else. This line of reasoning concludes that a first, unchanging mover is necessary to account for the universe.

74. (A) The Ontological Argument
The proof for a divine being relies on the presence of a specific idea within the human mind that represents a perfect and infinite entity. It is argued that such an idea could not have been produced by a finite and imperfect subject. Since a cause must contain at least as much reality as its effect, the idea of perfection must have been implanted by an actually existing perfect being. This reasoning concludes that existence is a necessary attribute of such a being, much like certain properties are necessary to a geometric shape.

75. (D) Truths of Fact
A specific category of knowledge concerns propositions that are not logically necessary and whose truth can only be determined through experience. The contrary of such a statement is always possible and does not involve a contradiction. These assertions describe the state of the world as it actually is, but they could have been otherwise if the world were different. Their validity is grounded in the observation of events and depends on the principle that there is a sufficient reason for everything that happens in the physical realm.

76. (B) It admits the existence of something that cannot be traced back to any impression or idea from experience.
The concept of an underlying substratum that supports the various qualities of an object presents a challenge for a system based entirely on sensory experience. If all knowledge comes from perception, yet we never directly perceive this hidden foundation itself, its existence becomes problematic. This admission suggests that there is a part of reality that remains beyond the reach of our senses, which seems to contradict the core principle that the mind is initially a blank slate and all ideas must have empirical origins.

77. (C) We can only form ideas of particular things, not general concepts like 'humanity' in the abstract.
The critique of general concepts argues that the human mind is incapable of imagining a quality in isolation from a specific object. For instance, one cannot picture the color red without imagining it on a particular shape or surface. Therefore, what are called general ideas are actually just particular images that are used to stand for other similar individuals. This perspective maintains that all thought is rooted in specific, concrete perceptions, and the idea of a purely abstract essence is a linguistic confusion that lacks any real mental counterpart.

78. (D) Reason is, and ought only to be the slave of the passions.
The relationship between human intellect and motivation is characterized by the priority of emotions and desires in directing action. Intellectual reasoning is seen as a tool used to determine the best means to achieve the goals set by our feelings, but it lacks the power to initiate behavior on its own. Moral and practical decisions are ultimately driven by the passions, with the faculty of reason playing a supportive role in clarifying facts and organizing strategies. This view places the source of value in the emotional life.

79. (A) The objective validity of the a priori categories of the understanding.
The argument is designed to demonstrate that the fundamental concepts of the mind are not just subjective tools but are necessary for the existence of any coherent experience. It aims to prove that these pure concepts must apply to all objects of perception because they are the very conditions that make it possible for us to know anything at all. By showing that the structure of the mind and the structure of experience are one and the same, it justifies the application of reason to the world.

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80. (B) P-2, Q-4, R-1, S-3
Medieval thought was shaped by major intellectual efforts to integrate ancient philosophical traditions with religious doctrines. These included early attempts to resolve the nature of evil through the concept of human choice and the formulation of logical proofs for a divine being based on the very definition of perfection. Later, a major synthesis was achieved that balanced the roles of belief and rational demonstration. These developments built upon the earlier classical emphasis on the importance of self-examination and the pursuit of a meaningful life.

81. (B) The rational self-determination in accordance with the universal will of the State.
The realization of true liberty is found in the alignment of individual actions with the rational laws and ethical life of a community. Rather than being mere personal whim or the absence of restraint, this state is achieved when a person identifies with the universal goals of society. By participating in a structured and rational political order, the individual transcends their private interests and becomes a part of the unfolding process of history. This perspective views the organized community as the highest expression of human agency and reason.

82. (A) Hume – A being whose existence is demonstrable by reason
While many traditional systems sought to provide rational proofs for the existence of a supreme being, some later perspectives questioned the possibility of such demonstrations. In these views, matters of existence can never be proven through pure logic alone, as the contrary of any matter of fact remains possible. Religious beliefs were instead analyzed as products of human nature, fear, and hope rather than as conclusions derived from certain reasoning. This shift represented a major challenge to the long-standing efforts to provide a rational foundation for theology.

83. (C) Pythagoras
The early schools of thought along the coast of Asia Minor focused on identifying a single, natural substance as the primary principle of the universe. These thinkers sought to move away from mythological stories and instead looked for a material cause that could explain the variety of nature. While many in this region contributed to this materialistic and naturalistic approach, other groups in the Greek colonies emphasized more abstract and mathematical principles as the foundation of reality, leading to a different direction in the history of inquiry.

84. (D) Deductive reasoning
The formal system of logic developed in antiquity focuses on the process of drawing certain conclusions from pre-established premises. By identifying specific structures of argument, this method ensures that if the starting statements are true, the final result must also be true. This approach emphasizes the internal consistency and logical necessity of thought, providing a reliable tool for clarifying definitions and building systematic knowledge. It serves as a foundational instrument for all sciences by establishing the rules for valid proof and rational demonstration.

85. (A) I, II and IV only
The metaphysical framework of this system emphasizes that physical substances are always a combination of essential structure and material substrate. Everything in the natural world is seen as developing toward a specific purpose or end, which defines its nature. The ultimate source of all movement is envisioned as a being of complete fulfillment and activity, lacking any potential for change. This view rejects the idea of abstract forms existing separately from the objects they define, placing the focus instead on the inherent order of nature.

86. (B) Clarity and Distinctness
The standard for establishing certain knowledge is based on the quality of our mental perceptions. A truth is considered reliable only if it is so vivid and sharply defined in the mind that it cannot be confused with anything else or reasonably doubted. This criterion was first discovered in the immediate certainty of the thinking subject and was then applied to evaluate all other claims. By prioritizing these internal mental qualities over external sensory evidence, this approach aimed to build a system of knowledge that is immune to error.

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87. (D) Moving from passive emotions to active emotions through an adequate understanding of their causes.
Human well-being and moral progress are achieved by gaining a rational understanding of the forces that determine our feelings and behavior. When we are ignorant of these causes, we are controlled by external circumstances and experience suffering. By using the intellect to grasp the necessary order of nature, we transform our fragmented and confused perceptions into clear and adequate ideas. This shift allows us to act from our own rational nature rather than being merely reactive, leading to a state of internal peace and intellectual fulfillment.

88. (A) If two objects have all the same properties, they are identical.
A fundamental principle of this metaphysical system asserts that it is impossible for two distinct substances to be exactly alike in every respect. If two things were truly indistinguishable, they would not be two separate things at all, but one and the same. This implies that there is always some internal difference that sets every individual entity apart from every other. This uniqueness ensures that the universe is composed of a vast and diverse range of simple units, each reflecting reality from its own distinct and individual perspective.

89. (C) Because he observes that children and "idiots" do not possess them.
The argument against the existence of pre-existing knowledge in the mind relies on the lack of universal agreement. If certain principles were truly hard-wired into all human beings, then every person, including infants and those with significant cognitive impairments, would necessarily be aware of them. Since observation shows that many people are not aware of these supposed truths, the claim that they are innate is seen as groundless. This suggests that all knowledge must instead be acquired through the active process of experience and learning during life.

90. (A) Both A and R are true and R is the correct explanation of A.
The denial of a mind-independent material world is based on the argument that the very concept of an unperceived object is a contradiction. To think of a thing is to have an idea of it, which means it is being perceived by the mind. Therefore, it is impossible to even conceive of an object existing outside of all perception. This idealistic view concludes that physical reality is entirely composed of ideas, and its continued existence is maintained by the constant perception of an infinite and eternal mind.

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91. (D) All bachelors are unmarried men.
A specific type of knowledge is characterized by its absolute certainty and logical necessity. The truth of these propositions is discovered purely by analyzing the definitions of the terms involved, without needing to consult the physical world. Since the predicate is already contained within the subject, the denial of such a statement would result in a logical contradiction. These relationships are universal and hold true regardless of what actually exists in the universe, providing a realm of knowledge that is completely independent of sensory observation.

92. (B) To justify the application of the pure concepts of the understanding (categories) to objects of experience.
The critical argument aims to provide a legal and logical justification for using certain a priori concepts to organize our perceptions. It must be shown that these mental structures are not just arbitrary ideas but are the very conditions that make any coherent experience possible. By demonstrating that objects can only be known through these categories, the argument establishes their objective validity. This ensures that the laws of nature, as understood by human reason, can be reliably applied to the world we encounter through our senses.

93. (C) The movement of thought from abstract, indeterminate concepts to more concrete, determinate ones.
The logical process begins with the most basic and empty idea possible, which lacks any specific characteristics. This initial state naturally gives rise to its opposite, but both are found to be equally indeterminate. The tension between these two extremes is resolved through a more complex concept that represents the process of change and development. This illustrates how thought gradually builds from simple, undeveloped notions toward more detailed and meaningful

understanding, reflecting the dynamic nature of both the mind and the unfolding structure of reality.

94. (D) Plato believed the soul was separable from the body, while Aristotle largely viewed it as inseparable.
The relationship between the vital principle and the physical body was a major point of debate in antiquity. One view emphasized the independence of the psyche, seeing it as a separate substance that could exist on its own and even survive the death of the physical form. Another view treated the vital principle as the internal structure or functional organization of the body itself. In this second perspective, the psyche and body are as closely linked as a shape is to its material, making them essentially a single unit.

95. (B) I, III and IV only
The critical approach to understanding reality emphasizes that while our perceptions provide the raw materials for knowledge, the mind provides the necessary framework. This system utilizes internal forms and concepts to organize sensory data, making coherent experience possible. A major feature of this view is the boundary between the world as it appears to us and the world as it is in itself. While we can have certain knowledge of phenomena, the underlying essence of reality remains beyond the reach of theoretical proof and sensory intuition.

96. (B) The Argument from Gradation
The observation that things in the world possess varying levels of qualities such as goodness, truth, and beauty leads to a specific theological conclusion. For these relative degrees of perfection to be meaningful, there must be an absolute standard that serves as the maximum and the cause of these qualities in everything else. This reasoning concludes that there must exist a being that possesses all perfections to the highest possible extent, acting as the ultimate source and measure for all value found in the created world.

97. (B) Spinoza
The identification of the divine with the totality of nature is a hallmark of a monistic system that rejects the idea of a separate creator. In this framework, only one infinite substance exists, and everything that we perceive is simply a modification or attribute of this single reality. By equating the supreme being with the universe itself, this view suggests that all things follow necessary and immutable laws. This eliminates the distinction between the supernatural and the natural, placing the divine entirely within the world.

98. (A) Ideas are innate as dispositions, tendencies, or potentialities, not as fully formed concepts.
The theory of inherent knowledge proposes that the mind contains certain principles and concepts from the beginning, but not as ready-made thoughts. Instead, these are present as latent capacities or natural inclinations that are activated and clarified through the process of experience and reflection. Much like the veins in a piece of marble might suggest a certain shape, these internal structures guide the development of the intellect. This approach balances the role of the mind's internal hardware with the external input provided by sensory data.

99. (C) Because the evidence for the uniformity of nature is always stronger than the evidence of any testimony for a miracle.
The evaluation of extraordinary claims relies on a balance of probabilities derived from consistent experience. Since laws of nature are established by a vast and unvarying amount of evidence, any report of their violation must be met with extreme skepticism. It is argued that the possibility of human error, deception, or misunderstanding is always more likely than an actual disruption of the natural order. Therefore, a rational person will always favor the overwhelming evidence of the regular course of nature over the word of any witness.

100. (A) IV, III, II, I
The history of philosophical inquiry has moved through several major paradigm shifts. It began with the exploration of perfect, abstract archetypes as the true reality. This was followed by a long period of trying to harmonize classical reason with religious faith. In the modern era, the focus shifted toward the thinking subject as the foundation of certainty and the radical division between mind and body. Finally, a revolutionary perspective proposed that the mind actively structures the world, moving the center of concern to human cognition itself.

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101. (C) It is the derivation of the table of twelve categories from the logical forms of judgment.
The systematic identification of the mind's basic building blocks is achieved by analyzing the different ways we make statements. By looking at the logical structure of how we connect ideas in judgments, a set of fundamental concepts is revealed. These categories represent the universal rules that the understanding uses to organize all sensory data. This deduction provides the complete list of the a priori concepts that provide the necessary framework for human experience, ensuring that our comprehension of the world is structured and orderly.

102. (B) The Absolute Spirit (Geist)
The development of history and culture is seen as the process through which an all-encompassing, rational reality becomes aware of itself. This universal principle manifests in various forms throughout time, gradually moving from potentiality to full self-knowledge. Through the actions of individuals and nations, the underlying reason of the world expresses its nature and achieves its goals. The final result of this movement is the total realization of freedom and self-consciousness, where the rational order of the universe is fully recognized and understood by the collective intellect.

103. (D) Human action and conduct, such as ethics and politics.
In the classification of knowledge, a specific group of studies focuses on the choices and behaviors of individuals and communities. These inquiries are not concerned with making objects or discovering unchanging theoretical truths, but with the practical goal of living a good and virtuous life. By examining the principles of character and the organization of the state, these studies aim to provide guidance for human flourishing. The focus is on the contingent realm of action, where the ultimate objective is the achievement of happiness and social harmony.

104. (A) The soul's ultimate destiny is to be permanently reincarnated in physical bodies.
The nature of the human psyche is described as an immortal and complex entity that existed before its association with the body. It is composed of different parts that govern reason, spirit, and basic desires. A healthy and just person is one whose reason provides the necessary leadership for the other elements. While the psyche may experience multiple lives, its ultimate goal is to transcend the physical realm and return to a direct contemplation of the eternal archetypes, rather than remaining forever bound to material forms.

105. (A) P-3, Q-1, R-2, S-4
Modern Western thinkers proposed varying views on the fundamental nature of reality. These ranged from a dualistic framework with distinct mental and physical substances to a monistic system identifying only one infinite reality. Another perspective described the universe as composed of an infinite number of simple, independent units of consciousness. A more empirical approach treated the underlying foundation of qualities as a necessary but ultimately unknowable substratum. These diverse theories reflect the intense intellectual effort to define the basic components of existence and their relationships.

106. (A) They are identical; God's essence is to exist.
In the case of the absolute source of all reality, the distinction between what a being is and the fact of its existence disappears. For all other entities, their nature does not automatically guarantee their being, making them contingent. However, the supreme being is defined by its own necessity, such that its very essence is simply to exist. This identity ensures that the creator is the only self-sufficient and non-contingent reality, providing the ultimate ground and explanation for everything else that exists in the universe.

107. (D) A philosophical tool to bracket all beliefs that are not absolutely certain.
The strategic use of uncertainty is employed as a rigorous way to clear the mind of all potentially false or unverified ideas. By intentionally setting aside any belief that admits even the slightest possibility of doubt, the inquirer aims to uncover a core truth that is entirely immune to skepticism. This process is not a conclusion about the impossibility of knowledge, but a necessary first step in building a solid and reliable foundation for a new system of certain and demonstrative understanding.

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108. (B) The individual's endeavor to persevere in its own being.
A fundamental principle of every individual thing is its inherent drive to maintain its own existence and express its nature. This internal force is the very essence of an object or person, determining its behavior and its reactions to external circumstances. In the context of human life, this striving manifests as the pursuit of things that increase our power and well-being. By understanding this natural impulse, we can better comprehend the motivations behind human action and the overall development of everything within the unified system of nature.

109. (C) They are analytic and necessary.
Certain propositions are characterized by their absolute certainty and universal validity because they are based on the principle of non-contradiction. The truth of these statements is found by analyzing the concepts themselves, meaning their denial results in a logical impossibility. These insights do not depend on any observations of the physical world and hold true in all possible circumstances. They provide the foundational building blocks for logic and mathematics, representing the most stable and indubitable form of knowledge that the human mind can possess.

110. (B) I, III, and IV only
The idealistic philosophy rejects the existence of independent matter and abstract ideas that lack a particular image. It asserts that the reality of the sensible world consists solely in its being perceived by a conscious mind. To ensure that the world remains stable and continuous even when not being watched by humans, this system introduces an infinite and eternal perceiver. This divine mind provides the constant stream of perceptions that we call the natural world, maintaining the order and regularity that we observe.

111. (A) We only ever have direct access to our own perceptions (impressions and ideas), not to any mind-independent objects.
Skepticism regarding the existence of a world outside the mind is based on the limits of human experience. We are only ever directly aware of the sensations, feelings, and images that occur within our own consciousness. Since we can never step outside of our own perceptions to compare them with an external reality, we have no logical proof that such a reality exists independently. Our belief in a stable world of objects is a psychological habit of the imagination rather than a conclusion derived from certain reasoning.

112. (B) Because the concept '12' is not contained in '7 + 5' (synthetic) but the truth is necessary and universal (a priori).
Mathematical propositions represent a unique type of knowledge that adds new information to our concepts while remaining universally and necessarily true. Simply thinking about the parts of a sum does not automatically reveal the total result; an act of intuition or calculation is required. However, once the relationship is grasped, it is seen as certain and independent of any sensory experience. This combination of being informative and yet necessary provides the essential foundation for our systematic understanding of the mathematical and physical structure of reality.

113. (B) Becoming
The dialectical process begins with a most abstract and empty concept that naturally leads to its total absence. These two extremes are found to be equally indeterminate, and their interaction is resolved in a more concrete and dynamic idea. This new stage represents the transition and movement between the previous opposites, reflecting the constant process of change and development found in both thought and history. This synthesis provides a more meaningful and comprehensive starting point for further logical development, illustrating the unfolding structure of rational reality.

114. (A) Hegel
The highest realization of human ethical life and freedom is found within the structure of an organized and rational political community. Individual morality and private interests are transcended when citizens identify with the universal goals and laws of the state. This community is seen as the embodiment of reason in history, providing the necessary framework for human flourishing and self-determination. By participating in this collective life, the individual achieves a more significant and lasting expression

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of their rational nature within the unfolding process of the world spirit.

115. (A) Both A and R are true and R is the correct explanation of A.
The coordination between mind and body is explained through a divine arrangement established at the beginning of the universe. Since simple substances are self-contained and lack any way to influence each other directly, their apparent interaction is the result of a pre-set synchronization. This ensuring that mental thoughts and physical movements align perfectly, like two high-quality clocks that have been set to the same time. This harmonious order accounts for the seamless unity of human experience without requiring direct causal contact between different substances.

116. (D) Examining one's own beliefs and moral character.
The primary focus of a life dedicated to wisdom is the rigorous assessment of one's internal values and the grounds of one's knowledge. Rather than accumulating external facts or achieving public success, the individual is encouraged to look inward to identify contradictions and unexamined assumptions. This process of self-inquiry is seen as the necessary foundation for all ethical behavior and true understanding. By acknowledging the limits of what one knows, a person is better prepared to lead a meaningful and virtuous existence in the community.

117. (C) Productive sciences aim at making something (e.g., art, rhetoric), while practical sciences aim at doing something (action).
The classification of knowledge distinguishes between areas focused on the creation of objects and those focused on human conduct. One branch of study deals with the skills and principles needed to produce beautiful or useful things, such as crafts or fine arts. Another branch is concerned with the choices and actions that lead to a good life and a just society. While both relate to the human world, they differ in their ultimate goals: one results in an external product, while the other aims at excellent activity.

118. (B) The Form of the Good
The highest goal of philosophical inquiry is to achieve a direct and comprehensive intuition of the ultimate principle of truth and value. This foundational essence stands at the very top of the hierarchy of perfect archetypes, providing the standard for all that is beautiful and just. By using a method of rigorous questioning and analysis, the mind is led away from the shadows of the physical world toward this supreme light. Grasping this ultimate principle is seen as the necessary requirement for true wisdom and effective leadership in society.

119. (D) The argument from contingency
The observation that things in the physical world come into existence and pass away indicates that their existence is not necessary. For a universe of such dependent beings to be explained, there must be a source of being that does not depend on anything else for its existence. This necessary being must exist by its own nature and provide the foundation for everything that might or might not have been. This line of reasoning concludes that a self-sufficient creator is required to account for the world of changing entities.

120. (B) I, II and V only
Several common misconceptions about a radical empiricist philosophy are identified and dismissed. This view rejects the idea of a stable, substantial self and the possibility of demonstrating the existence of a divine being through pure reason. Furthermore, it argues that the principle of causality is not a logical necessity known before experience, but is instead based on the custom of observing events in constant conjunction. By limiting knowledge to sensory impressions and mathematical relations, this approach denies the legitimacy of traditional speculative metaphysics.

121. (C) The particular, finite affections or modifications of substance.
In a monistic metaphysical system, all individual things and events are viewed as temporary states or expressions of the one infinite reality. These specific manifestations do not exist independently but depend entirely on the underlying substance for their existence. They represent the diverse ways in which the essential attributes of reality are modified in the realm of time and space. Whether they are specific thoughts or physical objects, these entities are seen as finite parts of a larger, necessary, and all-encompassing whole.

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122. (A) Principle of Methodological Doubt
The structure of a rationalist metaphysical system is built upon several key logical principles. These include the requirement that everything must have a reason for being as it is, and the assertion that a statement cannot be both true and false. Furthermore, the idea that no two distinct things can be identical in every respect ensures the diversity of the universe. While other thinkers used systematic doubt as a starting point, this system focuses on identifying the necessary logical conditions for an orderly and intelligible cosmos.

123. (D) Whether the idea is received passively by the mind or formed actively by it.
The distinction between types of mental contents depends on the mind's role in their acquisition. Some basic perceptions are received directly from the senses or internal reflection without any effort from the subject. These serve as the foundational building blocks of understanding. Other more intricate notions are created when the mind deliberately combines, compares, or abstracts from these basic elements. This framework highlights the transition from a passive state of receiving information to an active state of building complex knowledge through mental operations.

124. (B) The use of reason to gain knowledge of transcendent objects like God, soul, and the world-in-itself.
The critical evaluation of human reason concludes that we cannot gain certain knowledge of things that lie beyond the boundaries of experience. While our minds naturally seek to find a complete and unified ground for reality, our cognitive faculties can only be validly applied to the world of appearances. Any attempt to provide logical proofs for the ultimate nature of the divine or the self-as-it-is results in contradictions. This approach limits legitimate inquiry to science and mathematics, while acknowledging that metaphysical claims are beyond the reach of reason.

125. (C) A privation of good, originating in free will.
The presence of suffering and disorder in a world created by a perfect being is explained as a deficiency or lack of the good that should be present. Rather than being a positive force or substance, it is seen as a turning away from higher values. This condition arises because rational beings possess the power to choose, and they sometimes misuse this gift by prioritizing lesser, transient things over eternal truths. Therefore, the source of moral and physical failure is located in the choices of creatures.

126. (C) It was used merely as a 'deus ex machina' to start motion, without explaining the specific order.
The introduction of a cosmic mind was seen as a promising development, but it was criticized for its limited application. It was argued that while this principle was used to initiate the movement of the universe, it was not called upon to explain the purposeful and orderly arrangement of specific things. Instead of showing how the mind directed everything toward the best possible end, the system often relied on physical and mechanical causes. This left the role of the intellect as a mere starting mechanism.

127. (A) Causes motion by being an object of desire and thought, without being moved itself.
The ultimate source of all movement in the universe is envisioned as a being that is already completely fulfilled and perfect. It does not initiate change through physical contact or direct intervention, but by acting as the final end toward which everything else strives. Just as a loved one causes motion in the heart of the lover without being moved themselves, this supreme being inspires the orderly development of nature. As pure actuality, it remains eternally unchanging while providing the purpose and direction for the cosmos.

128. (B) God is the eternal perceiver whose perception sustains the existence of all things.
In a system where existence is identified with being perceived, a supreme mind is necessary to maintain the stability of reality. The physical world does not cease to exist when humans are not looking because it is constantly present in the comprehensive perception of the divine. This infinite being acts as the source of the orderly and predictable stream of ideas that we experience as the natural world. By perceiving all things at all times, the divine mind guarantees the continuity and regularity of the universe.

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129. (B) Inductive reasoning is based on psychological habit and has no rational justification.
The process of making general claims about the future based on past experiences is found to lack a solid logical foundation. There is no rational proof that the course of nature must remain uniform. Instead, the belief that the sun will rise tomorrow or that bread will nourish us is a product of custom. After seeing events happen together many times, the mind naturally expects them to continue doing so. This transition is a useful instinct of human nature, but it cannot be justified by certain reasoning.

130. (A) P-3, Q-4, R-1, S-2
The development of modern thought is documented through several pivotal works that address the nature of reality and the human mind. These include foundational dialogues on the ideal society, rigorous meditations on the foundations of certainty, and detailed analyses of the origins of human understanding. Later, a critical evaluation of the limits of reason aimed to synthesize different traditions and define the scope of possible knowledge. These texts represent the major milestones in the intellectual journey from classical times to the peak of the Enlightenment.

131. (C) The world as it appears to our structured consciousness.
Human knowledge is limited to the realm of things as they are processed by our cognitive faculties. This world is organized by the a priori forms of space and time and the categories of the understanding, making it intelligible and orderly. While this perceived world is objective for us, it is not an exact mirror of reality as it exists independently. We can have certain and universal knowledge of this domain precisely because our minds provide its structure, while the underlying essence of things remains forever beyond our reach.

132. (D) The Germanic-Christian state, representing the realization of freedom
The overarching development of history is seen as a rational process leading toward the full expression of human liberty. This journey moves through various civilizations, each representing a stage in the unfolding awareness of the rational spirit. The final synthesis is achieved in a social and political order that perfectly harmonizes individual freedom with the universal requirements of reason and ethics. In this state, the goals of the community and the aspirations of the individual are unified, marking the culmination of the dialectical progress of the world spirit.

133. (C) Zeno of Elea
The defense of a radical monism that denies the reality of change and multiplicity was supported through a series of logical challenges. These arguments were designed to show that common beliefs about motion and time lead to absurd contradictions. By illustrating that moving across a distance would require completing an infinite number of tasks, the philosopher aimed to demonstrate that the perception of movement is an illusion. These paradoxes forced a deeper investigation into the nature of the continuum and the reliability of our sensory experience.

134. (B) Ethics
The principle for determining virtuous behavior focuses on finding a balance between extreme responses. Excellent character is achieved by choosing the moderate course of action that lies between deficiency and excess, as determined by practical wisdom. For instance, true courage is seen as the middle ground between being cowardly and being reckless. This approach emphasizes that the right action depends on the specific circumstances and the person involved, aiming to develop habits that lead to a balanced and fulfilling life in society.

135. (B) II and IV only
The monistic system of metaphysics asserts that there is only one infinite reality, which is both the divine and the natural world. This single substance follows necessary and immutable laws, meaning that every event is determined and could not happen otherwise. This perspective rejects the idea of a separate creator and the concept of a free will that can act independently of the established order of nature. Human life and thought are viewed as finite modifications of this all-encompassing whole, governed by the same causal necessity.

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136. (A) A causal argument for God's existence
The proof for a supreme being relies on the principle that there must be as much reality in the cause as in the effect. It is observed that the human mind possesses an idea of an infinite and perfect entity. Since a finite and imperfect subject could not have produced such a concept, it must have been placed in the mind by a being that actually possesses those perfections. This line of reasoning identifies the existence of the creator as the only sufficient explanation for the presence of this idea.

137. (C) The attribute of Extension
In the system of absolute monism, there is a distinction between the essential properties of substance and the particular, temporary states that those properties take. The essential aspects, such as mental and physical reality, are the infinite ways the intellect perceives the substance. In contrast, individual objects and specific thoughts are finite modifications or expressions of these broader characteristics. While specific things like a tree or a person pass away, the underlying attributes remain eternal and unchanging as part of the one infinite reality.

138. (A) A proposition cannot be both true and false at the same time and in the same respect.
A fundamental law of logic asserts that a statement and its negation cannot both be valid simultaneously. This principle serves as the foundation for all certain knowledge, particularly in the realm of necessary truths like those found in mathematics. If a proposition involves a contradiction, it is inherently false and impossible. By ensuring that our reasoning remains consistent and free from such logical errors, we can distinguish between what is possible and what is absurd, providing a stable basis for all rational and scientific inquiry.

139. (D) As the perception of the agreement or disagreement of our ideas.
Understanding is defined as the mental recognition of how our various concepts relate to one another. When we perceive that two ideas are either consistent or inconsistent, we achieve a state of certainty or probability. This process does not rely on direct contact with an external world, but on the mind's own internal operations of comparing and analyzing its contents. The degree of clarity and immediacy in this perception determines the level of certainty we have, ranging from immediate intuition to step-by-step logical demonstration.

140. (A) Both A and R are true and R is the correct explanation of A.
Skepticism regarding the existence of a permanent core of identity is based on the results of careful introspection. When we look inward, we find only a constant flow of diverse and fleeting perceptions, but we never encounter a single, unchanging thing called the "self." The belief in a unified personal identity is therefore seen as an illusion created by the imagination, which links these separate experiences together. Since there is no impression of a stable substance, the self is merely a collection of changing states.

141. (C) The identification of the twelve basic categories of the understanding by analyzing the forms of judgment.
The systematic discovery of the mind's fundamental concepts is achieved by examining the logical ways we connect ideas in thought. By looking at the universal structures used in making statements, a complete list of the basic categories is revealed. These categories provide the necessary framework for organizing all sensory information into meaningful and orderly experience. This logical derivation ensures that the concepts used by our understanding are not arbitrary but are based on the essential functions of human reason itself, providing a foundation for science.

142. (D) Absolute Idealism
The comprehensive philosophical system holds that ultimate reality is fundamentally mental or spiritual in nature. It views the entire universe and the process of history as the unfolding of an all-encompassing, rational consciousness. Individual objects and minds are not independent entities but are moments in the development of this single, unified whole. This perspective aims to show that the structure of thought and the structure of being are identical, with the world moving toward a state of complete self-knowledge and realized freedom.

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143. (A) Potentiality and Actuality
The explanation of change and development in the natural world relies on two complementary states of existence. One state represents the latent capacity of a thing to become something else, while the other represents the full realization of that capacity. All growth and movement are seen as a transition from being a possibility to being a complete reality. This process is directed toward a specific end, where the essence of the thing is fully expressed. This framework provides a comprehensive way to understand the dynamic nature of physical life.

144. (B) The concept or definition of God alone.
The attempt to prove the existence of a supreme being purely through logical analysis starts with the very meaning of the word. It is argued that the idea of the most perfect being possible must include the quality of existence. If such a being existed only in thought, it would lack a key perfection and would not be the greatest possible being. Therefore, the very definition of a perfect entity necessitates its actual existence in reality. This a priori reasoning seeks to establish certainty through the power of logic alone.

145. (C) I, II, III and IV only
The rationalist tradition in modern thought explored several major metaphysical systems to explain the nature of substance. These included the belief in two distinct created substances, a monistic view where only one infinite reality exists, and the proposal of an infinite number of simple, conscious units. These thinkers shared a commitment to the power of human reason and the existence of innate ideas or structures in the mind. While they differed on the number of substances, they all sought to provide a logical account of the cosmos.

146. (A) Extension
The essential characteristic of all material substance is its quality of occupying space in three dimensions. This property of being spread out in length, width, and depth is what distinguishes physical things from mental entities, which have no spatial presence. All other physical qualities, such as shape and motion, are simply variations or modifications of this basic nature. Because this attribute can be clearly and distinctly perceived by the intellect and described using mathematics, it serves as the foundation for the scientific study of the physical world.

147. (C) The highest form of knowledge, an intuitive understanding of oneself and all things as being in God.
The peak of human intellectual and spiritual fulfillment is found in achieving a direct and rational grasp of the unity of all existence. This state involves recognizing that everything in the world follows from the necessary nature of the infinite substance. By understanding the world from this eternal perspective, the individual moves beyond confused emotions to a state of profound and rational peace. This profound insight is not a passing feeling but a stable condition of the mind that finds joy in the contemplation of the divine order of nature.

148. (D) It is a sensation or idea in your mind.
The idealistic view of reality asserts that what we perceive as physical qualities are actually just sensations occurring within a conscious subject. Since these perceptions cannot exist without someone to feel them, they have no independent existence in a material world. This applies to all sensory experiences, including the feelings of warmth or discomfort. Because the essence of these things is to be perceived, they are classified as ideas that reside purely within a mind, emphasizing the mental nature of all our knowledge of the surrounding environment.

149. (C) Paris is the capital of France.
A specific category of understanding concerns information about the world that is based on experience and observation. The truth of these statements is not logically necessary, and we can easily imagine their contrary without any contradiction. To verify such claims, we must consult the evidence provided by our senses or historical records. While these truths are useful and provide us with practical knowledge of the actual world, they lack the absolute and universal certainty found in purely logical or mathematical relationships between abstract ideas.

150. (A) III, IV, II, I
The development of major intellectual milestones has moved through a long sequence of historical periods. This journey began with classical discussions on the nature of justice

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and reality, followed by medieval efforts to build a comprehensive system of theological and philosophical harmony. Modern times brought a focus on a rigorous analysis of human understanding and the limits of experience. Finally, the culmination of this process featured an all-encompassing system that viewed the entire universe as the unfolding of a rational and developing universal consciousness.

151. (D) Because reason inevitably produces these ideas but mistakenly tries to apply them as if they were objects of experience.
The human mind naturally tends to search for absolute and unconditioned principles that go beyond the limits of what can be sensed. This drive leads the intellect to form concepts of the totality of the soul, the world, and the creator. While these ideas are useful for guiding our thoughts toward unity, they become deceptive when we treat them as if they represent actual objects we can know. This unavoidable tendency of reason creates a persistent but mistaken belief that we can have certain knowledge of things-in-themselves.

152. (A) It is a crucial moment of opposition (antithesis) that drives the process forward to a higher synthesis.
The process of development in thought and history relies on the appearance of conflict and contradiction. Each initial state inevitably generates its own opposition, which reveals its internal limitations and one-sidedness. This struggle between a position and its denial is not just a breakdown but is the very force that moves reality toward a more complex and inclusive level of organization. By resolving these contradictions, the unfolding spirit achieves greater clarity and depth, making the negative phase a necessary and productive part of the whole.

153. (C) A tool or instrument used in all other fields of inquiry.
The system of reasoning is viewed not as a separate subject of study for its own sake, but as the essential framework required for any successful investigation. It provides the necessary rules of deduction and definition that ensure intellectual rigor and the avoidance of error. By mastering these logical structures, the inquirer is better equipped to pursue knowledge in specific sciences such as biology, ethics, or physics. This foundational role makes logic the indispensable starting point and companion for all rational efforts to understand the world.

154. (A) It shows that the theory of Forms leads to an infinite regress.
The critique of the theory of abstract archetypes points out a logical difficulty in how we explain similarity. If a perfect archetype is needed to explain why two things are alike, then a third entity must be introduced to explain why those two things are like the archetype itself. This pattern repeats endlessly, requiring an infinite number of justifications without ever reaching a final explanation. This argument suggests that the theory introduces more complications than it solves, questioning the usefulness of positing separate, eternal essences.

155. (C) P-4, Q-1, R-2, S-3
The progression of modern epistemological thought is defined by several major shifts in how we understand the origins and limits of knowledge. These include the systematic rejection of pre-existing mental principles in favor of sensory experience, and the distinction between vivid direct perceptions and their mental copies. Other developments focused on the mind's active role in structuring experience through unique types of judgments and the search for an indubitable foundation for certainty starting with the thinking self. These diverse approaches shaped the debate.

156. (B) They misuse their free will, turning away from higher goods towards lower goods.
The source of moral failure and suffering is identified as a defect in the choices made by rational beings. Humans possess the capacity to direct their will toward eternal and unchanging truths, but they often choose to focus on transient and material things instead. This shifting of priority away from the ultimate source of goodness creates a lack or privation in their character. Therefore, what is perceived as a malevolent force is actually the result of an individual choosing a lesser good over a superior one.

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157. (C) Geometry
The quest for certain and indubitable knowledge was inspired by the rigorous and deductive structure found in mathematical systems. By starting with a few simple and self-evident truths and then carefully building more complex conclusions through logical steps, a stable and reliable body of knowledge can be established. This methodological approach aims to bring the same level of clarity and necessity to philosophy and the sciences that is found in the study of shapes and spatial relationships, ensuring that every claim is logically secure.

158. (D) The belief that God is identical with the universe.
The metaphysical view that there is only one infinite reality implies that the divine is not a separate creator residing outside of the world. Instead, the supreme being is seen as the very substance of everything that exists. This immanent perspective suggests that every natural object and every event is an expression of the divine nature, governed by necessary laws. By collapsing the distinction between the supernatural and the natural, this position views the entire cosmos as a single, unified manifestation of the infinite and eternal essence.

159. (A) It cannot be traced to any specific sensation or reflection.
The concept of an underlying foundation that supports the various qualities of an object is problematic for a philosophy based purely on experience. Since our knowledge is derived entirely from what we can sense or observe about our own mental operations, the existence of a hidden substratum that we never directly perceive is difficult to justify. This admission suggests that we are forced to assume the existence of something "I know not what" to hold properties together, which challenges the core idea that all concepts must have empirical origins.

160. (B) I, III and IV only
The ultimate constituents of reality are seen as simple, indivisible units of consciousness that lack any physical presence. Each of these entities is a self-contained world that reflects the entire universe from its own unique point of view. They do not interact with one another through external causation but are coordinated through a divine synchronization. These units were brought into existence by a supreme being who acts as the primary source of the entire orderly system of independent and conscious substances.

161. (B) He argued that we cannot conceive of primary qualities apart from secondary ones, so both must be mind-dependent.
The critique of the distinction between two types of properties argues that it is impossible to separate them in our imagination. For instance, one cannot think of an object having a specific shape and motion without also imagining it with some sensory quality like color or texture. If the sensory aspects exist only in the mind of the perceiver, then the mathematical and physical aspects must also be mind-dependent. This line of reasoning concludes that all properties are actually perceptions, denying the existence of a mindless, material world.

162. (A) A priori concepts (like causality and substance) that the mind uses to structure experience.
Human understanding is organized by a set of fundamental concepts that are not derived from observation but are part of the mind's own architecture. These categories provide the necessary rules for making our sensory perceptions meaningful and orderly. Without these internal structures, the raw data of our senses would remain a chaotic jumble. By applying these universal and necessary concepts, such as cause and effect, the mind imposes a rational structure on the world as it appears to us, providing the foundation for all scientific knowledge.

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163. (C) Were the first to seek rational, naturalistic explanations for the cosmos.
The earliest thinkers in the Western tradition initiated a major shift in how the universe was understood. They moved away from traditional mythological and poetic explanations that relied on the actions of gods and instead sought to identify the material principles and natural processes that govern the world. By asking questions about the fundamental substance and the causes of change using reason and observation, they established the foundational goals and methods for all subsequent philosophical and scientific inquiry.

164. (D) The soul seeks to understand God (the Form of the Good) to achieve its highest state.
The human psyche is seen as having an inherent connection to the realm of absolute and perfect truths. Its ultimate fulfillment and wisdom are achieved when it turns away from the transient, physical world and focuses on the supreme principle of value and truth. By using reason and the method of dialectic, the psyche can rediscover the eternal archetypes it knew before birth. This intellectual and spiritual journey leads to a state of harmony and understanding where the individual aligns their life with the ultimate source of all reality.

165. (C) Practical
In the division of the sciences, a specific category focuses on human conduct and the choices made in social and personal life. These studies are not concerned with making objects or discovering unchanging theoretical truths, but with the goal of achieving a flourishing and virtuous existence. By investigating the nature of character, the mean in behavior, and the organization of the community, these inquiries provide guidance for excellent activity. The focus is on the contingent realm of action where the aim is the achievement of happiness.

166. (B) Anselm's argument is a priori, while Aquinas's Five Ways are a posteriori.
Medieval efforts to prove the existence of a supreme being took two distinct paths. One approach relied purely on the logical analysis of the concept of perfection, arguing that existence is a necessary part of that definition. Another approach started with the observation of facts in the physical world, such as motion, causation, and the order of nature. This second method used these empirical observations as premises to reason back to a necessary first cause or designer. These two styles of proof reflect different ways of using reason to support religious belief.

167. (D) I think, therefore I am.
The search for a perfectly certain foundation for knowledge leads to a single, indubitable realization. Even if a person were being systematically deceived about everything else, the very act of doubting or thinking requires a subject who is performing that activity. This immediate certainty provides the first truth that cannot be shaken by any level of skepticism. It serves as the bedrock upon which a new system of understanding can be built, establishing the existence of the thinking subject as the starting point for all subsequent inquiry.

168. (A) Mind and body.
The relationship between mental and physical events is explained through a doctrine of perfect correspondence without direct causal interaction. Since both thought and extension are attributes of the same underlying substance, they follow a synchronized order. Every physical change is accompanied by a corresponding mental idea, and every mental state matches a physical state. This ensuring that the sequence of events in the mind and the sequence of events in the body remain in a state of perpetual harmony, reflecting the necessary unity of the infinite whole.

169. (C) Intuitive knowledge
The highest level of certainty in human understanding occurs when the mind perceives the agreement or disagreement of two ideas immediately and directly. In this state, there is no need for any intervening steps or logical proofs, as the truth is self-evident. This form of understanding is the clearest and most reliable, serving as the foundation for all other types of knowledge. While other levels rely on reasoning or sensory perception, this immediate grasp provides the absolute certainty that characterizes our most fundamental insights into reality and logic.

170. (A) Both A and R are true and R is the correct explanation of A.
The realization of true freedom is found in the willing identification of the individual with the rational laws and ethical life of their community. In this view, liberty is not the power to act on any private impulse, but the achievement of a meaningful role within a structured society. By participating in a state that embodies reason, the person transcends their own limited perspective and contributes to the universal goals of humanity. This social and political unity represents the highest expression of the rational and free human spirit.

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171. (D) It is a "bundle of perceptions" without an underlying unity.
When the mind is carefully examined through introspection, no permanent or stable core of identity can be found. Instead, what is discovered is a rapid and continuous succession of different thoughts, feelings, and sensations. The belief in a unified self that persists through time is seen as a fiction of the imagination, which links these separate and fleeting perceptions together into a false unity. Since there is no direct experience of a single, unchanging substance, the self is merely a collection of ever-changing mental states.

172. (B) The thing-in-itself, independent of our perception.
A crucial distinction is made between objects as they appear to us and objects as they exist in their own right. Our knowledge is limited to the world of appearances, which is structured by our own mental faculties. The underlying reality that exists beyond these appearances remains forever unknowable because we cannot perceive things without using our sensory and intellectual frameworks. This hidden realm serves as a boundary for human reason, reminding us that while our scientific knowledge is valid for the experienced world, the ultimate essence remains a mystery.

173. (C) Represents a process of constant change and transformation.
The nature of the universe is envisioned as a continuous and dynamic flux, where nothing remains static. This state of perpetual becoming is symbolized by an element that is always in motion, consuming and transforming everything it touches. This perspective suggests that the fundamental order of the cosmos is found in the struggle and tension between opposites, which results in a balanced but ever-changing harmony. By recognizing that transformation is the only constant, this view challenges the idea of a fixed and unchanging reality.

174. (D) Cooperative dialectical inquiry
The method of investigation focusing on structured conversation aims to move toward truth through the exchange of ideas and the examination of definitions. By asking a series of questions that test the logical foundations of a belief, participants can identify contradictions and clarify their concepts. This process is not a lecture but a shared search for understanding that relies on critical reasoning. It encourages a state of intellectual humility by showing that many unexamined assumptions are actually baseless, paving the way for a more rigorous pursuit of wisdom.

175. (A) I, II, III and IV only
This comprehensive system of thought emphasizes the union of form and matter in individual physical objects. It rejects the idea of abstract archetypes existing separately from things. The classification of knowledge into different types based on their goals—theoretical, practical, or productive—provided a framework for the sciences. Furthermore, a formal system of reasoning was established to ensure logical consistency in all inquiries. While it addressed the soul as the principle of life, it largely focused on the inherent order and purpose found in the natural world.

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176. (B) Explaining how two fundamentally different substances, mind and body, can interact.
The strict division of reality into thinking things and extended things creates a major philosophical challenge. If the mind is an immaterial substance that lacks spatial presence and the body is a purely physical substance that lacks consciousness, it becomes difficult to explain their causal connection. The problem is how a mental intention can cause a physical action, or how a physical injury can be felt as mental pain. Reconciling these two completely different natures within a single human being remains a central difficulty for this dualistic framework.

177. (B) The Principle of Sufficient Reason
The belief that the universe is the most perfect possible arrangement follows from the requirement that everything must have a complete explanation. Since the creator is perfectly good, wise, and powerful, there must be a sufficient reason for the specific world that was brought into existence. This reason is that this world contains the greatest possible variety and harmony among its components. This ensures that every event and every object is part of a meaningful and optimal plan, reflecting the perfection of its ultimate and divine source.

178. (A) Sensation and Reflection
All human knowledge is derived from two primary channels that provide the materials for thought. The first channel involves the information received through the senses from the external world. The second channel consists of the mind's internal observation of its own operations, such as thinking, doubting, and willing. This perspective denies that any ideas are present in the mind at birth. Instead, the intellect begins as a void and is gradually filled with information through interaction with the environment and the awareness of its own mental life.

179. (C) An idea of a quality that is supposed to exist apart from any object, which he deems impossible.
The critique of general concepts argues that the human mind cannot imagine a property in isolation from a specific individual. For example, one cannot picture the color red without also imagining it on some particular shape or surface. Therefore, what are called abstract ideas are actually just particular images that are used to represent other similar things. This perspective maintains that all thought is rooted in concrete, specific perceptions, and the notion of a purely general essence is a linguistic confusion that lacks any real mental counterpart.

180. (D) Objects conform to our faculties of knowledge.
A revolutionary shift in the theory of understanding proposes that the mind is not a passive recipient of information but an active organizer of experience. Instead of our knowledge trying to match an independent world, it is argued that the world we perceive must match the pre-existing structures of our own consciousness. This means that for anything to be known, it must be processed through the mind's internal forms and categories. This perspective places the human subject at the center of the epistemological universe, defining the laws of nature.

181. (C) Being and Non-being
The dynamic process of reality begins with a most abstract and empty concept that naturally transitions into its own absence. These two extremes are found to be equally lacking in specific content, and their relationship is resolved in a more concrete and active idea. This new stage represents the movement and transition between the previous states, reflecting the constant process of change found in both the mind and the unfolding structure of history. This synthesis provides a more meaningful starting point for further rational and dialectical development.

182. (B) Atoms and the Void
The earliest materialistic account of the universe explains the physical world as composed of indivisible, unchanging particles moving through empty space. All change and diversity in nature are seen as the result of these tiny units coming together or separating. The particles themselves differ only in shape, size, and position, and their mechanical interactions are governed by necessity. This perspective provides a purely naturalistic and non-mythological explanation for the structure of reality, emphasizing the role of simple components and the space they inhabit.

183. (D) Ordinary people who mistake the world of appearances for reality.
The illustration of the human condition describes people as being restricted to seeing only the shadows of things, which they mistake for the actual truth. Their perceptions are based on a fragmented and deceptive view of the world provided by the senses. For them, true reality remains hidden until they are liberated and can turn toward the source of light. This journey toward understanding represents the difficult transition from unexamined opinions and sensory illusions to the direct and rational contemplation of the eternal and unchanging archetypes.

184. (A) Distinguishing between hypothetical necessity and absolute necessity, claiming human actions are free because they are not absolutely necessary.
The challenge of reconciling human freedom with a deterministic and orderly system is addressed by distinguishing between different types of requirements. While certain actions are logically certain to happen given the circumstances and the nature of the person, they do not involve a logical contradiction if they were otherwise. This means that they are not absolutely necessary in the same way that mathematical truths are. Human choices are therefore seen as free because

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they originate from internal reasons and motives rather than from external or logical compulsion.

185. (B) P-2, Q-1, R-4, S-3
The history of early and modern thought has seen diverse proposals for the fundamental nature of reality. These range from a static, indivisible unity and a world of perpetual flux symbolized by transformation to a monistic system where the divine is identical with nature. Another view posited that the universe consists of an infinite number of simple, conscious substances. These different perspectives reflect the ongoing effort to determine whether the ultimate structure of existence is one or many, and whether it is characterized by change or stability.

186. (A) The Necessary Cause
The systematic framework for explaining why anything exists or changes involves four distinct types of questions. These cover the material it is made of, the essential structure it possesses, the external agent that initiates the process, and the purpose or goal toward which it develops. This multi-layered approach ensures a comprehensive understanding of the natural world. While other systems might focus on logical necessity, this method emphasizes that to fully know a thing, one must understand its material, form, origin, and final end or function.

187. (D) Reason can demonstrate some truths of faith (preambles of faith), while other truths (mysteries of faith) are known by faith alone, but are not contrary to reason.
The relationship between religious belief and rational inquiry is seen as one of harmony rather than conflict. While some spiritual truths can be logically proven using human intellect, other profound mysteries are received through revelation and exceed the capacity of the mind. However, these revealed truths never contradict logical principles. In this system, reason serves to clarify and defend the foundations of belief, allowing for a consistent and comprehensive view of reality where both sources of knowledge support a unified understanding of the divine and the world.

188. (B) Because a non-deceiving God would not allow us to be systematically mistaken in our clear and distinct perceptions of an external world.
The existence of a supreme and perfect being is used to bridge the gap between the certainty of the self and the existence of the physical world. Since the creator is characterized by complete goodness and truth, it is argued that it would be against that nature to allow humans to be inevitably deceived. Therefore, when we have clear and distinct perceptions of an external, material world, we can trust that these perceptions are grounded in reality. The divine guarantee provides the necessary foundation for scientific knowledge and the reliability of our senses.

189. (C) Because they are conscious of their actions but ignorant of the causes that determine them.
The feeling of acting with absolute freedom is explained as a result of incomplete awareness. People are conscious of their choices and motivations, but they do not perceive the complex chain of prior causes that inevitably lead to those specific actions. In a universe governed by necessary and immutable laws, every event is determined. By gaining a rational understanding of these determining forces, the individual moves from a state of reactive confusion to a state of rational acceptance, which represents a more profound type of freedom.

190. (B) I, II, and III only
The foundational principles of this epistemological system emphasize that all human concepts are derived from experience, through either the senses or the mind's reflection on its own activities. It rejects the idea of any pre-existing knowledge present in the intellect from birth. A key distinction is made between properties that are inherent in material objects and those that are effects produced in the perceiver. This framework describes the mind as starting in a void and gradually building understanding through the combination and analysis of simple sensory data.

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191. (A) Limit the scope of human inquiry to topics that can be investigated through experience and mathematical reasoning.
The critique of traditional metaphysical claims aims to distinguish between legitimate knowledge

219. (D) The principle of universal consent is false, as children and the mentally handicapped do not assent to so-called innate principles.
The argument against the idea that certain principles are present in the mind at birth relies on the lack of evidence for universal knowledge. If truths were truly hard-wired into the human intellect, then everyone, regardless of age or cognitive ability, would be aware of them. Since observation shows that infants and those with significant mental impairments do not possess such awareness, the claim of innateness is rejected. This supports the view that all knowledge must be acquired through experience and learning during an individual's life.

220. (B) Custom or habit developed from observing constant conjunction
The belief in a necessary connection between events is found to lack a rational foundation in demonstrative logic. We never directly observe the power that links a cause to its effect; we only see one event following another repeatedly. This frequent experience creates a psychological expectation that the pattern will continue in the future. This transition from observation to belief is a natural instinct or habit of the mind rather than a conclusion of reason, providing a practical basis for navigating the world without absolute logical certainty.

221. (C) Reconciling determinism in the phenomenal world with freedom in the noumenal self.
A crucial distinction is made between the world as it appears to our senses and the world as it exists independently. This allows for the reconciliation of two seemingly contradictory ideas: the necessary laws of nature and human liberty. While we can see ourselves as determined by causes in the realm of appearances, we can also conceive of ourselves as free agents in the realm that transcends experience. This framework protects the integrity of scientific laws while providing a logical space for moral responsibility and the possibility of free action.

222. (D) Intuitive Science (Scientia Intuitiva)
The highest level of human understanding provides a direct and rational grasp of the essence of things and their relationship to the infinite substance. This state goes beyond fragmented sensory information and step-by-step reasoning to achieve an immediate and comprehensive intuition of reality. By recognizing that all things follow from the necessary nature of the whole, the individual achieves a state of intellectual fulfillment and profound peace. This supreme form of knowledge allows one to perceive the world from an eternal and unified perspective.

223. (A) Truths of Fact only
A fundamental logical requirement applies to information about the actual world that is not necessarily true. For these contingent observations to be valid, there must always be a reason why they are so and not otherwise. While necessary truths are grounded in the principle of identity, the state of the physical world depends on the specific arrangement of causes that accounts for its current form. This ensuring that everything that happens has a sufficient explanation, maintaining the fundamental intelligibility of the universe even in its contingent aspects.

224. (B) Kant, for limiting reason's claims to the phenomenal world.
The critical evaluation of human reason concludes that we cannot gain certain knowledge of things that transcend experience, such as the ultimate nature of the soul or the creator. While the mind naturally seeks to find a complete and unified ground for reality, our cognitive faculties can only be validly applied to the world of appearances. This approach limits legitimate inquiry to science and mathematics, while viewing traditional metaphysical debates as overstepping the bounds of what can be proven, effectively ending speculative efforts to know the unknowable.

225. (A) I, II and IV only
This influential philosophical system posits that the physical world is a mere shadow of true reality, which consists of perfect and eternal archetypes. The human psyche is seen as an immortal and tripartite entity that can attain wisdom through reason. An ideal social order should be governed by those who have achieved this highest understanding of truth and value. By focusing the mind on the intelligible realm, individuals and communities can align their lives with the supreme standards of justice and the foundational principle of goodness.

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198. (B) Thought
The essential characteristic of the mental substance is the activity of consciousness, which distinguishes it from anything physical. This attribute includes all mental operations such as doubting, understanding, affirming, and imagining. Unlike material substance, which is defined by its occupation of space, the thinking thing has no dimensions and cannot be divided. Because the mind can be clearly and distinctly perceived as a complete and independent entity without any spatial properties, it is identified as a fundamentally different type of substance that interacts with the body.

199. (D) That no two distinct things can have all their properties in common.
A fundamental metaphysical principle asserts that every individual entity in the universe must be unique. If two things were truly identical in every possible quality, there would be no reason for them to be two separate things rather than one. This implies that there is always an internal, essential difference that sets every person and object apart from every other. This uniqueness ensures that the cosmos is composed of a vast and diverse range of simple substances, each reflecting reality from its own distinct perspective.

200. (A) Both A and R are true and R is the correct explanation of A.
The skeptical conclusion regarding information about the physical world is based on the limits of experience and inductive reasoning. While we can observe regular patterns in nature, there is no logical necessity that ensures these patterns will continue in the future. Since our beliefs about the world are grounded in custom and psychological habit rather than in demonstrative proof, we lack the absolute and universal certainty that is found in mathematical relations. Our practical knowledge of facts is therefore always subject to the evidence provided by perception.

201. (C) Immaterialist Idealism
The philosophical position that denies the existence of a mindless material world asserts that all reality is fundamentally mental. According to this view, the universe is composed of finite conscious spirits and the ideas they perceive. The existence of sensible things consists entirely in their being perceived, meaning that there is no substance outside of a mind. To maintain the order and continuity of the world, an infinite perceiver is introduced who provides the constant stream of ideas that we experience, ensuring the stability of nature.

202. (A) The categories are necessary conditions for the possibility of experience itself.
The complex argument aims to prove that the fundamental concepts of the human mind are not just subjective ideas but are objectively valid. It is argued that these concepts must apply to all objects of perception because they are the very tools that allow us to have any coherent and orderly experience at all. By showing that knowledge of the world is only possible through these mental structures, the argument justifies their application to everything we perceive, bridging the gap between the mind's categories and the world of phenomena.

203. (D) Preserves the element of truth in both thesis and antithesis and unites them at a higher level.
The resolution of a dialectical conflict involves a process where the opposing positions are both canceled and integrated. This stage overcomes the one-sidedness and limitations of the original statement and its negation by combining their valid insights into a more inclusive and advanced framework. This new state represents a higher level of understanding or social organization that maintains the progress made in the previous stages while resolving their internal contradictions. This continuous movement drives thought and history toward increasingly complex and comprehensive expressions of reason.

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204. (B) Aristotle
The systematic division of knowledge into different branches was based on the ultimate goals of each study. One category includes inquiries that seek truth for its own sake, such as the study of existence and nature. Another category focuses on human conduct and the principles of living well. A third category deals with the skills needed for the production of objects and arts. This influential classification provided a structured framework for all scientific and philosophical investigation, ensuring that each field has its own specific methods and objectives.

233. (C) How are synthetic a priori judgments possible?
The central inquiry of the critical project focuses on identifying the conditions that allow for knowledge that is both informative and necessarily true. These judgments are essential for the foundations of mathematics and natural science because they expand our understanding while providing universal certainty. By investigating how the human mind actively structures sensory data using its own internal forms and categories, this approach aims to show that we can have certain knowledge of the world of appearances, while defining the limits of what reason can achieve.

234. (A) Becoming is the dialectical unity and transition between being and non-being.
The logical process of development begins with the most abstract and empty concept, which naturally gives rise to its total absence. These two extremes are found to be equally indeterminate, and their relationship is resolved in a more concrete and active idea. This new stage represents the movement and transition between the previous states, reflecting the constant process of change and development found in both the mind and reality. This synthesis provides a meaningful starting point for further rational and historical development toward self-consciousness.

235. (A) III, I, IV, II
The history of early inquiry has moved through a sequence of major intellectual shifts. This journey began with the search for naturalistic explanations for the cosmos using material principles. This was followed by a shift in focus to human affairs and the importance of examining one's own beliefs and character. Later developments explored the existence of perfect, abstract archetypes and finally achieved a comprehensive synthesis that integrated form and matter within individual objects, establishing the foundational structures for all subsequent scientific and philosophical thought.

236. (B) Spinoza
The peak of intellectual and spiritual fulfillment is found in achieving a direct and rational grasp of the unity of all existence within the one infinite substance. This state involves recognizing that everything in the world follows from the necessary laws of nature. By understanding the universe from this eternal perspective, the individual moves beyond confused and passive emotions to a state of profound and rational peace. This profound insight is not a passing feeling but a stable condition of the mind that contemplates the divine order.

237. (C) Descartes – Pre-established Harmony
Modern thought featured various attempts to explain the relationship between mind and matter. Some systems emphasized direct interaction between distinct substances, while others identified them as attributes of a single, infinite reality. Another perspective proposed a divine synchronization established at creation to ensure coordination without direct causal contact. This second approach viewed independent substances as self-contained units that reflect the cosmos. These diverse theories reflect the intense effort to reconcile the different natures of consciousness and the physical world in a unified system.

238. (D) A power in the object to produce the sensation of red in our minds.
A distinction is made between properties that are inherent in material substances and those that are effects produced in the perceiver. One group of qualities, such as color and taste, is viewed as the power of an object to stimulate specific sensory responses in the human mind. These sensations do not resemble anything actually existing in the object itself, but are subjective reactions to physical stimuli. This framework emphasizes that our perception of the world is a combination of objective mathematical qualities and subjective sensory experiences.

239. (A) Believing that the future will resemble the past.
The process of making general claims based on past experiences is found to lack a rational and demonstrative foundation. There is no logical necessity that ensures the course of nature must remain uniform. Instead, the belief that similar causes will always produce similar effects is a product of psychological custom or habit. After seeing events happen together many times, the mind naturally expects the pattern to continue. While this instinct is practically useful, it cannot be justified by certain reasoning or universal logical laws.

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212. (D) Pure form and pure actuality.
The ultimate source of all movement in the cosmos is envisioned as a being that is completely fulfilled and perfect, lacking any potential for change. It does not initiate motion through physical contact but acts as the final end or purpose toward which all things strive. As the highest expression of reason and activity, it remains eternally unchanging while providing the direction for the orderly development of the universe. This supreme being represents the pinnacle of existence, characterized by a complete and necessary state of pure and rational life.

213. (C) I think, therefore I am.
The use of systematic skepticism as a methodological tool leads to a single, indubitable realization. Even if every other belief about the physical world or mathematical truths were questioned, the very act of thinking or doubting confirms the existence of a thinking subject. This immediate certainty provides the first truth that survives radical doubt and serves as the unshakable foundation for a new system of knowledge. It establishes the individual consciousness as the necessary starting point for all subsequent claims about reality and the external world.

214. (B) Berkeley
The critique of the concept of an underlying material foundation argues that we have no evidence for its existence apart from our perceptions. If we remove all sensory qualities like color, texture, and shape, nothing remains that we can actually experience or imagine. Therefore, what we call a "substance" is merely a collection of particular ideas that are joined together in the mind. This perspective rejects the idea of a mindless substratum and asserts that only conscious spirits and their perceptions truly exist in the universe.

215. (A) I only
The comprehensive philosophical system views reality as a dynamic and all-encompassing rational process that unfolds through history. This universal spirit manifests itself through internal contradictions and their subsequent resolutions, driving thought and culture toward increasingly complex and inclusive levels. A fundamental identity is asserted between reason and actuality, where the historical world is seen as the realization of rational order. By recognizing this ongoing development, the intellect can grasp the ultimate truth as a developing whole rather than as a static or unchanging entity.

216. (A) Form and matter
The explanation for the structure of all physical objects in the natural world relies on the union of two complementary aspects. One aspect provides the material substrate out of which a thing is made, while the other provides the essential structure and identity that makes it what it is. These two elements are always found together in substances, with the essential structure directing the material toward its specific function or end. This framework provides a comprehensive way to understand the inherent order and purpose of every individual thing.

217. (C) Free will
The resolution to the problem of suffering and moral failure in a world created by a perfect being depends on the capacity of rational creatures to make choices. It is argued that while the creator is completely good, humans possess the power to turn away from eternal truths toward lesser, transient things. This misuse of the power of choice creates a lack or privation of the good that should be present. Therefore, the source of evil is not a positive force but is located in the decisions of independent subjects.

218. (A) Thought and Extension
In the system of absolute monism, the infinite substance possesses an infinite number of fundamental characteristics. However, the human intellect is only capable of perceiving two of these essential aspects: the realm of mental activity and the realm of physical space. These pervasive properties are not separate from reality but are the very ways in which its essence is expressed and understood. Every specific thing or event in the universe is seen as a finite modification of one of these two infinite and all-encompassing attributes of nature.

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and empty speculation. It is argued that human understanding is restricted to two areas: the relations between abstract ideas and matters of fact derived from observation. Any attempt to go beyond these boundaries to speak about the ultimate nature of reality, the soul, or the divine is viewed as pointless. By clearing away these unverifiable claims, the focus is shifted toward the more practical and productive study of the observable world and the principles of reason.

192. (B) The a priori intuitions of Space and Time.
Human perception is inevitably organized by two fundamental frameworks that are not learned from external experience but are inherent to our capacity for sensing. These elements provide the necessary background for all our sensory data, allowing us to place perceptions in specific locations and sequences. Because they are part of the mind's own structure, they apply universally to everything we can experience. Without these internal forms of intuition, our sensations would remain a chaotic jumble, making any coherent and orderly perception of the world impossible.

193. (B) It is the absolute reality that unfolds and realizes itself through the dialectical process of nature and history.
The ultimate principle of the universe is seen as a dynamic and rational consciousness that expresses its nature through the development of the natural world and human culture. This all-encompassing spirit moves through various stages of history, gradually achieving greater self-awareness and realized freedom. Every object and every historical event is a moment in this unfolding process of the world spirit. The culmination of this movement is a state of total self-knowledge, where the rational structure of the universe is fully recognized by the collective human intellect.

194. (A) The systematic questioning and analysis of concepts to move towards knowledge of the Forms.
The philosophical method for attaining the highest understanding involves a rigorous process of dialogue and intellectual analysis. By examining and testing definitions, the inquirer aims to look beyond the transient world of appearances to grasp the perfect and eternal archetypes. This process leads the mind upward through different levels of clarity, from mere opinion and sensory perception to direct and rational intuition. The goal is to synthesize diverse ideas into a unified comprehension of the ultimate reality and the supreme principle of value.

195. (A) II, I, IV, III
The chronological development of major thinkers has moved from classical inquiries into the structure of nature and the soul to medieval efforts to reconcile reason with religious doctrine. In the modern era, the focus shifted toward the thinking subject as the foundation of certainty and the radical division between mind and body. This was followed by a more skeptical analysis of the origins of human understanding and the limits of experience. These shifts reflect the long intellectual journey from searching for universal principles to questioning the nature of certainty itself.

196. (D) The Way of Truth and the Way of Opinion
A fundamental distinction is made between two ways of understanding the universe. One way is based on pure reason and leads to the conclusion that true reality is a single, eternal, and unchanging unity. The other way is based on the deceptive reports of the senses and follows the fluctuating world of change, multiplicity, and transformation. According to this radical monism, the common perceptions of the world as a place of becoming are merely a series of mistaken beliefs that fail to grasp the static essence of being.

197. (C) The Forms are useful for classifying biological species.
The critique of the theory of separate, abstract archetypes argues that they fail to provide a meaningful explanation for the dynamic nature of the world. It is pointed out that these eternal forms do not account for motion or development in physical things. Furthermore, the logic of the theory leads to an infinite series of justifications, and the archetypes are seen as merely eternal versions of sensory objects. This approach emphasizes that the principles of order and identity should be found within the things themselves rather than in a separate realm.

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226. (A) Taught rhetoric for success and were seen as relativistic about truth and morality.
These wandering teachers in ancient Greece were criticized for prioritizing the art of persuasion and political success over the search for objective truth. By charging fees for their instruction, they were seen as treating education as a commodity. Their focus on the human and social realm led to a perspective where truth and morality were often viewed as relative to individual or cultural opinion. This approach sparked a major debate with those who believed in universal and unchanging standards for knowledge and ethical behavior in society.

227. (C) To become an oak tree.
The explanation for the development of an object in the natural world focuses on its ultimate purpose or goal. Every living thing is seen as possessing an internal drive to realize its full potential and express its essential nature. This process of growth and change is directed toward a specific end that defines what the thing is meant to be. By understanding this final cause, we can comprehend the inherent order and meaning of physical life as it moves from a state of possibility to a complete reality.

228. (D) The Ontological Argument
The major medieval efforts to demonstrate the existence of a supreme being focused on reasoning from the observable facts of the physical world. These included arguments based on the necessity of a first mover, a primary cause, and a designer for the orderly universe. Another approach reasoned from the contingent nature of existence and the varying degrees of perfection found in things. While other logical methods existed, these specific proofs used empirical evidence and the principle of causality to support the rational foundation of religious belief.

229. (C) The mind and body, though distinct substances, interact.
The relationship between two fundamentally different natures is explained through a theory of direct causal connection. It is argued that while the thinking mind and the physical body are separate substances with different attributes, they coordinate within the human person. This connection allows mental intentions to produce physical movements and physical stimuli to result in mental sensations. An attempt was made to locate the specific point of this interaction in the brain, seeking to bridge the gap between consciousness and the spatial material of the body.

230. (A) Both A and R are true and R is the correct explanation of A.
The foundational approach to understanding human knowledge emphasizes that the mind is initially a blank slate and that all ideas must originate from experience. This process occurs through two main channels: the reception of sensory information from the external world and the mind's internal observation of its own activities. By building complex notions from these simple building blocks, the intellect acquires all the materials of reason. This perspective denies the existence of innate principles, placing the source of all understanding in our interactions with the environment.

231. (D) Only minds and their ideas exist; there is no such thing as mind-independent matter.
The radical idealistic position asserts that the existence of the sensible world consists entirely in its being perceived. According to this view, the universe is composed only of conscious spirits and the perceptions or ideas they experience. The notion of a mindless, material substance existing outside of any mind is rejected as a logical contradiction. To maintain the stability and continuity of the world when no human is observing it, an infinite and eternal perceiver is introduced who provides the constant and orderly stream of ideas we call nature.

232. (A) A fiction created by the imagination to link our successive perceptions.
When we look inward to find a stable and continuous core of identity, we find only a rapid flow of changing thoughts and feelings. No permanent substance called the "self" is ever directly experienced. Instead, our imagination links these separate and fleeting perceptions together through memory and similarity, creating a false sense of unity. This belief in a persistent personal identity is seen as a psychological construction rather than a certain conclusion of reason, reflecting the fragmented and ever-changing nature of the human mental life.

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205. (A) I, II, III and V only
The critical approach to understanding reality sought to synthesize competing views by acknowledging the roles of both reason and experience. It proposed that while our perceptions provide information, the mind imposes structure through a priori forms and categories. This system defended the possibility of informative judgments that are necessarily true and argued that objects must conform to our cognitive faculties. A major boundary was set that denied any certain theoretical knowledge of reality as it exists in itself, limiting reason to the world of phenomena.

206. (D) St. Anselm
The attempt to prove the existence of a supreme being through purely logical analysis of the concept of perfection was a major development in medieval thought. It argued that the very definition of the greatest possible being must include the quality of existence, as a being that exists in reality is more perfect than one that exists only as an idea. This a priori reasoning aimed to establish certainty using the power of the intellect alone, without relying on any observations of the physical world or historical events.

207. (A) Monism
The metaphysical position that there is only one infinite and self-caused reality rejects the idea of multiple independent substances. In this framework, all individual things and events, including human minds and physical objects, are viewed as modifications or expressions of this single unified whole. This supreme substance is identified as both the divine and the totality of nature. By asserting that everything follows necessarily from the nature of this one reality, the system provides a comprehensive and deterministic account of the universe and all its contents.

208. (B) A quality, like solidity or extension, that is inseparable from the object itself.
A distinction is made between properties that are considered to be truly inherent in material substances and those that are effects produced in the perceiver. The former group includes characteristics such as size, shape, and motion, which remain constant regardless of whether they are being perceived. These properties represent the actual mathematical and physical nature of the object. Because these qualities are inseparable from the substance, they are seen as the foundational attributes that allow for a scientific understanding of the material world.

209. (B) Both (A) and (B).
Human understanding is divided into two major realms based on the nature of truth and the source of knowledge. One realm includes logical and mathematical propositions that are analytic and known purely through reason. The other realm concerns information about the world that is based on experience and observation, where the contrary of any statement remains possible. This framework anticipated the later distinction between statements that are true by definition and statements that require empirical evidence, shaping the fundamental way we categorize different types of knowledge.

210. (A) P-3, Q-4, R-2, S-1
Modern Western philosophy is defined by several pivotal concepts that address the origins and nature of knowledge. These include the idea of the mind as an initially empty vessel filled by experience and the theory of a divine synchronization between independent substances. Other developments introduced a universal moral law based on pure reason and the idealistic view that the existence of sensible things consists entirely in their being perceived. These varying perspectives reflect the intense intellectual effort to define the relationship between the mind and reality.

211. (C) The changing, sensible world
The distinction between two ways of perceiving reality depends on whether the object of study is stable or fluctuating. True understanding is directed toward the realm of perfect and eternal archetypes, providing absolute certainty. In contrast, beliefs about the transient and physical world are characterized as mere impressions that lack permanent validity. Since the sensory world is constantly in flux, our views of it are susceptible to error and change. This categorization ensures that only what is rationally grasped as eternal qualifies as genuine knowledge of the ultimate truth.

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240. (A) P-3, Q-4, R-1, S-2
The development of modern thought is characterized by various ways of classifying different types of knowledge and judgments. These include the distinction between absolute logical certainties and contingent information about the world, and the hierarchy of understanding ranging from immediate intuition to sensory perception. Other frameworks focused on the mind's active role in structuring experience through unique combinations of necessity and informative content. These diverse categorizations reflect the intense effort to define the foundations, origins, and limits of human understanding in a systematic way.

241. (B) It is the highest philosophical method for attaining knowledge of the Forms.
The philosophical method for reaching the highest level of understanding involves a rigorous process of questioning and analysis. By testing definitions and identifying contradictions, the mind is led away from the shadows of appearance to grasp the perfect and eternal archetypes. This journey leads the intellect upward through different stages of clarity, from mere opinion to a direct and rational intuition of the ultimate principles of reality. The final goal is to synthesize diverse ideas into a unified comprehension of truth and value.

242. (A) Form is to matter.
The relationship between the vital principle and the physical body is one of essential interdependence. The psyche serves as the internal structure and source of activity that makes a body a living organism, just as a shape defines a piece of material. Rather than being separate entities that can exist on their own, the soul and body form a single, unified substance. This functional unity means that the animating principle is the full realization of the body's potential for life, ensuring a close link between them.

243. (C) The problem of mind-body interaction.
The coordination between independent and non-interacting substances is explained through a divine arrangement established at the moment of creation. Since simple units of consciousness lack any means of external influence, their apparent interaction is the result of a pre-set synchronization by a supreme being. This ensures that the perceptions within each individual unit perfectly align with the states of all others. Like synchronized clocks, the various elements of the universe function together in a seamless and orderly manner without requiring any direct causal contact.

244. (D) Impressions and Ideas
The contents of the human mind are categorized based on their level of vividness and intensity. The first category includes the direct and forceful perceptions that occur when we experience sensations or emotions. The second category consists of the less intense mental images used in thinking and reasoning, which are merely faint copies or memories of those original experiences. This hierarchy establishes that every complex thought can eventually be traced back to simpler, more vivid direct encounters with reality through the senses or our internal feelings.

245. (A) I, II and IV only
The search for a solid foundation for knowledge began with the use of systematic doubt to find an unshakable truth. The quality of mental perceptions, characterized by clarity and distinctness, was used as the standard for truth. This approach established a dualistic system where the thinking mind and the extended body are distinct substances that interact within the human person. The connection between these two different natures was investigated through physical mechanisms in the brain, aiming to bridge the gap between consciousness and the physical world.

246. (B) Aims to determine the limits and scope of pure reason.
The evaluation of human understanding aims to identify the boundaries of what reason can and cannot achieve. It is argued that while the mind naturally seeks to know things that transcend experience, its cognitive faculties can only be validly applied to the world as it appears to us. By investigating the mind's own internal structures, this approach defines the scope of possible knowledge and clarifies the foundations of science and mathematics. This project serves to prevent reason from making groundless claims about the ultimate nature of reality.

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247. (D) Reality is fundamentally spiritual or mental, unfolding as the Absolute Idea.
The comprehensive philosophical system holds that ultimate reality is an all-encompassing, rational consciousness. It views the entire universe and the progression of history as the manifestation of this developing world spirit. Individual minds and objects are not independent substances but are moments in the life of this single, unified whole. This perspective aims to show that the structure of thought and the structure of being are identical, as reality moves toward a state of complete self-knowledge and the total realization of human and rational freedom.

248. (A) Aristotle
The explanation of change and development in the physical world relies on two complementary states of existence. One state represents the latent capacity of a thing to become something more complete, while the other represents the full realization of that capacity. All growth and movement are seen as a transition from being a possibility to being a complete reality. This process is directed toward a specific purpose or end, where the essence of the thing is fully expressed, providing a comprehensive way to understand natural dynamics.

249. (C) A simple, indivisible, non-extended, perceptive substance
The ultimate constituents of the universe are seen as simple, immaterial units of force that lack any physical dimensions. These entities are self-contained and possess their own internal principle of activity, characterized by perception and appetition. They do not interact with one another through external causation but reflect the entire cosmos from their own unique perspective. This metaphysical view suggests that the world is composed of an infinite number of these conscious, indivisible substances rather than inert material atoms, all coordinated by a divine harmony.

250. (A) I, II and III only
The development of British Empiricism is marked by a consistent focus on sensory experience as the sole source of knowledge. This tradition involved a systematic rejection of pre-existing concepts in the mind at birth. Key arguments included the denial of independent material substance and the skeptical questioning of causal necessity and the unified self. These thinkers shared a commitment to investigating the limits of human understanding through the observation of mental operations and perceptions, emphasizing that all ideas must eventually be traced back to experience.

251. (B) Identifying a single, fundamental substance of the cosmos.
The Ionian school initiated Western philosophy by seeking a material arche. These thinkers investigated the natural world to find a singular underlying principle or substance that remains constant despite observable changes. By proposing elements like water or air as the source of all things, they transitioned from mythological explanations to rational, monistic inquiries into cosmic origins.

252. (A) Universal flux and constant becoming.
Heraclitus posited that the fundamental nature of reality is characterized by constant change and becoming. His doctrine of universal flux suggests that everything is in a state of perpetual motion and transformation. This dynamic process is governed by the Logos, a rational principle that maintains order through the tension and strife of opposing cosmic forces.

253. (C) As an eternal, unchanging, and unified whole.
Through rigorous logical deduction, Parmenides argued that reality is a singular, eternal, and motionless entity. He claimed that true Being must be indivisible and unchanging because the concept of non-being is logically impossible. In his view, the plurality and movement perceived by the senses are merely deceptive illusions that do not reflect the ultimate, static nature of existence.

254. (D) fundamentally opposed views on the nature of reality.
The philosophies of Heraclitus and Parmenides represent a foundational dichotomy in early Greek metaphysics. While one philosopher emphasized that change is the only constant in the universe, the other insisted that true reality is absolutely static and immutable. These conflicting perspectives on becoming versus

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being created a central tension that shaped all subsequent ontological and epistemological inquiries.

255. (C) the metaphysical conflict between permanence and change.
Later thinkers attempted to bridge the conceptual gap between the radical flux of Heraclitus and the rigid permanence of Parmenides. By introducing pluralistic systems, such as the infinite seeds of Anaxagoras or the indivisible atoms of Democritus, they aimed to account for the observable world of change while adhering to the logical requirement for underlying, unchanging basic principles.

256. (B) The eternal and unchanging Forms or Ideas.
Plato distinguishes between the sensory world and the intelligible realm, asserting that true knowledge only concerns the Forms. These are eternal, immutable archetypes that exist independently of physical manifestations. While individual objects are transient and deceptive, the Forms provide the stable and universal truths necessary for authentic intellectual understanding, far removed from the fallible perceptions of the material environment.

257. (D) Knowledge is certain and concerned with Forms, while opinion is fallible and related to appearances.
In Platonic epistemology, knowledge is characterized by certainty and is directed toward the perfect realm of Forms. In contrast, opinion is inherently unstable and fallible because it relies on the fluctuating and deceptive world of sensory appearances. Genuine understanding requires transcending these physical shadows to grasp the unchanging realities that serve as the foundation for all truth and morality.

258. (A) To facilitate the soul's ascent towards the intelligible realm of Forms.
The method of dialectic serves as the intellectual bridge between the sensible world and the intelligible realm. Through a rigorous process of critical questioning and rational argumentation, the philosopher's soul is guided to ascend beyond particular physical objects. This systematic exercise enables the mind to achieve a direct and intuitive grasp of the universal Forms, culminating in the highest understanding.

259. (C) the soul possessed knowledge of the Forms prior to its bodily existence.
The concept of anamnesis suggests that the soul is eternal and possessed direct knowledge of the Forms before its incarnation into a physical body. Therefore, the process of learning is not the acquisition of new information but rather the recovery of forgotten truths. By engaging in philosophical inquiry, individuals remember the perfect archetypes they once encountered in the intelligible realm.

260. (A) the Form of the Good.
Reaching the summit of the philosophical journey involves gaining insight into the Form of the Good. This supreme archetype is the ultimate source of reality, truth, and value, acting like the sun to illuminate all other Forms. A philosopher who attains this level of understanding possesses the comprehensive standard necessary for correctly perceiving the order and purpose of the cosmos.

261. (D) The transcendent realm of Forms fails to explain the reality of particular objects.
Aristotle challenged the notion of a separate, transcendent realm of Forms, arguing that such an abstraction fails to explain the nature and behavior of individual, sensible objects. He contended that for forms to be meaningful, they must be immanent within the things themselves rather than existing in a distant, independent reality. This critique led to his development of hylomorphism.

262. (B) purpose or end.
In the framework of the four causes, the final cause or 'telos' represents the ultimate purpose or goal for which an object exists or a process occurs. Aristotle believed that everything in nature has an inherent end toward which it naturally strives. Understanding the 'telos' is essential for a complete explanation of a substance's existence and its specific developmental activities.

263. (C) They are inseparable, with form actualizing the potentiality of matter.
Aristotle's hylomorphic theory posits that every individual substance is a unified composite of matter and form. Matter provides the underlying potentiality, while form provides the essential structure that makes a thing what it specifically

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is. These two components are fundamentally inseparable in reality, as form actualizes the potential inherent in matter to create a functional and identifiable entity.

264. (D) As the process of a potential being actualized.
Change is explained as the dynamic transition from a state of potentiality to a state of actuality. For example, a seed has the potential to become a tree, and the process of growth is the realization of that inherent form. By defining change in these terms, Aristotle provided a rational account for movement and development within his immanent metaphysical system.

265. (A) an essential instrument for proper reasoning in any field of study.
Rather than viewing logic as a separate field of study with its own content, Aristotle regarded it as an 'organon', or an essential tool for all rational inquiry. It provides the formal structures and rules for constructing valid arguments across various disciplines. Mastery of logic is therefore a necessary prerequisite for conducting systematic investigations in theoretical, practical, and productive sciences.

266. (B) By defining evil as the absence of good, stemming from the misuse of free will.
Augustine addressed the existence of evil by defining it as a privation or lack of good, rather than a positive substance created by God. He argued that suffering and wickedness arise from the voluntary misuse of free will by rational creatures. This perspective preserves the benevolence and omnipotence of the creator by shifting the responsibility for moral failings.

267. (B) the concept of a perfect being necessarily entails that being's existence in reality.
The core of this rationalist proof is the definition of God as the greatest conceivable being. Anselm argued that if this being existed only in the mind, a greater being could be conceived—one that exists in reality as well. Therefore, to fulfill the definition of perfection, God must necessarily possess the attribute of real existence, independent of human thought.

268. (A) Reason can demonstrate certain truths like God's existence, complementing the truths of faith.
Thomas Aquinas advocated for a harmonious synthesis where faith and reason are complementary paths to truth. While certain theological mysteries are accessible only through divine revelation, fundamental truths like the existence of God can be rationally demonstrated through observation of the natural world. This approach allows human intellect to support and clarify religious doctrines without contradicting supernatural insights.

269. (C) In God alone, essence and existence are identical.
In the metaphysics of Aquinas, a distinction is made between what a thing is (essence) and that it is (existence). For all created beings, these two aspects are separate, as their existence is contingent and received. However, God is unique because His very nature is to exist; in the divine being, essence and existence are perfectly identical and absolutely necessary.

270. (D) Anselm relies on a purely conceptual argument, while Aquinas's arguments are rooted in observation.
A significant methodological difference exists between these two thinkers regarding proofs for divinity. One relies on a purely conceptual, a priori analysis of the definition of a perfect being. The other utilizes an a posteriori approach, beginning with observable effects in the physical world—such as motion and causality—to argue rationally toward the existence of a necessary first cause.

271. (C) To find an absolutely certain foundation for knowledge.
Descartes employed systematic doubt not to promote permanent uncertainty, but as a rigorous tool to eliminate any belief that could possibly be false. By stripping away all questionable assumptions, he aimed to uncover an unshakeable and indubitable foundation upon which a stable system of knowledge could be built. This process was essential for establishing a new, reliable scientific framework.

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272. (B) the first indubitable certainty discovered through doubt.
This famous assertion represents the Archimedean point of Cartesian philosophy. Even if a powerful demon were to deceive him about everything else, the very act of thinking and doubting proves the existence of the thinker. It serves as the first truth that survives radical scepticism, providing the necessary starting point from which all subsequent certainties about reality can be deduced.

273. (D) Clarity and distinctness of perception.
Following the discovery of the certain existence of the self, Descartes established that any idea perceived with the same degree of clarity and distinctness as the cogito must also be true. These criteria serve as the standard for validating knowledge. An idea is clear when it is present to the mind, and distinct when it is sharply separated.

274. (A) As an innate idea implanted in the mind.
Descartes categorized the idea of a perfect being as an innate idea, meaning it is implanted in the mind by God rather than derived from sensory experience or constructed by the imagination. This internal concept of perfection serves as a crucial link in his philosophical system, allowing him to prove God's existence and validate the reliability of our perceptions.

275. (C) universal doubt to foundational certainty.
The trajectory of the Cartesian method begins with a comprehensive and radical rejection of all previous beliefs through universal doubt. This deconstruction is a necessary stage to reach the singular, foundational certainty of the thinking self. From this starting point, the philosopher reconstructs the world of knowledge, moving from the internal reality of the mind to the external universe.

276. (A) There is a single, infinite Substance, which is "God or Nature".
Spinoza's metaphysics is defined by a radical monism, asserting that there is only one infinite and self-caused Substance. This singular reality is identified as God or Nature, encompassing everything that exists. Unlike Cartesian dualism, which posits separate substances for mind and matter, Spinoza views all phenomena as different aspects or expressions of this one, all-inclusive, and eternal essence.

277. (D) Attributes are what constitute the essence of Substance, while Modes are its particular affections.
In Spinoza's system, Attributes are the essential properties that the intellect perceives as constituting the very essence of the one Substance. While the Substance has infinite attributes, humans only perceive Thought and Extension. Modes, on the other hand, are the particular and finite modifications or affections of these attributes, representing individual things like specific thoughts or physical objects.

278. (B) God and the totality of the natural universe are one and the same reality.
This phrase encapsulates Spinoza's pantheistic view that God is not a transcendent creator existing outside the world. Instead, God and the totality of the natural universe are fundamentally identical. This means that all of nature operates according to the necessary laws of the divine essence, and nothing exists that is not part of this single, infinite reality.

279. (C) The mind and body are parallel expressions of one reality without causal interaction.
Spinoza's principle of parallelism suggests that the order of ideas in the mind corresponds exactly to the order of things in the physical world. Since mind and body are just two different ways of perceiving the same underlying Substance, they do not causally interact with one another. Instead, they function in a synchronized, parallel fashion as diverse expressions.

280. (D) The intellectual understanding of the necessary order of the universe.
For Spinoza, true human freedom and happiness are achieved through the "intellectual love of God." This consists of a deep, rational understanding of the necessary and deterministic order of the universe. By recognizing that all things follow from the nature of the one Substance, a person can transcend passive emotions and find peace in aligning their mind.

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281. (A) The mind at birth is a blank slate, and all knowledge comes from experience.
Locke challenged the rationalist belief in innate ideas by arguing that the human mind begins as a blank slate, or 'tabula rasa'. He contended that no principles or concepts are present in the mind from birth. Instead, all materials of reason and knowledge are acquired through experience, which serves as the sole foundation for every idea.

282. (B) The solidity of a stone.
Primary qualities are objective properties of physical bodies that exist independently of any observer. These include characteristics such as solidity, extension, figure, and motion. According to Locke, our ideas of these qualities are accurate representations of the actual features of the objects themselves. Unlike secondary qualities, these are inherent in the material substance and are measurable and stable.

283. (B) Sensation and reflection.
Locke identifies sensation and reflection as the two ultimate origins of all human knowledge. Sensation involves the input of external data through the five senses, providing ideas of cold or hard. Reflection is the internal perception of the mind's own operations, such as thinking, doubting, or willing. Together, these two experiential sources provide the basic building blocks.

284. (A) They are actively constructed by the mind from simple ideas.
While the mind is passive in receiving simple ideas from sensation and reflection, it takes an active role in creating complex ideas. This is achieved through mental operations like combining different simple ideas, comparing them to one another, and abstracting general concepts. Through these processes, the mind builds sophisticated structures of thought from the basic elements provided by experience.

285. (C) the perception of the connection between ideas.
Locke defines knowledge as the perception of the connection and agreement, or disagreement and repugnancy, of any of our ideas. Whether the knowledge is intuitive, demonstrative, or sensitive, its validity always rests on the mind's ability to see how different ideas relate to each other. This relational perception constitutes the boundary and certainty of human understanding within empiricism.

286. (D) "To be is to be perceived"; existence is dependent on being perceived by a mind.
Berkeley's fundamental principle asserts that the existence of sensible things consists entirely in their being perceived by a mind. He argued that it is impossible for objects to exist independently of an act of perception. Therefore, reality is composed exclusively of perceiving spirits and the ideas they perceive, effectively denying the existence of a mind-independent material world.

287. (C) He argued that primary qualities are also mind-dependent and inseparable from secondary qualities.
Berkeley argued that the distinction between primary and secondary qualities is unsustainable because primary qualities like size and shape cannot be conceived without secondary qualities like color. Since everyone agrees that color and taste exist only in the mind, the extension and motion that are inseparable from them must also be mind-dependent. This supports his overarching theory of immaterialism.

288. (B) the mind can only conceive of particular things, not generalized abstractions.
Berkeley contended that the human mind cannot form truly abstract ideas, such as a general concept of 'man' that lacks specific height or color. Every idea present in the mind is of a particular, determinate thing. He believed that the belief in abstract ideas leads to philosophical errors, including the false notion that matter exists apart from perception.

289. (D) To serve as the infinite perceiver who ensures the continuous existence of reality.
In Berkeley's system, God serves as the permanent and infinite perceiver of the entire universe. This ensures that objects continue to exist even when no human being is observing them. God is the source of the stable, orderly, and vivid ideas that humans experience as the 'real world', providing a foundation for the regularity of nature.

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290. (A) Its existence is sustained as an idea in the mind of God.
When a tree is not being perceived by any human observer, it does not cease to exist or become a mind-independent material substance. Instead, its existence is maintained because it remains an idea within the infinite mind of God. This divine perception guarantees the continuity and objectivity of the sensible world, preventing the reality of nature from being lost.

291. (C) Impressions are more forceful and vivid than their copies, which are ideas.
Hume distinguished between the contents of the mind based on their degree of force and liveliness. Impressions are the primary and vivid perceptions resulting from immediate sensory experience or internal emotions. Ideas, by contrast, are the relatively faint and weak copies of these impressions used in memory and reasoning. Every meaningful idea must ultimately be traceable back to impressions.

292. (A) A psychological habit formed from observing constant conjunctions.
Hume argued that our belief in a necessary connection between cause and effect cannot be proven by reason or observed directly. Instead, it is a psychological result of custom or habit. After repeatedly observing two events occurring together in a constant conjunction, the mind naturally forms an association that leads us to expect the second event to follow.

293. (D) A bachelor is an unmarried man.
'Relations of ideas' are statements that are discoverable through the mere operation of thought and are logically certain because their denial involves a contradiction. These are typically found in mathematics and logic. The definition of a bachelor as an unmarried man is a perfect example, as the truth of the statement is contained within the meanings of terms.

294. (B) It is a fiction of the imagination, as we only perceive a bundle of perceptions.
Upon introspection, Hume found no single, stable impression of a 'self'. Instead, he only encountered a constantly changing bundle of different perceptions like heat or pain. Consequently, he concluded that the notion of a continuous, identical personal identity is a fiction created by the imagination to link these fleeting perceptions together. There is no underlying substance that remains.

295. (C) metaphysical concepts like substance and causality are not derived from impressions.
Hume's scepticism toward metaphysics arises from his strict empiricist requirement that all valid ideas must be based on preceding impressions. Since metaphysical concepts such as substance, the soul, and necessary causal connections do not have corresponding sensory or emotional impressions, he deemed them meaningless. This led him to suggest that metaphysical volumes contain nothing but sophistry and illusion.

296. (D) Objects must conform to the inherent structures of the mind.
Kant transformed philosophy by proposing that the mind is not a passive recipient of external information. Instead, he argued that the human mind actively shapes and organizes experience. Therefore, objects as we know them must conform to the inherent cognitive structures of the perceiver. This shift places the human subject at the center of the process of knowing.

297. (A) They show that certain, informative knowledge about the world, independent of experience, is possible.
These judgements are crucial for Kant because they are both informative about the world and known with universal necessity. Unlike analytic judgements, they expand our knowledge, and unlike empirical synthetic judgements, they are not contingent on specific experiences. By proving their possibility, Kant provided a solid foundation for mathematics and natural science, areas requiring certain structural knowledge.

298. (B) the world as it appears to us and the world as it is in itself.
Kant established a fundamental boundary for human understanding by distinguishing between the phenomenal and noumenal realms. The phenomenon is the world as it appears to us, mediated and structured by our cognitive faculties. The noumenon represents reality as it exists independently of our perception. While we can know the former with certainty, the latter remains forever inaccessible to reason.

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299. (B) To actively structure and organize sensory experience into a coherent reality.
The forms of sensibility, space and time, provide the framework for our intuitions, while the categories of understanding provide the conceptual structure for our thoughts. Together, these inherent mental tools take the chaotic raw data of sensation and transform it into a unified, intelligible experience. Without these active structuring principles, the world would be a disconnected stream.

300. (A) They are "Ideas of Reason" about which we can have no theoretical knowledge.
Kant concluded that traditional metaphysical topics like God, the soul, and the totality of the universe are "Ideas of Reason" that lie beyond the limits of possible experience. Since our knowledge is restricted to the phenomenal realm, we can have no theoretical or scientific proof of these entities. While they may serve important regulative functions, they are unreachable.

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CHAPTER 03
Indian Ethics

1. In the context of Indian ethics, 'Preyas' refers to that which is:
(A) Eternally beneficial and leads to spiritual liberation.
(B) Immediately pleasant and sensorially gratifying.
(C) The highest duty prescribed by the scriptures.
(D) A state of mental equanimity and balance.

2. Which of the following statements correctly identifies a key aspect of Sādhāraṇa Dharma?
(A) It comprises universal ethical principles applicable to all individuals.
(B) It consists of duties specific to one's social class or Varṇa.
(C) It is applicable only during the Gṛhastha āśrama stage.
(D) It is primarily concerned with sacrificial rites and yajñas.

3. The concept of performing one's duties without attachment to the results is central to:
(A) Cārvāka's Hedonism
(B) The pursuit of Preyas
(C) Karma-yoga
(D) The performance of yajña for specific gains

4. In Jain ethics, which of the following refers to the inflow of karmic particles into the soul?
(A) Saṃvara
(B) Nirjarā
(C) Mokṣa
(D) Āsrava

5. According to Buddhist ethics, 'Upāya-Kauśala' is best described as:
(A) The practice of extreme asceticism to attain enlightenment.
(B) A state of blissful non-existence after death.
(C) The doctrine of skillful means in teaching and guiding others.
(D) The strict adherence to monastic rules without exception.

6. Which of the following statements about the concept of Ṛta is incorrect?
(A) It represents the cosmic and moral order in the universe.
(B) It is synonymous with chaos and unpredictability.
(C) It is a precursor to the concept of Dharma.
(D) It implies a universal law governing gods, nature, and humans.

7. The term 'Sthitprajña' in the Bhagavad Gita describes a person who has:
(A) Renounced all worldly actions and possessions.
(B) Mastered the techniques of Aṣṭāṅga Yoga.
(C) Fulfilled all their duties related to the three Ṛṇas.
(D) Attained a state of steady wisdom and emotional stability.

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8. Match List I with List II and select the correct code.
List I: (Concept)
P. Śreyas
Q. Preyas
R. Svadharma
S. Lokasaṃgraha
List II: (Description)
1. Immediately pleasurable
2. One's own prescribed duty
3. World-maintenance or social welfare
4. Ultimately good or beneficial
Codes:
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-4, R-3, S-2
(C) P-2, Q-3, R-1, S-4
(D) P-3, Q-2, R-4, S-1

9. The concept of 'Apūrva' in the Mīmāṃsā school serves to explain:
(A) The immediate and visible result of an action within the physical world.
(B) The principle of universal love and

benevolence as taught in Buddhism.
(C) The unseen potency generated by a ritual action that bears fruit later.
(D) The hedonistic calculus of the Cārvāka school regarding sensory pleasures.

10. What is the primary ethical implication of the Law of Karma?
(A) It establishes a direct link between an individual's actions and their subsequent experiences.
(B) It absolves individuals of personal responsibility for their moral actions and choices.
(C) It suggests that all life outcomes are predetermined by fate and remain unchangeable.
(D) It prioritizes collective social outcomes over individual moral choices and paths.

11. Consider the following statements regarding Jain ethics:
I. Tri-ratna are the three jewels for attaining liberation.
II. Ahiṃsā (non-violence) is the foremost among the Pañca-vratas.
III. Saṃvara is the process of stopping the inflow of new karma.
IV. Nirjarā is the gradual shedding of accumulated karma.
Which of the statements given above are correct?
(A) I and II only
(B) III and IV only
(C) I, II and III only
(D) I, II, III and IV

12. The concept of 'Yoga-kṣema' primarily refers to:
(A) The attainment of mystical powers through yoga.
(B) The securing of what one does not have and the preservation of what one has.
(C) The state of final liberation from the cycle of birth and death.
(D) The balance between physical postures (Āsana) and breath control (Prāṇāyāma).

13. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option:
Assertion (A): Sādhāraṇa Dharma is considered foundational to all other forms of dharma.
Reason (R): It consists of universal duties like truth, non-violence, and purity, which are not restricted by one's Varṇa or Āśrama.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

14. Among the limbs of Aṣṭāṅga Yoga, 'Pratyāhāra' refers to:
(A) The practice of moral restraints.
(B) The adoption of a steady and comfortable posture.
(C) The regulation and control of breath.
(D) The withdrawal of the senses from their objects.

15. The Cārvāka school of philosophy advocates a form of hedonism, which means:
(A) The highest good is pleasure and the avoidance of pain.
(B) The highest good is adherence to Vedic rituals.
(C) The highest good is selfless action for the welfare of the world.
(D) The highest good is attaining liberation through asceticism.

16. Which of the following is NOT one of the four Puruṣārthas?
(A) Dharma
(B) Yajña
(C) Artha
(D) Kāma

17. In the context of Buddhist ethics, 'Karuṇā' as a Brahma-vihāra signifies:
(A) The cultivation of sympathetic joy and delight in the success of others.
(B) Active compassion and the wish to alleviate the suffering of others.
(C) The maintenance of equanimity and impartiality towards all beings.
(D) The development of universal loving-kindness for all without discrimination.

18. Which of the following pairs is incorrectly matched?
(A) Sthitprajña - A person of unsteady intellect

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(B) Svadharma - One's own duty
(C) Lokasaṃgraha - World solidarity
(D) Karma-yoga - The yoga of action

19. The term 'Ṛṇa' in Indian ethics refers to:
(A) The cosmic law of order.
(B) The unseen potency of a ritual.
(C) The debts or obligations an individual is born with.
(D) The ultimate goal of human existence.

20. Arrange the following limbs of Aṣṭāṅga Yoga in their correct sequential order.
1. Dhāraṇā
2. Prāṇāyāma
3. Yama
4. Āsana
5. Dhyāna

Select the correct code:
(A) 3, 2, 4, 1, 5
(B) 3, 4, 2, 1, 5
(C) 1, 2, 3, 4, 5
(D) 2, 3, 4, 5, 1

21. Consider the following statements:
I. Adṛṣṭa is the unseen metaphysical link between act and result.
II. Apūrva is a concept primarily from the Nyāya school.
III. Both Adṛṣṭa and Apūrva address the problem of delayed fruition of Karma.
IV. Apūrva is an imperceptible potency residing in the soul of the agent.
V. Adṛṣṭa is a quality of the action itself, not the soul.

Which of the above statements are correct?
(A) I, III, and IV only
(B) II, III, and V only
(C) I, II, and IV only
(D) I, III, and V only

22. What distinguishes 'Śreyas' from 'Preyas' in the Kaṭha Upaniṣad?
(A) Śreyas is the path of temporary sensory pleasure, while Preyas is lasting good.
(B) Śreyas is the path of the wise, leading to ultimate good, while Preyas is the path of the pleasant.
(C) Śreyas is related to Artha and Kāma, while Preyas is related to Dharma and Mokṣa.
(D) There is no fundamental distinction; both terms refer to the pursuit of happiness.

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23. The performance of 'yajña' in ancient Indian ethics was primarily seen as a way to:
(A) Directly challenge the authority of the gods.
(B) Accumulate material wealth through magical means.
(C) Achieve immediate enlightenment without effort.
(D) Fulfill one's obligations (Ṛṇas) and maintain cosmic balance.

24. The concept of 'Bodhisattva' in Mahāyāna Buddhism represents an ideal being who:
(A) Postpones their own enlightenment to help all sentient beings achieve it.
(B) Seeks individual liberation (Nirvāṇa) above all else.
(C) Has already entered Parinirvāṇa and cannot interact with the world.
(D) Focuses exclusively on meditation in seclusion.

25. The term 'Itikartavyatā' in the Mīmāṃsā philosophy refers to:
(A) The main goal or end (Sādhya) that the practitioner intends to achieve.
(B) The means (Sādhana) or the primary instrument used to achieve the goal.
(C) The knowledge of the auxiliary procedures or 'how-to-do-it-ness' of a ritual.
(D) The unseen result (Apūrva) that bridges the ritual and its future fruit.

26. Which of the following is considered a 'Sādhāraṇa Dharma'?
(A) Practicing forbearance (Kṣamā)
(B) Studying the Vedas (for a Brāhmaṇa)
(C) Protecting the people (for a Kṣatriya)
(D) Engaging in commerce (for a Vaiśya)

27. Match List I with List II and choose the correct option.
List I: (Term)
P. Samvara
Q. Nirjarā
R. Pañca-vrata
S. Tri-ratna
List II: (Jain Concept)
1. Right Faith, Right Knowledge, Right Conduct

2. Five great vows
3. Stoppage of karmic inflow
4. Shedding of accumulated karma

Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-2, S-1
(C) P-4, Q-3, R-1, S-2
(D) P-2, Q-1, R-4, S-3

28. The concept of 'Svadharma' emphasizes the importance of:
(A) Following a universal moral code and ethical standards applicable to every person.
(B) Performing the duties prescribed according to one's own nature and station in life.
(C) Adopting the duties of a higher social order to ensure rapid spiritual progress.
(D) Renouncing all social and personal duties to pursue a life of complete asceticism.

29. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option:
Assertion (A): The Cārvāka school rejects the validity of the Law of Karma and rebirth.
Reason (R): Cārvākas accept only direct perception (pratyakṣa) as a valid source of knowledge, and karma's effects are not perceptible.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

30. In the Brahma-vihāras, 'Muditā' is the cultivation of:
(A) Compassion for the suffering of others.
(B) Loving-kindness towards all beings.
(C) Equanimity in the face of pleasure and pain.
(D) Sympathetic joy in the happiness and success of others.

31. Consider the following statements about the Puruṣārthas:
I. Dharma provides the ethical framework for pursuing Artha and Kāma.
II. Artha refers exclusively to spiritual wealth.
III. Kāma is the fulfillment of any desire without restraint.
IV. Mokṣa is the ultimate goal, signifying liberation.
Which of the statements given above are correct?
(A) I and IV only
(B) II and III only
(C) I, II and IV only
(D) All of the above

32. The 'Yamas' in Aṣṭāṅga Yoga are best described as:
(A) Observances or internal disciplines.
(B) Ethical vows or moral restraints.
(C) Physical postures for health and stability.
(D) Techniques for breath control.

33. The concept of 'Adṛṣṭa' is most closely associated with which school of thought?
(A) Cārvāka
(B) Nyāya-Vaiśeṣika
(C) Buddhism
(D) Jainism

34. 'Lokasaṃgraha', as taught in the Bhagavad Gita, means:
(A) Working for the welfare, stability, and guidance of the world.
(B) The accumulation of personal wealth.
(C) The renunciation of all social engagement.
(D) The collection of sacred texts.

35. The ethical implication of the Law of Karma is that it promotes:
(A) Fatalism and inaction.
(B) A belief in divine intervention and grace as the sole determiners of fate.
(C) A sense of individual responsibility and moral accountability.
(D) The pursuit of pleasure as the only rational goal.

36. Which one of the following is NOT one of the Pañca-vratas of Jainism?
(A) Ahiṃsā (Non-violence)
(B) Satya (Truthfulness)
(C) Asteya (Non-stealing)
(D) Svadhyāya (Self-study)

37. In the context of Sādhya-Sādhana, 'Sādhya' refers to:
(A) The means or instrument.
(B) The methodology or process.

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(C) The end or goal to be realized.
(D) The performer of the action.

38. The Varṇāśrama Dharma system is a framework that organizes society based on:
(A) Individual preference and choice alone.
(B) Varṇa (social function) and Āśrama (stage of life).
(C) Geographical location and linguistic affiliation.
(D) Devotion to a particular deity.

39. The Brahma-vihāra of 'Upekṣā' is best understood as:
(A) Indifference or apathy towards others.
(B) A feeling of sadness for the suffering of others.
(C) An expression of joy for others' good fortune.
(D) A state of detached equanimity and impartiality.

40. Which of the following correctly pairs a Ṛṇa with its corresponding method of repayment?
(A) Deva Ṛṇa - Performance of Vedic Yajña
(B) Deva Ṛṇa - Responsibility of Procreation
(C) Pitṛ Ṛṇa - Systematic Study of Vedas
(D) Ṛṣi Ṛṇa - Devotional Study of Vedas

41. Arrange the four Āśramas in the correct chronological order of an ideal life.
1. Gṛhastha
2. Vānaprastha
3. Brahmacharya
4. Sannyāsa

Select the correct code:
(A) 3, 1, 2, 4
(B) 1, 3, 2, 4
(C) 3, 2, 1, 4
(D) 4, 2, 1, 3

42. What is the fundamental difference between 'Satya' and 'Ṛta'?
(A) Ṛta is the universal cosmic order, while Satya is truthfulness in thought, word, and deed, in conformity with Ṛta.
(B) Satya represents the universal cosmic order, while Ṛta represents individual verbal truthfulness.
(C) Ṛta is a concept unique to Jaina philosophy, while Satya is a core concept of the Buddhist tradition.
(D) There is no fundamental difference between the two; the terms are synonymous in Vedic literature.

43. In Aṣṭāṅga Yoga, the triad of Dhāraṇā, Dhyāna, and Samādhi is collectively known as:
(A) Bahiraṅga (external) yoga
(B) Kriyā yoga
(C) Hatha yoga
(D) Saṃyama

44. The concept of Karma-yoga in the Bhagavad Gita is a path to liberation through:
(A) The renunciation of action.
(B) The performance of action without attachment to its fruits.
(C) The acquisition of speculative knowledge.
(D) The practice of intense devotion.

45. The Jain principle of 'Saṃvara' is the ethical practice of:
(A) Welcoming the inflow of karmic matter for spiritual growth.
(B) Purging the soul of past karmas through austerities.
(C) Stopping the influx of new karmic matter into the soul.
(D) Taking the five great vows of an ascetic.

46. Consider the following statements about the concept of 'Dharma':
I. It refers to a universal moral law.
II. It includes duties specific to one's station (Svadharma).
III. It is one of the four Puruṣārthas.
IV. It is solely concerned with ritualistic practices.

Which of the statements given above are correct?
(A) I and IV only
(B) II and III only
(C) I, II, and III only
(D) II, III, and IV only

47. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option:
Assertion (A): The ideal of the Bodhisattva is central to Mahāyāna Buddhism.
Reason (R): The Bodhisattva ideal emphasizes universal compassion (Karuṇā) and postpones

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(B) Karuṇā
(C) Upekṣā
(D) Pramāda

68. The quality of a 'Sthitprajña' is that he/she is:
(A) Free from desires, fear, and anger.
(B) Attached to the results of his/her actions.
(C) Easily swayed by pleasure and pain.
(D) Actively seeking sensory pleasures.

69. In Jainism, the 'Tri-ratnas' are considered the path to:
(A) Worldly prosperity (Artha).
(B) Fulfilling one's Varṇa dharma.
(C) Liberation (Mokṣa).
(D) Gaining favor from the gods.

70. The Law of Karma is an example of which type of ethical theory?
(A) A theory based on divine command.
(B) A theory of natural moral law.
(C) A theory that denies any moral order.
(D) A theory of pure relativism.

71. Arrange the following Puruṣārthas in the typical hierarchical order of progression, from foundational to ultimate.
1. Mokṣa
2. Artha
3. Dharma
4. Kāma

Select the correct sequence:
(A) 3, 2, 4, 1
(B) 2, 4, 3, 1
(C) 4, 2, 1, 3
(D) 1, 3, 2, 4

72. The concept of 'Upāya-Kauśala' allows a Bodhisattva to:
(A) Adapt their teaching methods to suit the capacity of the audience.
(B) Break moral rules for personal gain.
(C) Use any means necessary, including violence, to spread the doctrine.
(D) Achieve enlightenment instantly without practice.

73. The ethical ideal of 'Yoga-kṣema' suggests that a person should strive for:
(A) Complete renunciation of all worldly goods.
(B) The highest state of yogic trance.
(C) The performance of complex Vedic sacrifices.
(D) The acquisition of new possessions and the preservation of existing ones.

74. A key ethical implication of the Law of Karma is that it:
(A) Empowers the individual as the architect of their own destiny.
(B) Makes a person dependent on priests for salvation.
(C) Suggests that suffering is random and meaningless.
(D) Eliminates the need for compassion, as everyone gets what they deserve.

75. Consider the following statements about Aṣṭāṅga Yoga:
I. Yama and Niyama constitute the ethical foundation.
II. Āsana and Prāṇāyāma relate to the body and breath.
III. Pratyāhāra, Dhāraṇā, and Dhyāna are internal mental practices.
IV. Samādhi is the final goal, a state of super-conscious absorption.
V. It was first systematized by Gautama in the Nyāya Sūtras.

Which of the above statements are correct?
(A) I, II, III, and V only
(B) I, II, III, and IV only
(C) II, III, and IV only
(D) All of the above

76. The relationship between Sādhya (end) and Sādhana (means) in Indian ethics is often debated. The concept of Karma-yoga suggests:
(A) The means are as important as the end, and must be pure.
(B) The end justifies the means.
(C) The end is irrelevant; only the means matter.
(D) The means are irrelevant; only the end matters.

77. The term 'Varṇāśrama' combines two classifications:
(A) Dharma (duty) and Karma (action).
(B) Varṇa (social division) and Āśrama (life stage).
(C) Śreyas (the good) and Preyas (the pleasant).
(D) Ṛta (cosmic order) and Satya (truth).

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situations.
(D) A desire to remove the suffering of others.

58. The 'Niyamas' of Aṣṭāṅga Yoga are:
(A) Five great vows for social conduct.
(B) Personal observances and disciplines.
(C) A series of physical postures.
(D) A technique for sense withdrawal.

59. The ethical system of Cārvāka can be described as:
(A) Altruistic
(B) Deontological
(C) Egoistic Hedonism
(D) Spiritual Absolutism

60. 'Satya' as one of the Pañca-vratas in Jainism means:
(A) Speaking only what is true in a literal sense.
(B) Speaking what is true and pleasant for others.
(C) Abstaining from falsehood that causes harm to living beings.
(D) Maintaining silence as a practice to avoid lying.

61. Consider the following statements about Karma-yoga:
I. It involves the renunciation of the fruits of action, not action itself.
II. It is meant only for ascetics living in seclusion.
III. It promotes the ideal of 'Lokasaṃgraha' or world welfare.
IV. It considers attachment as the primary cause of bondage.
Which of the statements given above are correct?
(A) I, II and III only
(B) I, III and IV only
(C) II and IV only
(D) I and II only

62. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option:
Assertion (A): In Indian ethics, Svadharma is considered superior to Paradharma.
Reason (R): Performing one's own natural duties, even imperfectly, is believed to be better and safer for spiritual progress than performing the duties of another, even perfectly.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

63. The distinction between 'Śreyas' (the good) and 'Preyas' (the pleasant) is a central theme in the:
(A) Chāndogya Upaniṣad
(B) Kaṭha Upaniṣad
(C) Mīmāṃsā Sūtras
(D) Bhagavad Gita

64. Match List I with List II.
List I: (Ṛṇa - Debt)
P. Deva Ṛṇa
Q. Ṛṣi Ṛṇa
R. Pitṛ Ṛṇa
S. Manuṣya Ṛṇa
List II: (Mode of Discharge)
1. Procreation of a son
2. Hospitality
3. Performing Yajña
4. Study of the Vedas
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-2, Q-1, R-4, S-3
(D) P-4, Q-3, R-2, S-1

65. The concept of duty in Indian ethics is most comprehensively captured by the term:
(A) Karma
(B) Mokṣa
(C) Dharma
(D) Artha

66. What is the role of 'Apūrva' in the Mīmāṃsā system?
(A) It is the visible, immediate result of a sacrifice.
(B) It is a transcendent potency that links a ritual to its future result.
(C) It is the main deity to whom sacrifices are offered.
(D) It is a synonym for liberation (Mokṣa).

67. Which of the following is NOT one of the Brahma-vihāras in Buddhism?
(A) Maitrī

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(B) The state, the family, and the self.
(C) The past, the present, and the future.
(D) Earth, water, and fire.

109. Consider the following statements about Cārvāka's Hedonism:
I. It denies the existence of an afterlife.
II. It accepts perception as the only source of valid knowledge.
III. It rejects the Law of Karma and concepts like Apūrva.
IV. It promotes a life of pleasure as the highest good.
V. It advocates for asceticism and self-mortification.
Which of the above statements are correct?
(A) I, II, III, and IV only
(B) II, III, IV, and V only
(C) I, III, and V only
(D) All of the above

110. A 'Sthitprajña' is one who has transcended the dualities of:
(A) Pleasure and pain, success and failure.
(B) Right and wrong.
(C) Good and evil.
(D) Action and inaction.

111. In the context of Karma-yoga, 'Niṣkāma Karma' means:
(A) Performing actions without any desire for their fruits.
(B) Performing actions with a desire for heavenly rewards.
(C) Performing actions that are forbidden.
(D) Renouncing all actions whatsoever.

112. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option:
Assertion (A): The Law of Karma is a law of moral retribution.
Reason (R): It ensures that virtuous actions lead to happiness and vicious actions lead to suffering, thereby upholding moral justice.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

113. The four Brahma-vihāras—maitrī, karuṇā, muditā, upekṣā—are known as the four:
(A) Noble Truths
(B) Immeasurables or divine abodes
(C) Stages of meditation
(D) Types of skillful means

114. The Jaina vow of 'Ahiṃsā' (non-violence) is considered the most fundamental because:
(A) It is mentioned first in the list of five great vows.
(B) It is considered the easiest moral practice for a layperson.
(C) Violence is seen as the root cause of all other sins and karmic bondage.
(D) It was taught as a primary commandment only by Lord Mahāvīra.

115. Which Puruṣārtha acts as the guiding principle for the pursuit of the other two, Artha and Kāma?
(A) Dharma
(B) Mokṣa
(C) Yajña
(D) Preyas

116. 'Dhyāna' in Aṣṭāṅga Yoga is:
(A) The initial concentration of the mind on a single object.
(B) An unbroken, continuous flow of thought towards the object of concentration.
(C) The withdrawal of the senses.
(D) The state of final absorption or union.

117. What does 'Svadharma' mean in the context of the Bhagavad Gita?
(A) The universal religion for all mankind.
(B) One's own specific duty according to their nature and social position.
(C) The dharma of another person, which is easy to perform.
(D) The renunciation of all dharmas.

118. The concept of 'Yoga-kṣema' is associated with the idea of:
(A) Divine providence and care for a devotee's welfare.
(B) Renunciation and asceticism.
(C) The union of individual soul with the cosmic soul.
(D) The practice of physical yoga postures.

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78. The Jaina vow of 'Aparigraha' (non-possession) is directed against:
(A) Lying and falsehood.
(B) Stealing and theft.
(C) The tendency to accumulate possessions and attachment to them.
(D) Harming any living being.

79. The Buddhist concept of 'Bodhisattva' is most directly contrasted with the ideal of the 'Arhat' in which of the following ways?
(A) The Arhat seeks individual liberation, while the Bodhisattva works for the liberation of all.
(B) The Bodhisattva seeks enlightenment, while the Arhat rejects it.
(C) The Bodhisattva is a lay person, while the Arhat is always a monk.
(D) The Arhat practices compassion, while the Bodhisattva practices detachment.

80. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option:
Assertion (A): The Mīmāṃsā school posits the concept of Apūrva.
Reason (R): Apūrva is necessary to explain how a ritual performed now can produce a result in the distant future or in another life, bridging the causal gap.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

81. Which of the following correctly describes the relationship between Ṛta and Dharma?
(A) Dharma is the socio-moral application of the broader cosmic principle of Ṛta.
(B) Ṛta is the human-centric application of the cosmic principle of Dharma.
(C) The two terms are completely unrelated and belong to different philosophical traditions.
(D) Ṛta and Dharma are identical concepts with no distinction.

82. In Karma-yoga, 'Akarma' refers not to inaction, but to:
(A) Action that, being done without attachment, does not generate binding Karma.
(B) Action that is prohibited by the scriptures.
(C) Action performed with extreme attachment to the results.
(D) The state of complete physical inactivity and sloth.

83. The Tri-ratna of Buddhism are Buddha, Dharma, and Sangha. The Tri-ratna of Jainism are:
(A) Right Faith, Right Knowledge, Right Conduct
(B) Right Vision, Right Action, Right Speech
(C) Right Livelihood, Right Effort, Right Mindfulness
(D) Non-violence, Non-attachment, Non-absolutism

84. The concept of Sthitprajña, as described in the second chapter of the Bhagavad Gita, is a person of:
(A) Wavering conviction
(B) Steadfast wisdom
(C) Great wealth
(D) High social standing

85. Consider the following statements:
I. Sādhāraṇa Dharma represents universal ethics.
II. Varṇa Dharma represents duties based on one's social role.
III. Āśrama Dharma represents duties based on one's stage of life.
IV. Svadharma is the unique combination of Varṇa and Āśrama dharma for an individual.
Which of the statements given above are correct?
(A) I and II only
(B) I, II and III only
(C) III and IV only
(D) I, II, III and IV

86. The ultimate objective of practicing Aṣṭāṅga Yoga is:
(A) To achieve perfect physical health.
(B) To gain supernatural powers (Siddhis).
(C) To attain Samādhi, a state of union with the ultimate reality.
(D) To master breath control for longevity.

87. Cārvāka's Hedonism is often summarized by the maxim "Yāvaj jīvet sukhaṃ jīvet, ṛṇaṃ kṛtvā ghṛtaṃ pibet," which implies:

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(A) As long as one lives, one should live happily, even by incurring debt to enjoy life.
(B) One should live a life of austerity to repay debts in the next life.
(C) The ultimate pleasure is in repaying one's debts (ṛṇa).
(D) Life is full of suffering, and one should seek liberation from it.

88. 'Itikartavyatā' provides the answer to which question regarding a Sādhana (means)?
(A) What is the goal?
(B) How should the instrument be used?
(C) What is the instrument?
(D) Who is the user?

89. Match List I with List II.
List I: (Brahma-vihāra)
P. Maitrī
Q. Karuṇā
R. Muditā
S. Upekṣā
List II: (Attitude towards)
1. Someone in distress
2. A successful person
3. A neutral person or situation
4. All beings in general
Codes:
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-1, S-2
(D) P-2, Q-4, R-3, S-1

90. The Jain principle of 'Nirjarā' can be of two types: 'akāma' (involuntary) and 'sakāma' (voluntary). The latter is achieved through:
(A) The performance of austerities (tapas).
(B) The natural course of time.
(C) The inflow of new karma.
(D) The grace of a Tīrthaṅkara.

91. The concept of 'Ṛta' in Vedic ethics stands for:
(A) The dynamic, impersonal cosmic and moral order.
(B) The final liberation of the soul.
(C) The sacred texts revealed to the sages.
(D) The principle of hedonism.

92. According to the doctrine of Karma-yoga, what is the main cause of human bondage and suffering?
(A) The performance of action itself.
(B) The ignorance of scriptural knowledge.
(C) The attachment to the fruits of one's actions.
(D) The failure to perform prescribed rituals.

93. Which of the following is an example of violating the Jain vrata of 'Asteya' (non-stealing)?
(A) Taking something that has not been given.
(B) Harming an insect unintentionally.
(C) Accumulating more food than needed for a day.
(D) Exaggerating the truth for personal benefit.

94. The 'Brahmacharya' āśrama is primarily dedicated to:
(A) The acquisition of knowledge and practice of discipline.
(B) The life of a householder and raising a family.
(C) Retirement to the forest for spiritual contemplation.
(D) Complete renunciation of the world.

95. In the Puruṣārtha scheme, Artha and Kāma are to be pursued under the regulation of:
(A) Mokṣa
(B) Sannyāsa
(C) Dharma
(D) Preyas

96. Which of the following is NOT one of the 'Yamas' in Patañjali's Aṣṭāṅga Yoga?
(A) Ahiṃsā (non-violence)
(B) Satya (truthfulness)
(C) Brahmacharya (continence)
(D) Santosha (contentment)

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97. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option:
Assertion (A): The Bodhisattva vow is a cornerstone of Mahāyāna ethics.
Reason (R): The vow involves a commitment to attain Buddhahood for the benefit of all sentient beings, prioritizing universal compassion over individual salvation.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.

(D) A is false but R is true.

98. The concept of 'Adṛṣṭa' in Nyāya-Vaiśeṣika functions as:
(A) A physical law of motion.
(B) An unseen force that connects an act to its future consequences.
(C) The logical proof for the existence of God.
(D) A category of substance.

99. 'Lokasaṃgraha' as an ethical ideal encourages:
(A) Action performed for the maintenance and welfare of society.
(B) Self-centered action for personal gain.
(C) Complete inaction and withdrawal from social life.
(D) Action dictated solely by hedonistic principles.

100. Consider the following pairs:
I. Sādhya - The end or goal
II. Sādhana - The means or instrument
III. Itikartavyatā - The 'how-to' knowledge
IV. Apūrva - The visible result
Which of the pairs are correctly matched?
(A) I and II only
(B) I, II and III only
(C) II, III and IV only
(D) I, II, III and IV

101. Which one of the following is a 'Niyama' (observance) in Aṣṭāṅga Yoga?
(A) Asteya (non-stealing)
(B) Tāpas (austerity)
(C) Ahiṃsā (non-violence)
(D) Satya (truthfulness)

102. Which statement best reflects the ethical implication of 'Ṛta' and 'Satya'?
(A) 'Satya' (truthfulness) is the human conformity to the cosmic order of 'Ṛta'.
(B) They are purely metaphysical concepts with no bearing on human conduct.
(C) 'Ṛta' is the human law, and 'Satya' is the divine law.
(D) They are central tenets of Cārvāka ethics.

103. Arrange the following concepts in a likely sequence of Jaina spiritual progression.
1. Āsrava (Influx of Karma)
2. Saṃvara (Stoppage of Influx)
3. Bandha (Bondage)
4. Nirjarā (Shedding of Karma)
5. Mokṣa (Liberation)
Select the correct code:
(A) 1, 3, 2, 4, 5
(B) 3, 1, 2, 4, 5
(C) 1, 2, 3, 4, 5
(D) 2, 1, 3, 5, 4

104. The term 'Sādhāraṇa Dharma' refers to duties that are:
(A) Universal and binding on all human beings.
(B) Specific to the Kṣatriya Varṇa.
(C) Applicable only in the Gṛhastha Āśrama.
(D) Related to the performance of specific yajñas.

105. 'Upāya-Kauśala' is a concept in which ethical tradition?
(A) Jainism
(B) Buddhism
(C) Mīmāṃsā
(D) Nyāya

106. Match List I with List II.
List I: (School/Text)
P. Bhagavad Gita
Q. Jainism
R. Mīmāṃsā
S. Buddhism
List II: (Key Concept)
1. Apūrva
2. Bodhisattva
3. Sthitprajña
4. Pañca-vrata
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-2, Q-1, R-4, S-3
(D) P-4, Q-3, R-2, S-1

107. The pursuit of 'Preyas' is characterized by:
(A) Long-term spiritual vision.
(B) A focus on immediate sensory gratification.
(C) Adherence to Sādhāraṇa Dharma.
(D) The performance of one's Svadharma.

108. The three 'Ṛṇas' or debts are typically considered to be owed to:
(A) The gods (Devas), the sages (Ṛṣis), and the ancestors (Pitṛs).

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(B) Sympathetic Joy
(C) Equanimity
(D) Loving-kindness

129. Consider the following:
I. Deva Ṛṇa (Debt to gods)
II. Ṛṣi Ṛṇa (Debt to sages)
III. Pitṛ Ṛṇa (Debt to ancestors)
IV. Ātma Ṛṇa (Debt to self)
V. Manuṣya Ṛṇa (Debt to humanity)
Which of these are traditionally considered the three primary Ṛṇas?
(A) I, II, and III
(B) II, III, and IV
(C) I, IV, and V
(D) III, IV, and V

130. The concept of Sthitprajña is elaborated in which text?
(A) Yoga Sūtras of Patañjali
(B) Nyāya Sūtras of Gautama
(C) Bhagavad Gita
(D) Tattvārtha Sūtra

131. The Jaina practice of 'Saṃvara' is aimed at:
(A) Accelerating the ripening of karma.
(B) Stopping the inflow of new karma.
(C) Understanding the nature of the self.
(D) Propagating the Jaina faith.

132. The term 'Sādhāraṇa Dharma' implies that some ethical duties are:
(A) Relative to one's social status.
(B) Absolute and universal for all humans.
(C) Contingent on one's stage of life.
(D) Applicable only to ascetics.

133. Cārvāka ethics rejects the concept of Dharma because:
(A) It is too difficult to follow.
(B) It is not based on perceptible evidence and promises unverifiable future results.
(C) It is considered less important than Mokṣa.
(D) It is synonymous with pleasure.

134. Which of the following best defines 'Lokasaṃgraha'?
(A) Individual liberation
(B) World solidarity and maintenance
(C) Renunciation of the world
(D) Collection of donations

135. The ethical implication of the law of 'Karma' is that it functions:
(A) As an impersonal law of cause and effect
(B) Arbitrarily
(C) Through the constant intervention of a personal God
(D) Only in the human realm, not the animal realm

136. The five 'Yamas' of Aṣṭāṅga Yoga are:
(A) Purity, contentment, austerity, self-study, and devotion to God.
(B) Non-violence, truthfulness, non-stealing, continence, and non-possessiveness.
(C) Posture, breath-control, sense-withdrawal, concentration, and meditation.
(D) Right faith, right knowledge, right conduct, right speech, and right effort.

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137. Which concept is used in Mīmāṃsā to explain the efficacy of Vedic sacrifices in producing future results?
(A) Adṛṣṭa
(B) Apūrva
(C) Sthitprajña
(D) Lokasaṃgraha

138. What is the relationship between Sādhya and Sādhana?
(A) Sādhya is the means to achieve the Sādhana.
(B) Sādhana is the means to achieve the Sādhya.
(C) They are independent concepts with no relation.
(D) They are synonyms for the same concept.

139. In the Varṇāśrama system, the 'Gṛhastha' Āśrama is considered pivotal because:
(A) It is the only stage where one can attain Mokṣa.
(B) It supports the other three āśramas.
(C) It is the stage of acquiring knowledge.
(D) It is the final stage of renunciation.

140. Arrange the 'internal' limbs (Antaraṅga) of Aṣṭāṅga Yoga in the correct order.
1. Samādhi
2. Dhyāna
3. Dhāraṇā
Select the correct code:
(A) 2, 3, 1
(B) 1, 2, 3

119. In the relationship of Sādhya-Sādhana, which term represents the goal?
(A) Sādhana
(B) Sādhaka
(C) Sādhya
(D) Itikartavyatā

120. Which of the following is NOT a correct interpretation of the ethical implications of the Law of Karma?
(A) It encourages self-reliance and responsibility.
(B) It explains the existence of suffering and inequality.
(C) It provides a strong incentive for moral conduct.
(D) It implies that destiny is entirely fixed and human effort is futile.

121. Consider the following statements regarding the four Āśramas:
I. Brahmacharya is the student stage.
II. Gṛhastha is the householder stage.
III. Vānaprastha is the forest-dweller/hermit stage.
IV. Sannyāsa is the stage of complete renunciation.
Which of the statements given above are correct?
(A) I and II only
(B) I, II and III only
(C) III and IV only
(D) I, II, III and IV

122. The term 'Adṛṣṭa' in Vaiśeṣika philosophy refers to the unseen merit and demerit that:
(A) Resides in the atoms and causes their motion.
(B) Is a quality of the self (ātman) and guides the process of karmic fruition.
(C) Is an attribute of God, determining His creative activity.
(D) Is a substance that is eternal and all-pervading.

123. The Bodhisattva ideal is characterized by the joint practice of Prajñā (wisdom) and:
(A) Dhyāna (meditation)
(B) Karuṇā (compassion)
(C) Śīla (morality)
(D) Upāya (skillful means)

124. What is the correct sequence of the first four limbs of Aṣṭāṅga Yoga?
(A) Yama, Niyama, Prāṇāyāma, Āsana
(B) Niyama, Yama, Āsana, Prāṇāyāma
(C) Yama, Niyama, Āsana, Prāṇāyāma
(D) Āsana, Prāṇāyāma, Yama, Niyama

125. Match List I with List II.
List I: (Jain Vow - Vrata)
P. Ahiṃsā
Q. Satya
R. Asteya
S. Aparigraha
List II: (English Term)
1. Non-stealing
2. Non-possession
3. Non-violence
4. Truthfulness
Codes:
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

126. The distinction between the path of the good (Śreyas) and the path of the pleasant (Preyas) is famously made by which character in the Kaṭha Upaniṣad?
(A) Yama
(B) Nachiketa
(C) Uddālaka Āruṇi
(D) Yājñavalkya

127. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option:
Assertion (A): Karma-yoga prescribes action without attachment to its results.
Reason (R): Attachment to the fruits of action is the root cause of bondage and suffering, as it creates new karmic impressions.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

128. 'Maitrī' in the context of the Brahma-vihāras is best translated as:
(A) Compassion

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personal Nirvāṇa to work for the liberation of all beings.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

48. 'Nirjarā' in Jainism is the process of:
(A) Binding the soul with new karmas.
(B) The gradual elimination or burning away of accumulated karmas.
(C) Halting the inflow of karmic particles.
(D) Achieving omniscience (Kevala Jñāna).

49. Match List I with List II.
List I: (Aṣṭāṅga Yoga Limb)
P. Yama
Q. Niyama
R. Āsana
S. Prāṇāyāma
List II: (Description)
1. Posture
2. Breath control
3. Self-restraints
4. Observances
Codes:
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-4, R-1, S-2
(C) P-1, Q-2, R-3, S-4
(D) P-2, Q-1, R-4, S-3

50. The Cārvāka ethical philosophy is characterized as hedonistic because it identifies ____ as the ultimate goal of life.
(A) Sukha (pleasure)
(B) Mokṣa (liberation)
(C) Dharma (duty)
(D) Yajña (sacrifice)

51. The concept of 'Yoga-kṣema' in the context of the Gita implies that God takes care of the devotee's:
(A) Spiritual progress only.
(B) Worldly needs and security.
(C) Past karmic debts.
(D) Philosophical doubts.

52. Consider the following statements:
I. The concept of Apūrva originates in the Mīmāṃsā school.
II. Adṛṣṭa is a central concept in the Vaiśeṣika system.
III. Both concepts try to bridge the temporal gap between an action and its result.
IV. Apūrva is a positive force, while Adṛṣṭa can be both merit (dharma) and demerit (adharma).
V. Cārvāka philosophy accepts the validity of both Apūrva and Adṛṣṭa.
Which of the above statements are correct?
(A) I, II, III, and V only
(B) I, II, III, and IV only
(C) II, III, IV, and V only
(D) I, III, and V only

53. Which of the following is NOT one of the 'Three Jewels' (Tri-ratna) of Jainism?
(A) Samyak Darśana (Right Faith)
(B) Samyak Jñāna (Right Knowledge)
(C) Samyak Ājīva (Right Livelihood)
(D) Samyak Cāritra (Right Conduct)

54. The term 'Sādhana' in the Sādhya-Sādhana relationship denotes the:
(A) Goal or the end.
(B) Means or the instrument to achieve the goal.
(C) Resultant effect of the action.
(D) Doer of the action.

55. In the fourfold scheme of Puruṣārthas, which one is considered the ultimate aim (Parama-puruṣārtha)?
(A) Dharma
(B) Mokṣa
(C) Artha
(D) Kāma

56. The ethical principle of 'Lokasaṃgraha' is most prominently articulated in which text?
(A) The Nyāya Sūtras
(B) The Bhagavad Gita
(C) Patañjali's Yoga Sūtras
(D) The Tattvārtha Sūtra

57. Which of the following represents 'Karuṇā', one of the Brahma-vihāras?
(A) Taking joy in others' happiness and success.
(B) Wishing all beings to be happy and well.
(C) Maintaining a balanced mind towards all

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(C) 3, 2, 1
(D) 3, 1, 2

141. The ideal of a 'Bodhisattva' in Buddhism is one who is motivated by 'Bodhicitta', which is the aspiration to:
(A) Attain personal Nirvāṇa as quickly as possible.
(B) Become a powerful deity in a heavenly realm.
(C) Attain perfect enlightenment for the sake of all sentient beings.
(D) Master worldly arts and sciences.

142. Consider the following statements about Puruṣārthas:
I. Dharma regulates Artha and Kāma.
II. Artha is the pursuit of material well-being.
III. Kāma is the satisfaction of desires.
IV. Mokṣa is the ultimate liberation.
V. Preyas is considered one of the five Puruṣārthas.
Which of the above statements are correct?
(A) I, II, III, and IV only
(B) I, III, IV, and V only
(C) II, III, and V only
(D) All of the above

143. The concept of 'Yoga-kṣema' is found in which of the following texts?
(A) Patañjali's Yoga Sūtras
(B) Bhagavad Gita
(C) Cārvāka literature
(D) Jaina Agamas

144. Which of the following is an incorrect statement about the Law of Karma?
(A) It operates impartially and universally.
(B) It promotes moral responsibility.
(C) Its effects can be completely erased by divine grace alone, without personal effort.
(D) It provides an explanation for the diversity of experiences and fortunes.

145. Match List I with List II.
List I: (Term)
P. Ṛta
Q. Yajña
R. Ṛṇa
S. Dharma
List II: (Core Idea)
1. Debt/Obligation
2. Moral/Social Duty
3. Cosmic Order
4. Sacrifice/Ritual
Codes:
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

146. In Jaina ethics, the 'Tri-ratnas' are a prescription for attaining:
(A) Social harmony
(B) Material prosperity
(C) Political power
(D) Spiritual liberation

147. 'Upekṣā', as one of the four Brahma-vihāras, is the cultivation of:
(A) Strong attachment to loved ones.
(B) Apathy and disregard for others' feelings.
(C) Equanimity and impartiality, free from attachment and aversion.
(D) Intense joy at the sight of suffering.

148. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option:
Assertion (A): Sādhāraṇa Dharma lays down duties that are binding on all persons, regardless of their Varṇa or Āśrama.
Reason (R): Principles like non-violence (Ahiṃsā) and truthfulness (Satya) are considered to be universally applicable moral laws.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

149. The concept of 'Itikartavyatā' relates to the:
(A) The fruit of the action.
(B) The means of the action.
(C) The procedural details or 'how-to' aspect of an action.
(D) The ultimate goal of life.

150. Which Āśrama is characterized by retirement and spiritual contemplation, often with one's spouse?

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193. The concept of 'Adṛṣṭa' is the Nyāya-Vaiśeṣika counterpart to the Mīmāṃsā concept of:
(A) Yajña
(B) Dharma
(C) Apūrva
(D) Itikartavyatā

194. The highest and most difficult Jaina vow is Ahiṃsā, which means:
(A) Abstaining from harming only humans.
(B) Abstaining from harming any living being in thought, word, or deed.
(C) Abstaining from animal sacrifice.
(D) Abstaining from eating meat.

195. The four Puruṣārthas provide a framework for:
(A) A balanced and meaningful human life.
(B) The attainment of only worldly success.
(C) A life of complete and total renunciation from the start.
(D) The stages of yogic practice.

196. Consider the following statements about the Bodhisattva ideal:
I. It is central to Mahāyāna Buddhism.
II. It prioritizes universal compassion (Karuṇā).
III. A Bodhisattva delays their own nirvana for others.
IV. Upāya-Kauśala (skillful means) is a key tool for a Bodhisattva.
Which of the statements given above are correct?
(A) I and III only
(B) II and IV only
(C) I, II and III only
(D) I, II, III and IV

197. The concept of 'Yoga-kṣema' in the Gita assures the devotee of:
(A) Mystical powers.
(B) The security of what they have and the acquisition of what they need.
(C) Immediate liberation from all karma.
(D) Victory in all conflicts.

198. Match List I with List II.
List I: (Concept)
P. Sthitprajña
Q. Lokasaṃgraha
R. Svadharma
S. Karma-yoga
List II: (Associated Idea)
1. Action for world solidarity
2. One's own prescribed duty
3. Person of steady wisdom
4. Path of selfless action
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-1, R-2, S-4
(C) P-4, Q-3, R-1, S-2
(D) P-2, Q-4, R-3, S-1

199. 'Satya' as a universal duty (Sādhāraṇa Dharma) implies:
(A) Speaking the truth only when it is convenient.
(B) Fidelity to reality in thought, word, and deed.
(C) Agreement with sacred texts.
(D) A social contract.

200. In Karma-yoga, action is considered binding when it is performed with:
(A) Detachment
(B) Selfish motive and attachment
(C) A sense of duty
(D) The goal of Lokasaṃgraha

201. Which of the following is NOT one of the three Ṛṇas (debts)?
(A) Guru Ṛṇa
(B) Deva Ṛṇa
(C) Ṛṣi Ṛṇa
(D) Pitṛ Ṛṇa

202. The first two limbs of Aṣṭāṅga Yoga, Yama and Niyama, represent the:
(A) Physical and breathing exercises.
(B) Ethical and moral foundation of yoga.
(C) Meditative and concentration practices.
(D) Final states of absorption and liberation.

203. The term 'śreyas' represents the path of the _____, while 'preyas' represents the path of the _____.
(A) internal; external
(B) pleasant; good
(C) difficult; easy
(D) good; pleasant

204. The final āśrama in the Varṇāśrama system, characterized by complete renunciation, is:

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(D) The belief in a capricious, punishing God.

162. Consider the five great vows (Pañca-mahāvrata) of Jainism:
I. Ahiṃsā
II. Satya
III. Asteya
IV. Brahmacharya
V. Aparigraha
Which of these is considered the foundational vow upon which the others are based?
(A) Satya
(B) Ahiṃsā
(C) Aparigraha
(D) Brahmacharya

163. The term 'Svadharma' is a combination of 'Sva' (own) and 'Dharma' (duty). What is the primary determinant of one's 'Svadharma'?
(A) One's inherent nature (svabhāva) and station in life (Varṇāśrama).
(B) One's personal desires and ambitions.
(C) The prevailing political situation.
(D) The Svadharma of a great person one admires.

164. In Buddhism, the practice of 'Upāya-Kauśala' (skillful means) must be guided by:
(A) The principles of wisdom (Prajñā) and compassion (Karuṇā).
(B) The desire for personal fame.
(C) A strict and literal interpretation of all rules.
(D) The goal of acquiring wealth for the monastery.

165. The philosophy of Cārvāka is also known as:
(A) Lokāyata
(B) Syādvāda
(C) Mīmāṃsā
(D) Sāṅkhya

166. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option:
Assertion (A): The Gṛhastha āśrama is considered the backbone of the traditional Hindu social structure.
Reason (R): The householder, through economic activity and procreation, supports individuals in the other three āśramas (Brahmacharya, Vānaprastha, and Sannyāsa) and repays the three debts (Ṛṇas).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

167. Which of the following is NOT part of the Aṣṭāṅga Yoga of Patanjali?
(A) Dhāraṇā
(B) Dhyāna
(C) Samādhi
(D) Saṃvara

168. The concept of repaying 'Ṛṇas' through specific actions like yajña, study, and procreation underscores the Indian ethical view of life as:
(A) A series of obligations and duties to be fulfilled.
(B) A field of opportunities for personal pleasure.
(C) A meaningless and random sequence of events.
(D) A state of solitary spiritual struggle.

169. What is the most appropriate description of a 'Bodhisattva'?
(A) An enlightened being who postpones nirvana to help others.
(B) A highly learned scholar of Buddhist texts.
(C) A secluded monk focused only on his own liberation.
(D) A king who patrons the Buddhist monastery.

170. Consider the following statements about 'Satya' and 'Ṛta':
I. Ṛta is the cosmic order, the antecedent of Dharma.
II. Satya is truthfulness, or fidelity to Ṛta.
III. Violating Satya is also a violation of Ṛta.
IV. Ṛta is a concept exclusive to Jainism.
Which of the statements given above are correct?
(A) I and II only
(B) I, II and III only
(C) III and IV only
(D) I, II, III and IV

171. The concept of 'Nirjarā' (shedding of karma) is central to the soteriology of:
(A) Jainism

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(B) Buddhism
(C) Cārvāka
(D) Mīmāṃsā

172. The ultimate goal of the Puruṣārthas is Mokṣa, which signifies:
(A) The acquisition of immense wealth and power.
(B) Liberation from the cycle of birth, death, and rebirth (saṃsāra).
(C) The fulfillment of all sensual desires.
(D) The perfect adherence to social and ritualistic duties.

173. The practice of Karma-yoga involves 'karmanyevādhikāraste mā phaleṣu kadācana', which translates to:
(A) You have a right to action alone, never to its fruits.
(B) You have a right to the fruits of your action.
(C) You have a right neither to action nor to its fruits.
(D) You should act only when the fruit is guaranteed.

174. The four sublime states in Buddhist ethics, Brahma-vihāras, are:
(A) Wisdom, Morality, Concentration, Liberation
(B) Earth, Water, Fire, Air
(C) Loving-kindness, Compassion, Sympathetic Joy, Equanimity
(D) Right View, Right Intention, Right Speech, Right Action

175. Match List I with List II.
List I: (Yama)
P. Ahiṃsā
Q. Satya
R. Asteya
S. Brahmacharya
List II: (Meaning)
1. Truthfulness
2. Non-stealing
3. Continence/Celibacy
4. Non-violence
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-1, R-2, S-3
(C) P-2, Q-3, R-4, S-1
(D) P-3, Q-4, R-1, S-2

176. Which path is described as choosing the 'good' over the 'pleasant'?
(A) Śreyas Mārga
(B) Preyas Mārga
(C) Karma Mārga
(D) Bhakti Mārga

177. The term 'Varṇāśrama Dharma' refers to the duties prescribed according to one's:
(A) Personal choice and aptitude.
(B) Social class and stage of life.
(C) Financial status and geographical location.
(D) Devotion to a particular deity.

178. What does 'Itikartavyatā' refer to in the context of a Vedic sacrifice (yajña)?
(A) The principal object of the sacrifice.
(B) The knowledge of the auxiliary details and procedure of the sacrifice.
(C) The subsidiary materials required for the sacrifice.
(D) The heavenly reward expected from the sacrifice.

179. The 'Law of Karma' is best understood as a principle of:
(A) Divine judgment
(B) Moral cause and effect
(C) Random chance
(D) Social convention

180. Consider the following statements:
I. Saṃvara is the stoppage of karmic influx.
II. Nirjarā is the shedding of accumulated karma.
III. Tri-ratna are the three jewels to attain liberation.
IV. Pañca-vrata are the five vows of a Jaina.
V. The concept of Upāya-Kauśala is a key Jaina principle.
Which of the above statements are correct?
(A) I, II, III, and V only
(B) I, II, III, and IV only
(C) II, III, IV, and V only
(D) I, III, and V only

181. The ideal of a 'Sthitprajña' is someone who has perfect control over their:
(A) Senses and mind.
(B) Wealth and property.
(C) Family and social relations.

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(D) Political power.

182. 'Lokasaṃgraha' in the Gita is an argument against:
(A) Performing one's duty.
(B) Renouncing action and retreating from the world.
(C) Social engagement.
(D) The pursuit of knowledge.

183. In Buddhism, 'Karuṇā' is the compassionate response to:
(A) Suffering
(B) Happiness
(C) Success
(D) Neutrality

184. The concept of 'Apūrva' was formulated by the Mīmāṃsā school to:
(A) Provide a logical proof for the existence of God.
(B) Argue for the hedonistic Cārvāka philosophy.
(C) Explain the connection between a ritual act and its delayed result.
(D) Describe the state of a liberated person.

185. 'Ṛta' is the Vedic antecedent of the classical concept of:
(A) Karma
(B) Mokṣa
(C) Dharma
(D) Yajña

186. The Niyamas, or observances, in Aṣṭāṅga Yoga include:
(A) Śauca, Santoṣa, Tapas
(B) Ahiṃsā, Satya, Asteya
(C) Āsana, Prāṇāyāma, Pratyāhāra
(D) Dhāraṇā, Dhyāna, Samādhi

187. The 'Tri-ratna' or Three Jewels of Jainism are:
(A) Ahiṃsā, Satya, Asteya
(B) Buddha, Dharma, Sangha
(C) Maitrī, Karuṇā, Muditā
(D) Samyak Darśana, Samyak Jñāna, Samyak Cāritra

188. Cārvāka's hedonism is grounded in its epistemology, which accepts only _____ as a valid source of knowledge.
(A) Perception (Pratyakṣa)
(B) Inference (Anumāna)
(C) Testimony (Śabda)
(D) Comparison (Upamāna)

189. The repayment of 'Pitṛ Ṛṇa' (debt to ancestors) is traditionally fulfilled through:
(A) Performing sacrifices to gods.
(B) Studying the Vedas.
(C) Offering hospitality to guests.
(D) Procreating a son to continue the family line.

190. Which of the following statements about the concept of Svadharma is incorrect?
(A) It is based on one's innate nature and individual capabilities.
(B) Performing Svadharma is considered a path to spiritual merit.
(C) It is intrinsically linked to the system of Varṇāśrama Dharma.
(D) One should abandon one's Svadharma if it seems imperfect and adopt another's.

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191. Arrange the external limbs (Bahiraṅga) of Aṣṭāṅga Yoga in correct sequence.
1. Āsana
2. Yama
3. Pratyāhāra
4. Niyama
5. Prāṇāyāma

Select the correct code:
(A) 2, 4, 1, 5, 3
(B) 1, 2, 3, 4, 5
(C) 2, 1, 4, 5, 3
(D) 4, 2, 1, 3, 5

192. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option:
Assertion (A): Cārvāka philosophy is materialistic and hedonistic.
Reason (R): It denies the existence of soul, God, and afterlife, and posits that pleasure is the only desirable goal of human life.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

240. The ethical implication of the Law of Karma most directly supports the belief in:
(A) A single life with heavenly or hellish reward.
(B) Rebirth or reincarnation.
(C) The futility of all moral effort.
(D) A random, chaotic universe.

241. Consider the following statements related to Indian Ethics:
I. Sthitprajña is a person of steady wisdom.
II. Karma-yoga is the path of selfless action.
III. Lokasaṃgraha means world-solidarity.
IV. Svadharma means the dharma of another person.
V. Preyas is the path of the ultimately good.
Which of the above statements are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, IV, and V only
(D) III, IV, and V only

242. The concept of 'Adṛṣṭa' explains how actions (karma) lead to their consequences by positing:
(A) An unseen force or potency that resides in the soul.
(B) A direct and immediate physical reaction.
(C) The arbitrary will of a deity.
(D) The judgment of society.

243. The four Brahma-vihāras—Maitrī, Karuṇā, Muditā, Upekṣā—are cultivated in Buddhist practice to:
(A) Overcome negative states of mind and develop universal love.
(B) Attain psychic powers.
(C) Ensure a favorable rebirth as a god.
(D) Win debates against other schools of philosophy.

244. The Gṛhastha Āśrama is responsible for fulfilling which three Puruṣārthas?
(A) Dharma, Artha, Kāma
(B) Dharma, Artha, Mokṣa
(C) Artha, Kāma, Mokṣa
(D) Dharma, Kāma, Mokṣa

245. In the path of Aṣṭāṅga Yoga, 'Āsana' refers to:
(A) A steady and comfortable posture for meditation.
(B) The control and regulation of breath.
(C) The moral restraints on behavior.
(D) The withdrawal of the senses.

246. Which pair represents the Jain concepts for stopping and shedding karma, respectively?
(A) Saṃvara and Nirjarā
(B) Āsrava and Bandha
(C) Nirjarā and Saṃvara
(D) Bandha and Mokṣa

247. The Cārvāka school's ethical hedonism is a direct consequence of its:
(A) materialistic metaphysics and empiricist epistemology.
(B) Belief in reincarnation.
(C) Acceptance of Vedic authority.
(D) Devotion to a particular deity.

248. The concept of duty as defined by one's stage of life is known as:
(A) Āśrama Dharma
(B) Varṇa Dharma
(C) Sādhāraṇa Dharma
(D) Kula Dharma

249. "Do your duty, and do not be concerned with the results" is a simple summary of which concept?
(A) Karma-yoga
(B) Cārvāka Hedonism
(C) The ideal of Preyas
(D) The pursuit of Artha

250. Match List I with List II.
List I: (Term)
P. Puruṣārtha
Q. Aṣṭāṅga Yoga
R. Tri-ratna (Jainism)
S. Brahma-vihāra
List II: (Example/Component)
1. Samyak Darśana
2. Maitrī
3. Dharma
4. Yama
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

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(A) Brahmacharya
(B) Gṛhastha
(C) Vānaprastha
(D) Sannyāsa

205. In Jainism, what is the cause of the soul's bondage?
(A) The grace of God.
(B) The will of the Tīrthaṅkaras.
(C) The influx and sticking of karmic particles (pudgala).
(D) The inherent nature of the soul itself.

206. 'Muditā', one of the Brahma-vihāras, is the practice of feeling:
(A) Compassion for those who suffer.
(B) Joy in the happiness and virtue of others.
(C) Equanimity towards all beings and events.
(D) Loving-kindness for all living things.

207. Which of the following is the best description of 'Sādhāraṇa Dharma'?
(A) The duties common to all human beings.
(B) The specific duties of a king.
(C) The duties of a person in the householder stage.
(D) The duties of an ascetic.

208. Cārvāka's Hedonism advocates for the pursuit of:
(A) Spiritual bliss in the afterlife.
(B) Maximum possible sensory pleasure in this life.
(C) Social welfare and universal brotherhood.
(D) The four Puruṣārthas in a balanced manner.

209. The concept of duty in Indian ethics is multifaceted. The duty that is determined by one's own innate nature is called:
(A) Svadharma
(B) Sādhāraṇa Dharma
(C) Āpaddharma
(D) Varṇa Dharma

210. Consider the following statements:
I. Yama (Restraints)
II. Niyama (Observances)
III. Asana (Posture)
IV. Pranayama (Breath Control)
V. Pratyahara (Sense Withdrawal)
Which of the above are considered the 'Bahiranga' or external limbs of Yoga?
(A) I and II only
(B) I, II, and III only
(C) III, IV, and V only
(D) All I, II, III, IV, and V

211. The term 'Sthitaprajña' literally means:
(A) One whose wisdom is steady.
(B) One whose knowledge is vast.
(C) One whose actions are powerful.
(D) One whose devotion is firm.

212. In the Sādhya-Sādhana framework, if Mokṣa is the Sādhya, then the path of Karma-yoga is a:
(A) Sādhana
(B) Itikartavyatā
(C) Different Sādhya
(D) Byproduct

213. The ethical theory of the Law of Karma is essentially a theory of:
(A) Divine Command
(B) Moral Causation
(C) Social Contract
(D) Ethical Relativism

214. The Vedic concept of 'Ṛta' signifies:
(A) The truthfulness of a statement.
(B) The principle of cosmic and moral order.
(C) A specific type of ritual sacrifice.
(D) The debt owed to the ancestors.

215. The concept of 'Yoga-kṣema' promises divine support for a devotee's:
(A) Acquisition and preservation of necessities.
(B) Attainment of magical abilities.
(C) Political ambitions.
(D) Philosophical debates.

216. The five great vows (Pañca-mahāvrata) are a central part of the ethical code of which system?
(A) Buddhism
(B) Jainism
(C) Cārvāka
(D) Aṣṭāṅga Yoga

217. In Mahāyāna Buddhism, 'Upāya-Kauśala' refers to the 'skillful means' used by Bodhisattvas, which must always be rooted in:
(A) Prajñā (Wisdom) and Karuṇā (Compassion)
(B) A desire for personal gain

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(A) Vānaprastha
(B) Brahmacharya
(C) Gṛhastha
(D) Sannyāsa

151. Consider the following statements:
I. 'Apūrva' is the unseen potency generated by a ritual.
II. 'Adṛṣṭa' is the unseen merit/demerit attached to the soul.
III. 'Apūrva' is a Mīmāṃsā concept.
IV. 'Adṛṣṭa' is a Nyāya-Vaiśeṣika concept.
Which of the statements given above are correct?
(A) I and II only
(B) III and IV only
(C) I, II and III only
(D) I, II, III and IV

152. The path of Karma-yoga is primarily intended for:
(A) Those who have renounced the world.
(B) Those who are active in the world.
(C) Those who are intellectually inclined.
(D) Those who are emotionally inclined.

153. 'Pratyāhāra', the fifth limb of Aṣṭāṅga Yoga, signifies:
(A) Control of breath
(B) Control of posture
(C) Control of senses by withdrawing them from external objects
(D) Control of mind through concentration

154. The Jaina vow of 'Brahmacharya' (chastity/continence), in its strictest sense for monks, means:
(A) Complete celibacy in thought, word, and deed.
(B) Faithfulness to one's spouse.
(C) Avoiding lustful thoughts but not actions.
(D) Celibacy only on certain holy days.

155. The concept of 'Ṛta' is most prominent in which body of literature?
(A) The Upaniṣads
(B) The Vedas (especially the Rigveda)
(C) The Bhagavad Gita
(D) The Jaina Agamas

156. The choice between 'Śreyas' and 'Preyas' is a choice between:
(A) Two equally good paths.
(B) The ultimate good and the immediately pleasant.
(C) Dharma and Adharma.
(D) Action and inaction.

157. Which of the following best represents the concept of 'duty' in Indian ethics?
(A) Karma
(B) Dharma
(C) Artha
(D) Kāma

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158. The ideal of the 'Sthitprajña' is one who is not disturbed by:
(A) The demands of Svadharma.
(B) The pursuit of Lokasaṃgraha.
(C) The dualities like pleasure and pain, gain and loss.
(D) The need to perform yajñas.

159. The four Brahma-vihāras are central to the ethical and meditative practices of which tradition?
(A) Jainism
(B) Cārvāka
(C) Buddhism
(D) Mīmāṃsā

160. Match List I with List II.
List I: (Āśrama)
P. Brahmacharya
Q. Gṛhastha
R. Vānaprastha
S. Sannyāsa
List II: (Primary Duty/Focus)
1. Supporting society, raising family
2. Renunciation of the world
3. Acquisition of knowledge
4. Gradual withdrawal and spiritual focus
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-1, R-4, S-2
(C) P-2, Q-3, R-1, S-4
(D) P-4, Q-1, R-2, S-3

161. The ethical implication of the Law of Karma is that it provides a rational basis for:
(A) The practice of morality and virtue.
(B) The rejection of all social norms.
(C) A purely hedonistic lifestyle.

(D) Fear of death and loss

230. Match List I with List II.
List I: (School)
P. Cārvāka
Q. Jainism
R. Buddhism
S. Bhagavad Gita
List II: (Ethical Ideal)
1. Tri-ratna
2. Karma-yoga
3. Hedonism
4. Brahma-vihāra
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-1, R-4, S-2
(C) P-4, Q-3, R-1, S-2
(D) P-2, Q-4, R-3, S-1

231. The purpose of performing 'yajña' in the Vedic tradition was, in part, to discharge one's:
(A) Deva Ṛṇa (debt to the gods)
(B) Pitṛ Ṛṇa (debt to the ancestors)
(C) Ṛṣi Ṛṇa (debt to the sages)
(D) Manuṣya Ṛṇa (debt to humankind)

232. Consider the following statements about Karma-yoga:
I. It advocates renunciation of action.
II. It advocates renunciation of the fruits of action.
III. It promotes action performed as a duty, without attachment.
IV. It is a path to liberation.
Which of the statements given above are correct?
(A) I, II and III
(B) II, III and IV
(C) I and IV
(D) II and III only

233. The final and eighth limb of Aṣṭāṅga Yoga, which signifies a state of meditative absorption or union, is:
(A) Dhāraṇā
(B) Dhyāna
(C) Samādhi
(D) Kaivalya

234. The concept of 'Sādhāraṇa Dharma' illustrates that Indian ethics contains a core of:
(A) Situational ethics
(B) Universalist ethics
(C) Relativistic ethics
(D) Class-specific ethics

235. The pursuit of 'Preyas' is associated with the unenlightened person who is driven by:
(A) Dharma
(B) The senses
(C) The goal of Mokṣa
(D) The welfare of others

236. The Jaina concepts of 'Saṃvara' and 'Nirjarā' are processes that directly address the problem of:
(A) Social inequality
(B) Political instability
(C) Karmic bondage
(D) Philosophical ignorance

237. The principle of 'Lokasaṃgraha' calls for action oriented towards:
(A) Personal salvation
(B) The maintenance of the world and social order
(C) The accumulation of wealth
(D) The attainment of heaven

238. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option:
Assertion (A): Dharma is a pivotal concept in the scheme of Puruṣārthas.
Reason (R): Dharma provides the ethical framework that should govern the pursuit of Artha (wealth) and Kāma (pleasure) to ensure they do not lead to chaos and self-destruction.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

239. 'Aparigraha' is one of the five vows in Jainism and also one of the 'Yamas' in Aṣṭāṅga Yoga. It means:
(A) Non-violence
(B) Truthfulness
(C) Non-stealing
(D) Non-possessiveness

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(C) The literal interpretation of scriptures
(D) The traditions of the elders

218. The concept of 'Apūrva' is to Mīmāṃsā as 'Adṛṣṭa' is to:
(A) Nyāya-Vaiśeṣika
(B) Sāṅkhya
(C) Vedānta
(D) Cārvāka

219. The four Puruṣārthas are Dharma, Artha, Kāma, and Mokṣa. Which one provides the ethical basis for the others?
(A) Dharma
(B) Artha
(C) Kāma
(D) Mokṣa

220. Consider the following pairs:
I. Śreyas - The ultimately good
II. Preyas - The immediately pleasant
III. Svadharma - One's personal duty
IV. Lokasaṃgraha - Individual liberation
Which of the pairs are correctly matched?
(A) I, II and IV only
(B) I, II and III only
(C) II and IV only
(D) All are correctly matched

221. 'Dhāraṇā', the sixth limb of Aṣṭāṅga Yoga, is the practice of:
(A) Withdrawing the senses from their objects.
(B) Uninterrupted meditation.
(C) Fixing the mind on a single point or object.
(D) The final state of absorption.

222. The term that signifies the end or goal in an action is:
(A) Sādhya
(B) Sādhana
(C) Kartā
(D) Itikartavyatā

223. What is the main ethical teaching of Cārvāka?
(A) Perform duties for the sake of duty.
(B) Seek pleasure and avoid pain, as that is the only rational goal in life.
(C) Practice non-violence to avoid karmic bondage.
(D) Delay one's own liberation to help others.

224. The Brahma-vihāra known as 'Muditā' is the antidote to which negative mental state?
(A) Hatred
(B) Cruelty
(C) Jealousy or envy
(D) Apathy

225. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option:
Assertion (A): The Jaina ethical code, especially for monks, is extremely rigorous.
Reason (R): The primary goal is to prevent any new karmic influx (Saṃvara) and shed existing karma (Nirjarā), which requires meticulous avoidance of harm (Ahiṃsā) in all forms.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

226. 'Ṛta' and 'Satya' are Vedic concepts where 'Ṛta' is the cosmic order and 'Satya' is:
(A) The verbal truthfulness which is in accord with Ṛta.
(B) The ritual sacrifice to maintain Ṛta.
(C) The divine law-giver who created Ṛta.
(D) The opposite of Ṛta, representing chaos.

227. In the householder (Gṛhastha) stage, a person is expected to pursue which Puruṣārthas?
(A) Only Mokṣa
(B) Only Dharma
(C) Dharma, Artha, and Kāma
(D) Only Artha and Kāma

228. The concept of a 'Bodhisattva' who works for the welfare of all beings is an expression of which two Brahma-vihāras in particular?
(A) Maitrī and Karuṇā
(B) Muditā and Upekṣā
(C) Karuṇā and Upekṣā
(D) Maitrī and Muditā

229. Which of the following is a key characteristic of a 'Sthitprajña'?
(A) Emotional turbulence
(B) Equanimity in the face of praise and blame
(C) Strong craving for sense-objects

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delineates the four fundamental aims of human existence: Dharma (righteousness, duty), Artha (wealth, prosperity), Kāma (desire, pleasure), and Mokṣa (liberation, spiritual freedom). This framework provides a comprehensive structure for a meaningful life, balancing worldly pursuits with spiritual aspirations. These four goals are often classified into two distinct categories: Preyas and Śreyas. Preyas refers to that which is immediately pleasing or gratifying, encompassing Kāma and Artha. These pursuits, while necessary and valid, are considered lower goals as they are transient and tied to the sensory world. In contrast, Śreyas refers to that which leads to ultimate good and long-term well-being, represented by Dharma and Mokṣa. The ethical challenge lies in pursuing Artha and Kāma within the guiding principles of Dharma, ensuring that immediate pleasures do not obstruct the path towards the ultimate goal of Mokṣa. The Upanishadic distinction between the path of the pleasant (Preyas) and the path of the good (Śreyas) emphasizes that while the former is alluring, the wise individual chooses the latter, recognizing it as the path to true fulfillment and liberation from the cycle of rebirth. This hierarchy does not negate the value of worldly life but subordinates it to a higher spiritual purpose, creating a balanced ethical system.

Based on the above source, attempt the following five questions.

251. According to the passage, what is the primary function of the Puruṣārtha framework in Indian ethics?
(A) To prioritize the pursuit of wealth and pleasure above all else.
(B) To provide a structure for a balanced life integrating worldly and spiritual goals.
(C) To advocate for complete renunciation of worldly life in favor of spiritual freedom.
(D) To establish a rigid social hierarchy based on individual pursuits.

252. Which of the following pairs correctly aligns with the concept of Śreyas as described in the source?
(A) Dharma and Mokṣa
(B) Kāma and Artha
(C) Artha and Dharma
(D) Kāma and Mokṣa

253. What does the passage imply is the ethical relationship between Dharma, Artha, and Kāma?
(A) Dharma should be abandoned to maximize Artha and Kāma.
(B) Artha and Kāma are independent pursuits that have no connection to Dharma.
(C) Artha and Kāma should be pursued under the regulating principles of Dharma.
(D) Artha and Kāma are condemned as inherently evil and must be avoided.

254. Based on the distinction between Preyas and Śreyas, what can be inferred about the wise individual?
(A) They completely reject the pursuit of pleasure and prosperity.
(B) They believe that Artha and Kāma are the ultimate goals of life.
(C) They consider Dharma and Mokṣa to be unattainable ideals.
(D) They prioritize long-term well-being over immediate gratification.

255. The passage describes Preyas as encompassing goals that are:
(A) permanent and leading to ultimate good.
(B) related to spiritual freedom and liberation.
(C) transient and connected to the sensory world.
(D) focused on righteousness and duty.

Direction : Please read the following source carefully.

The concept of Dharma in Indian ethics is multifaceted, encompassing a spectrum of duties and responsibilities that are both universal and context-specific. A primary distinction is made between Varṇāśrama Dharma and Sādhāraṇa Dharma. Varṇāśrama Dharma refers to the specific duties incumbent upon an individual based on their Varṇa (social class or station) and Āśrama (stage of life). The four Varṇas—Brāhmaṇa, Kṣatriya, Vaiśya, and Śūdra—and the four Āśramas—Brahmacarya (student), Gṛhastha (householder), Vānaprastha (forest-dweller/hermit), and Sannyāsa (renunciant)—each have a prescribed set of duties designed to maintain social order and facilitate individual spiritual progression. This system, therefore, is relativistic, as the right action for one person may

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oneself.
(B) Withdrawing from the world to avoid causing harm.
(C) Postponing one's own nirvana to help all other beings achieve enlightenment.
(D) Adhering to a single, rigid method of teaching for all individuals.

292. The concept of Upāya-kauśala ("skillful means") implies that a Bodhisattva's teaching methods are:
(A) adaptable and tailored to the listener's capacity.
(B) uniform and unchanging for all audiences.
(C) intentionally deceptive and misleading.
(D) focused exclusively on philosophical debate.

293. A Bodhisattva feels joy at the success of another person. This emotional state is an example of which Brahma-vihāra?
(A) Maitrī
(B) Karuṇā
(C) Upekṣā
(D) Muditā

294. Which of the Brahma-vihāras refers to active compassion and the desire to alleviate the suffering of others?
(A) Maitrī (loving-kindness)
(B) Karuṇā (compassion)
(C) Muditā (sympathetic joy)
(D) Upekṣā (equanimity)

295. What is the relationship between the Brahma-vihāras and the Bodhisattva's actions?
(A) The Brahma-vihāras are obstacles to the Bodhisattva's path.
(B) The Brahma-vihāras are the result of achieving final nirvana.
(C) The Brahma-vihāras form the psychological and ethical foundation for the Bodhisattva's compassionate work.
(D) The Brahma-vihāras are only practiced by those who are not yet Bodhisattvas.

Direction : Please read the following source carefully.

The Cārvāka school of philosophy offers a starkly materialist and hedonistic counterpoint to the mainstream ascetic and transcendental ethical systems of India. Grounded in a radical empiricism that accepts direct perception (pratyakṣa) as the only valid means of knowledge, the Cārvākas reject all metaphysical concepts that cannot be perceived. This includes the rejection of an afterlife, God, fate, the soul (ātman), and the law of karma. Consequently, their ethical framework is entirely this-worldly. For the Cārvākas, pleasure (kāma) is the ultimate goal of human life, and pain is an unavoidable evil to be minimized. Their hedonism is not a call for unbridled indulgence but a pragmatic recognition that since life is finite and pleasure is often mixed with pain, one should strive to maximize the net pleasure available. They argue that it is foolish to renounce the pleasures of this world in fear of pain or for the sake of an unproven reward in a hypothetical afterlife. A famous Cārvāka analogy states that a wise person does not discard rice just because it is covered with husk, nor do they stop eating fish for fear of bones. Similarly, one should enjoy the pleasures of life, intelligently navigating the associated pains, as liberation (mokṣa) is nothing but the cessation of life itself.

Based on the above source, attempt the following five questions.

296. What is the epistemological basis for the Cārvāka school's ethical philosophy?
(A) Acceptance of Vedic testimony as the highest authority.
(B) Reliance on inference and logical reasoning alone.
(C) Belief in divine revelation and mystical experience.
(D) Acceptance of direct perception as the only source of valid knowledge.

297. According to the Cārvāka philosophy described in the passage, what is the ultimate goal (puruṣārtha) of human life?
(A) Kāma (pleasure)
(B) Mokṣa (liberation)
(C) Dharma (righteousness)
(D) Artha (wealth)

298. How does the Cārvāka school view concepts like karma and rebirth?
(A) They are accepted as fundamental truths of existence.
(B) They are considered unperceivable and are therefore rejected.

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for the entire system.

Based on the above source, attempt the following five questions.

261. According to the passage, what is the primary purpose of performing Yajña?
(A) To accumulate personal wealth and power.
(B) To demonstrate one's spiritual superiority.
(C) To achieve immediate liberation from the cycle of birth and death.
(D) To fulfill one's debts and maintain cosmic and social balance.

262. Which of the following correctly matches the Ṛṇa with its method of repayment as described in the source?
(A) Deva-ṛṇa is repaid by studying scriptures.
(B) Pitṛ-ṛṇa is repaid by performing ancestral rites.
(C) Ṛṣi-ṛṇa is repaid by having progeny.
(D) Deva-ṛṇa is repaid by continuing the family lineage.

263. What does the concept of Ṛṇa imply about the individual's position in the world?
(A) The individual is an isolated being, independent of cosmic forces.
(B) The individual's primary duty is to themselves alone.
(C) The individual is born into a network of obligations to gods, sages, and ancestors.
(D) The individual is born free of all debts and obligations.

264. The passage states that repaying the Ṛṣi-ṛṇa is accomplished through 'svādhyāya'. Based on the context provided, 'svādhyāya' most nearly means:
(A) performance of fire sacrifices.
(B) procreation and raising a family.
(C) acts of charity and social service.
(D) study and preservation of sacred texts.

265. What broader meaning of 'Yajña' is suggested by the passage beyond a simple fire ritual?
(A) A principle of selfless action and participation in cosmic sustenance.
(B) A means of personal enjoyment.
(C) A system of social punishment.
(D) A historical practice with no current ethical relevance.

Direction : Please read the following source carefully.

The ethical philosophy of the Bhagavad Gītā presents a profound synthesis of action, knowledge, and devotion, with several key concepts forming its core. Karma-yoga, the path of selfless action, is central to its teaching. It advocates for the performance of one's duties (Svadharma) without attachment to the fruits of the action. This detachment purifies the mind and leads to spiritual progress. The ideal practitioner of Karma-yoga is the Sthitaprajña, a person of steady wisdom whose intellect is firm and who remains equanimous in pleasure and pain, success and failure. Svadharma refers to one's own prescribed duty, determined by one's nature and station in life. The Gītā argues that it is better to perform one's own Svadharma, even imperfectly, than to perform the duty of another, however well. Furthermore, these actions should be performed for the sake of Lokasaṃgraha, which translates to the welfare and maintenance of the world. An enlightened person, like a Sthitaprajña, does not cease to act but acts without personal desire, setting an example for others and working for the cohesion and stability of society. Thus, the Gītā's ethics do not call for a renunciation of action, but a renunciation in action, transforming worldly engagement into a path of spiritual liberation.

Based on the above source, attempt the following five questions.

266. What is the central tenet of Karma-yoga as described in the Bhagavad Gītā?
(A) Performing actions solely for personal gain and reward.
(B) Performing one's duties without attachment to their outcomes.
(C) Abandoning all actions to live a life of complete renunciation.
(D) Performing one's duties with attachment to the results.

267. According to the passage, the Sthitaprajña is characterized by:
(A) a constant pursuit of pleasure and avoidance of pain.
(B) emotional equanimity and a stable mind.
(C) an unsteady and wavering intellect.
(D) the performance of another's duties perfectly.

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268. What does the concept of Lokasaṃgraha obligate the enlightened individual to do?
(A) To act for the welfare and stability of the world.
(B) To withdraw completely from society to focus on personal salvation.
(C) To encourage others to abandon their Svadharma.
(D) To seek power and control over the social order.

269. The Gītā's teaching on Svadharma implies that:
(A) all individuals should perform the same duties.
(B) it is preferable to expertly perform a duty that is not one's own.
(C) one should adhere to one's own specific duties, even if done imperfectly.
(D) Svadharma is irrelevant for a person of steady wisdom.

270. Which statement best synthesizes the Gītā's ethical message as presented in the passage?
(A) Action is an obstacle to spiritual liberation and must be stopped.
(B) The only valid action is that which leads to social recognition.
(C) Lokasaṃgraha is a concept only applicable to kings and rulers.
(D) Worldly engagement can become a spiritual path through selfless, detached action.

Direction : Please read the following source carefully.

Within the Mīmāṃsā school of Indian philosophy, which is primarily concerned with the exegesis of the Vedas, ethical concepts are intricately linked to ritualistic action. The concepts of Apūrva and Adṛṣta are central to understanding the Mīmāṃsā theory of action. Since the results of Vedic sacrifices (yajñas) are often not immediate but are promised in the future or in a future life (e.g., attaining heaven), Mīmāṃsā posits the existence of Apūrva. Apūrva is an unseen, transcendental potency or force that is generated by the correct performance of a ritual. This potency resides in the soul of the performer and acts as a causal link, ensuring that the fruit of the action materializes at the appropriate time. Adṛṣṭa, a similar concept found in the Nyāya-Vaiśeṣika system, refers to the unseen merit or demerit accumulated through actions. The efficacy of these actions is determined by the procedural details, encapsulated in the concepts of Sādhya-Sādhana and Itikartavyatā. Sādhya is the end or goal to be achieved (e.g., heaven), while Sādhana is the means to achieve it (the specific yajña). Itikartavyatā refers to the subsidiary details or the "how-to" of the performance, which must be scrupulously followed for the action to generate Apūrva and yield the desired Sādhya. This framework establishes a deontological and highly procedural ethical system based on Vedic injunctions.

Based on the above source, attempt the following five questions.

271. What is the function of Apūrva in the Mīmāṃsā philosophical system?
(A) It is the immediate, visible result of a ritual action.
(B) It is the demerit accumulated from performing an incorrect ritual.
(C) It is an unseen force that guarantees the future fruition of a ritual action.
(D) It is the name of the ultimate goal, such as heaven.

272. The passage distinguishes between Sādhya and Sādhana. If attaining heaven is the Sādhya, what would be the Sādhana?
(A) The procedural details of the ritual.
(B) The specific Vedic sacrifice prescribed to attain heaven.
(C) The unseen potency generated by the action.
(D) The merit accumulated in the soul of the performer.

273. The concept of Itikartavyatā is most concerned with which aspect of a ritual?
(A) The ultimate spiritual goal.
(B) The person performing the ritual.
(C) The philosophical justification for the ritual.
(D) The specific, detailed procedure of the performance.

274. Based on the passage, the Mīmāṃsā ethical system can be best described as:
(A) deontological and procedural, based on adherence to Vedic rules.
(B) consequentialist, focusing only on the immediate outcomes.

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(C) hedonistic, prioritizing pleasure over duty.
(D) emotionalist, based on subjective feelings of right and wrong.

275. The concepts of Apūrva and Adṛṣṭa were developed to explain what philosophical problem?
(A) Why some people are more virtuous than others.
(B) How to distinguish between Sādhya and Sādhana.
(C) The causal gap between the performance of an action and the manifestation of its result.
(D) The origin of the Vedas and their injunctions.

Direction : Please read the following source carefully.

The Law of Karma is a foundational principle in Indian ethics, positing that every action (karma) has a corresponding reaction or consequence, which the agent of the action must experience. This law operates impersonally and inexorably, governing the moral universe. Its ethical implications are profound, as it establishes individual responsibility for one's own destiny. Good actions lead to pleasant results, while evil actions lead to painful ones, either in this life or in future lives. This moral causation is closely tied to the Vedic concepts of Ṛta and Satya. Ṛta signifies the cosmic order and harmony, the fundamental principle that governs the universe, nature, and human society. Satya, meaning truth or reality, is the conformity of one's actions and speech to this cosmic order. Therefore, an ethical action is one that aligns with Ṛta and is an expression of Satya. Immoral actions disrupt this cosmic harmony and create negative karmic consequences. Within this framework, the pursuit of Yoga-kṣema is also understood. Yoga refers to the acquisition or attainment of something unattained (yogya prāpti), while Kṣema refers to the preservation of what has been attained (prāptasya parirakṣaṇa). The Law of Karma dictates that positive Yoga-kṣema is the result of righteous conduct, while unrighteous conduct leads to the loss of what one has and the inability to gain what one desires.

Based on the above source, attempt the following five questions.

276. What is the core ethical implication of the Law of Karma as described in the passage?
(A) Individuals are morally responsible for their own life circumstances.
(B) One's destiny is predetermined by external forces.
(C) Actions have no real consequences in the long run.
(D) The moral universe operates randomly and without order.

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277. How are the concepts of Ṛta and Satya related to ethical action?
(A) They are outdated concepts with no connection to karma.
(B) They suggest that ethical action is subjective and has no universal basis.
(C) They are principles that only apply to the gods, not to humans.
(D) They provide a cosmic standard, where ethical actions are those in harmony with universal order and truth.

278. According to the passage, the concept of Yoga-kṣema involves which two processes?
(A) The performance of action and the renunciation of its fruits.
(B) The acquisition of the unattained and the preservation of the attained.
(C) The pursuit of pleasure and the avoidance of pain.
(D) The disruption of cosmic order and the establishment of a new one.

279. What can be inferred about the relationship between Karma and Yoga-kṣema?
(A) Yoga-kṣema is independent of one's past and present actions.
(B) Only negative karma affects one's Yoga-kṣema.
(C) Righteous conduct, in accordance with the Law of Karma, leads to positive Yoga-kṣema.
(D) Yoga-kṣema is a guaranteed outcome regardless of one's ethical conduct.

280. The passage describes Ṛta as:
(A) the individual's personal moral code.
(B) the truthfulness of speech alone.
(C) the impersonal law of moral causation.
(D) the fundamental cosmic order and harmony.

Direction : Please read the following source carefully.

ANSWERS

1. (B) Immediately pleasant and sensorially gratifying.
In Indian ethical traditions, particularly the Upanishads, human pursuits are categorized into two distinct paths for guidance. Preyas represents the path of sensory pleasure and immediate gratification, which appeals to the transient desires of the ego. While it provides momentary satisfaction, it lacks the depth of spiritual fulfillment. It is often contrasted with the higher path of goodness, which leads to lasting peace and ultimate liberation from mundane existence.

2. (A) It comprises universal ethical principles applicable to all individuals.
Sādhāraṇa Dharma refers to the set of universal ethical duties that transcend social hierarchies, classes, or individual life stages. These principles, such as truthfulness, non-violence, purity, and self-restraint, are considered foundational for all human beings regardless of their specific social status. Unlike duties tied to specific castes or stages of life, these moral values are inherently applicable to everyone, fostering social harmony and individual spiritual integrity throughout society.

3. (C) Karma-yoga
Karma-yoga is the spiritual path centered on the performance of action without any selfish attachment to the outcomes or rewards. In this discipline, an individual fulfills their responsibilities as a service to the divine or as a means of purifying the mind. By relinquishing the fruits of labor, the practitioner remains undisturbed by success or failure, eventually leading to freedom from the cycle of bondage and achieving inner equanimity.

4. (D) Āsrava
In Jaina philosophy, the interaction between the soul and matter involves several critical stages of development. Āsrava specifically denotes the movement of karmic matter toward the soul, caused by various mental, verbal, and physical activities. This influx of karmic particles is the first step toward bondage, as it allows external matter to cloud the inherent purity of the soul. Controlling this inflow is essential for achieving the goal of liberation.

5. (C) The doctrine of skillful means in teaching and guiding others.
Upāya-Kauśala is a significant concept in Mahāyāna Buddhism referring to the clever or pedagogical methods used by enlightened beings to guide others toward enlightenment. It acknowledges that individuals have varying levels of understanding and require different approaches to grasp spiritual truths. By using tailored teaching strategies, a practitioner can effectively communicate complex doctrines to diverse audiences, ensuring that every sentient being can eventually reach the final spiritual goal.

6. (B) It is synonymous with chaos and unpredictability.
Ṛta is a fundamental concept in Vedic literature representing the cosmic, moral, and natural order that sustains the universe. It implies a structured and predictable law that governs everything from the movements of celestial bodies to the moral conduct of humans and gods. Far from being chaotic or random, it is the principle of harmony and balance. It served as the conceptual foundation for the more developed idea of Dharma.

7. (D) Attained a state of steady wisdom and emotional stability.
The Bhagavad Gita defines a person of steady wisdom as someone who has attained complete control over their mind and emotions. Such an individual is not affected by external circumstances like success or failure, pleasure or pain. By withdrawing the senses from their objects and focusing on the internal self, they achieve a state of mental equanimity. This stability allows them to perform duties effectively without being distracted by results.

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Conduct). Right Conduct is the most practical and crucial aspect, and it is primarily actualized through the observance of the Pañca-vrata, the five great vows. These vows are Ahiṃsā (non-violence in its most absolute form), Satya (truthfulness), Asteya (non-stealing), Brahmacarya (chastity), and Aparigraha (non-possession or non-attachment). For Jaina ascetics, these vows are Mahāvratas (great vows) to be followed strictly and without exception, while for lay followers, they are Aṇuvratas (small vows) to be followed to a lesser degree, providing a comprehensive ethical framework for all adherents.

Based on the above source, attempt the following five questions.

286. In Jain ethics, what is the specific function of Samvara?
(A) To shed the karma already bound to the soul.
(B) To acquire right knowledge of the soul and non-soul.
(C) To cultivate attachment to worldly possessions.
(D) To prevent the influx of new karmic matter into the soul.

287. The process of Nirjarā in Jainism refers to:
(A) the accumulation of new karma.
(B) the attainment of right faith.
(C) the gradual elimination of accumulated karma.
(D) the practice of the five small vows (aṇuvratas).

288. According to the passage, the Pañca-vrata are the practical expression of which of the Tri-ratna?
(A) Samyak Darśana (Right Faith)
(B) Samyak Cāritra (Right Conduct)
(C) Samyak Jñāna (Right Knowledge)
(D) Samyak Yoga (Right Union)

289. What is the key difference between Mahāvratas and Aṇuvratas?
(A) Mahāvratas are for laypeople, while Aṇuvratas are for ascetics.
(B) Mahāvratas include only Ahiṃsā, while Aṇuvratas include all five vows.
(C) Mahāvratas lead to Samvara, while Aṇuvratas lead to Nirjarā.
(D) Mahāvratas represent a stricter observance of the five vows compared to Aṇuvratas.

290. Which of the following sequences correctly represents the Jaina path to liberation as described in the passage?
(A) Practicing Pañca-vrata leads to Samvara and Nirjarā, guided by the Tri-ratna.
(B) Practicing Nirjarā leads to Samvara, which then reveals the Tri-ratna.
(C) The Tri-ratna are the result of completing Samvara and Nirjarā.
(D) Pañca-vrata and Tri-ratna are unrelated concepts in Jaina ethics.

Direction : Please read the following source carefully.

Mahāyāna Buddhism introduces several profound ethical concepts, chief among them being the ideal of the Bodhisattva. A Bodhisattva is an enlightened being who, out of great compassion, postpones their own final nirvana to remain in the cycle of samsara to help all other sentient beings achieve enlightenment. This altruistic ideal is underpinned by the practice of Upāya-kauśala, or "skillful means." Upāya-kauśala refers to the ability of the Bodhisattva to adapt their teachings and methods to suit the specific needs, capacities, and dispositions of different individuals. The ultimate truth remains the same, but the means of conveying it are flexible and compassionate. The ethical and emotional cultivation of a Bodhisattva is perfected through the practice of the four Brahma-vihāras, or "sublime states." These are Maitrī (unconditional loving-kindness towards all beings), Karuṇā (active compassion, the desire to remove the suffering of others), Muditā (sympathetic joy, delighting in the happiness and success of others), and Upekṣā (equanimity, maintaining a balanced and impartial mind amidst life's vicissitudes). These four states are not merely passive feelings but active mental disciplines that dismantle selfishness and form the psychological basis for the Bodhisattva's compassionate action in the world.

Based on the above source, attempt the following five questions.

291. What is the defining characteristic of the Bodhisattva ideal in Mahāyāna Buddhism?
(A) Achieving nirvana as quickly as possible for

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not be the right action for another. In contrast, Sādhāraṇa Dharma consists of universal ethical principles and virtues that apply to all individuals, irrespective of their Varṇa or Āśrama. These are the common duties of humanity, including virtues like truthfulness (satya), non-violence (ahiṃsā), purity (śauca), and self-control (dama). While Varṇāśrama Dharma provides a framework for social harmony and role-specific conduct, Sādhāraṇa Dharma establishes the foundational moral ground upon which the entire ethical structure rests, emphasizing the shared humanity and universal moral obligations of all beings.

Based on the above source, attempt the following five questions.

256. What is the fundamental difference between Varṇāśrama Dharma and Sādhāraṇa Dharma as presented in the passage?
(A) Varṇāśrama Dharma is universal, while Sādhāraṇa Dharma is context-specific.
(B) Varṇāśrama Dharma is specific to one's social and life stage, while Sādhāraṇa Dharma applies to everyone.
(C) Varṇāśrama Dharma is focused on individual liberation, while Sādhāraṇa Dharma is focused on social order.
(D) Varṇāśrama Dharma is optional, while Sādhāraṇa Dharma is mandatory.

257. According to the passage, which of the following would be considered an example of Sādhāraṇa Dharma?
(A) The duty of a Kṣatriya to protect the kingdom.
(B) The duty of a Gṛhastha to maintain a household.
(C) The duty of a Brāhmaṇa to perform rituals.
(D) The practice of non-violence (ahiṃsā) by any individual.

258. The passage suggests that the system of Varṇāśrama Dharma is 'relativistic'. What does this imply?
(A) That an individual's ethical responsibilities are dependent on their specific social and life context.
(B) That the duties prescribed are arbitrary and have no real basis.
(C) That all duties are of equal value and importance.
(D) That the system is outdated and no longer relevant.

259. What is the role of Sādhāraṇa Dharma in the broader ethical structure described?
(A) It serves as a secondary set of optional virtues.
(B) It applies only to those in the Sannyāsa āśrama.
(C) It provides a universal moral foundation for all other duties.
(D) It is a system designed to replace Varṇāśrama Dharma.

260. Based on the passage, the duties associated with the Gṛhastha, Vānaprastha, and Sannyāsa stages of life fall under which category?
(A) Āśrama Dharma
(B) Sādhāraṇa Dharma
(C) Preyas Dharma
(D) Mokṣa Dharma

Direction : Please read the following source carefully.

Integral to the Indian ethical framework, particularly within the Vedic tradition, is the concept of duty conceptualized through Ṛṇa (debt) and Yajña (sacrifice). This worldview posits that every individual is born with certain fundamental debts that must be repaid throughout their lifetime. The primary Ṛṇas are Deva-ṛṇa (debt to the gods), Ṛṣi-ṛṇa (debt to the ancient sages and seers), and Pitṛ-ṛṇa (debt to the ancestors). The debt to the gods is repaid through the performance of Yajñas and rituals, which sustain the cosmic order. The debt to the sages, who are the custodians of knowledge, is repaid through the study and preservation of the sacred scriptures (svādhyāya). The debt to the ancestors is repaid by continuing the family lineage through procreation (prajā) and performing prescribed ancestral rites. Yajña, therefore, is not merely a fire ritual but the principal mechanism for fulfilling these obligations and maintaining cosmic and social equilibrium. It embodies the spirit of selfless action and giving back, transforming the concept of duty from a mere obligation into a participatory act in the sustenance of the universe. This framework firmly embeds the individual within a web of cosmic and social relationships, where personal actions have wider implications

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(C) They are considered useful fictions for maintaining social order.
(D) They are accepted, but their ethical implications are ignored.

299. The analogy of eating fish despite the bones is used by the Cārvākas to argue that:
(A) one should endure extreme pain for a small amount of pleasure.
(B) one should not renounce worldly pleasures simply because they are mixed with pain.
(C) life is full of suffering and has no pleasure at all.
(D) one should practice extreme asceticism to avoid all pain.

300. What is the Cārvāka understanding of 'mokṣa' or liberation?
(A) The cessation of life, or death itself.
(B) A state of pure bliss in a heavenly realm.
(C) The union of the individual soul with a universal consciousness.
(D) A state of eternal life free from the body.

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Patañjali's Yoga Sūtras outline a systematic path to spiritual liberation through the practice of Aṣṭāṅga Yoga, the "eight-limbed yoga." This path is not merely a set of physical postures but a comprehensive discipline encompassing ethical, physical, and mental components. The ethical foundation of this entire system is established by the first two limbs: Yama and Niyama. The Yamas are five universal moral commandments or restraints: Ahiṃsā (non-harming), Satya (truthfulness), Asteya (non-stealing), Brahmacarya (continence or right use of energy), and Aparigraha (non-possessiveness). These are social ethics, governing one's interactions with the external world. Following the Yamas are the Niyamas, which are five personal observances or rules of conduct: Śauca (purity of body and mind), Santoṣa (contentment), Tapas (austerity or self-discipline), Svādhyāya (self-study and study of scriptures), and Īśvara-praṇidhāna (surrender to a higher power). These Niyamas cultivate inner discipline and a positive mental environment. The subsequent limbs—Āsana (posture), Prāṇāyāma (breath control), Pratyāhāra (sense withdrawal), Dhāraṇā (concentration), Dhyāna (meditation), and Samādhi (absorption)—build upon this ethical groundwork. Patañjali presents the Yamas and Niyamas as essential prerequisites, implying that a stable and ethical life is indispensable for any genuine progress in the higher stages of yogic meditation and the ultimate attainment of spiritual insight.

Based on the above source, attempt the following five questions.

281. What is the primary role of Yama and Niyama within the framework of Aṣṭāṅga Yoga?
(A) They constitute the foundational ethical preparation for the yogic path.
(B) They are advanced meditative techniques for achieving Samādhi.
(C) They are physical postures designed to improve health.
(D) They are optional practices for those interested in social work.

282. Which of the following is classified as a Niyama (personal observance) in Patañjali's system?
(A) Ahiṃsā (non-harming)
(B) Santoṣa (contentment)
(C) Asteya (non-stealing)
(D) Satya (truthfulness)

283. The distinction between Yamas and Niyamas as described in the passage is primarily that:
(A) Yamas are physical, while Niyamas are mental.
(B) Yamas govern social conduct, while Niyamas govern personal conduct.
(C) Yamas are mandatory, while Niyamas are optional.
(D) Yamas are for householders, while Niyamas are for renunciants.

284. Based on the structure of Aṣṭāṅga Yoga, what can be inferred about the relationship between ethics and meditation?
(A) A stable ethical life is considered a necessary foundation for effective meditation.
(B) Ethical conduct is irrelevant to the practice of meditation.
(C) Meditation must be mastered before one can become ethical.
(D) Ethics and meditation are two separate, unrelated paths to liberation.

285. The concepts of Brahmacarya (continence) and Aparigraha (non-possessiveness) are examples of which limb of Aṣṭāṅga Yoga?
(A) Niyama
(B) Prāṇāyāma
(C) Yama
(D) Pratyāhāra

Direction : Please read the following source carefully.

Jainism presents a rigorous ethical path to liberation (mokṣa), which is defined as the complete purification of the soul (jīva) from karmic matter (pudgala). The core of this process involves two key practices: Samvara and Nirjarā. Samvara is the stoppage of the inflow of new karmic particles into the soul. It is achieved by cultivating self-control and mindfulness in thought, speech, and action. Once the influx of new karma is halted, the next step is Nirjarā, the gradual shedding or burning away of the karma that has already accumulated in the soul. This dual process is facilitated by adherence to the Tri-ratna, or the "three jewels" of Jainism: Samyak Darśana (Right Faith or perception), Samyak Jñāna (Right Knowledge), and Samyak Cāritra (Right

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8. (A) P-4, Q-1, R-2, S-3
The ethical framework of Indian philosophy uses specific terms to categorize moral concepts and goals. Śreyas refers to the ultimate good, while Preyas denotes immediate sensory pleasure. Svadharma represents the duties inherent to an individual's nature and social station, which must be performed for spiritual growth. Lokasaṃgraha emphasizes the importance of acting for the welfare and stability of the entire world, ensuring social and cosmic harmony for all beings.

9. (C) The unseen potency generated by a ritual action that bears fruit later.
In the Mīmāṃsā system of philosophy, certain actions like Vedic rituals are believed to produce results that are not immediate. Apūrva is the invisible, intermediate potency or force generated by these actions that remains until the intended result is eventually realized. It acts as a bridge between the performance of a ritual and its future reward, ensuring that no moral or ritual action goes without its corresponding consequence.

10. (A) It establishes a direct link between an individual's actions and their subsequent experiences.
The Law of Karma is the principle of moral causation asserting that every action has a corresponding reaction in the life of the agent. This doctrine ensures that individuals are personally accountable for their choices, as virtuous deeds lead to positive outcomes and harmful acts lead to suffering. By establishing this causal link, it provides a logical explanation for human experiences and encourages the consistent practice of ethical conduct.

11. (D) I, II, III and IV
Jaina ethics provides a comprehensive framework for spiritual liberation through a combination of right knowledge and disciplined action. The Three Jewels represent the essential components of faith, knowledge, and conduct required for purification. Furthermore, the five great vows guide ethical living, while the processes of Saṃvara and Nirjarā focus on managing karmic matter. By integrating these elements, an individual can successfully halt new karma and eliminate existing spiritual bondage.

12. (B) The securing of what one does not have and the preservation of what one has.
Yoga-kṣema is a profound concept emphasizing divine care and protection for the needs of the faithful. It consists of two parts: attaining or acquiring what is necessary for existence and preserving or safeguarding what has already been achieved. This principle suggests that for those focused on higher spiritual goals, the universe or the divine ensures that their basic requirements and security are maintained, allowing them to focus on duties.

13. (A) Both A and R are true and R is the correct explanation of A.
Universal duties form the bedrock of ethical life because they are inherent to human nature and social stability. These principles are considered foundational as they provide the basic moral requirements that everyone must follow before fulfilling specific social or professional obligations. Because they encompass values like truth and non-violence, they are applicable regardless of individual status. This universality makes them the essential starting point for any system of dharma.

14. (D) The withdrawal of the senses from their objects.
Pratyāhāra is the fifth limb of Aṣṭāṅga Yoga, serving as a bridge between external practices and internal meditation. It involves the conscious effort to withdraw the senses from external stimuli, preventing the mind from being distracted by sensory objects. By gaining control over sensory input, the practitioner can internalize their awareness and prepare for deeper stages of concentration. This mastery is crucial for achieving mental discipline and spiritual focus.

15. (A) The highest good is pleasure and the avoidance of pain.
The Cārvāka school represents a materialistic and atheistic tradition in Indian philosophy that rejects metaphysical claims. Its ethical framework is characterized by hedonism, which posits that the primary goal of human existence is the maximization of sensory pleasure and the minimization of pain. This view rejects concepts like liberation or ritual merit, focusing instead on

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the tangible experiences of the present life as the only source of value.

16. (B) Yajña
The Puruṣārthas are the four legitimate goals of human life in Indian tradition, providing a balanced approach to existence. Dharma focuses on moral and ethical duty, while Artha concerns material well-being and security. Kāma represents the fulfillment of desires and emotional needs. Finally, Mokṣa is the ultimate aim of spiritual liberation. Ritual sacrifices like yajña are specific actions or means within this framework rather than being one of the fundamental goals.

17. (B) Active compassion and the wish to alleviate the suffering of others.
In the Buddhist tradition, Karuṇā is one of the four sublime states or Brahma-vihāras. It represents an active and heartfelt compassion that goes beyond mere sympathy, involving a sincere desire to relieve the suffering of all sentient beings. This ethical ideal encourages practitioners to act selflessly and cultivate a deep sense of empathy. It is considered an essential quality for those on the path toward enlightenment and universal welfare.

18. (A) Sthitprajña - A person of unsteady intellect
In the Bhagavad Gita, the term Sthitprajña describes a person who has achieved a state of unwavering wisdom and stable intellect. Such an individual is characterized by mental equanimity and is not swayed by the dualities of life, such as pleasure and pain or success and failure. This state is the result of mastering the mind and senses, leading to spiritual maturity. Therefore, it is the opposite of an unsteady intellect.

19. (C) The debts or obligations an individual is born with.
The concept of Ṛṇa in Indian ethics highlights the interconnectedness of individuals with the divine, the ancestors, and society. It suggests that every person is born with specific moral and spiritual debts that must be repaid through appropriate actions during their lifetime. These include debts to the gods through ritual, to the sages through the study of knowledge, and to the ancestors through the continuation of the family lineage.

20. (B) 3, 4, 2, 1, 5
Aṣṭāṅga Yoga consists of eight limbs that provide a comprehensive guide for spiritual and physical discipline. The practice begins with ethical restraints and personal observances, followed by physical postures and breath regulation. These initial steps prepare the body and mind for deeper levels of concentration and meditation. The sequential order is essential for gradual progress, leading the practitioner from external discipline to the final state of meditative absorption and spiritual realization.

21. (A) I, III, and IV only
In Indian philosophical schools, the concept of a delayed result for moral actions is explained through metaphysical potencies. Adṛṣṭa refers to the unseen merit or demerit that attaches to the soul as a consequence of actions, particularly in the Nyāya-Vaiśeṣika system. Similarly, Mīmāṃsā posits Apūrva as an imperceptible force generated by rituals. Both concepts bridge the temporal gap between an action and its fruition, ensuring that every ethical deed produces a just outcome.

22. (B) Śreyas is the path of the wise, leading to ultimate good, while Preyas is the path of the pleasant.
The Kaṭha Upaniṣad presents a fundamental choice between two distinct paths of life that determine an individual's spiritual destiny. Śreyas represents the path of the good, which leads to lasting spiritual benefit and ultimate liberation through wisdom and self-discipline. In contrast, Preyas is the path of the pleasant, focusing on immediate sensory gratification and worldly enjoyment. The wise choose the former for long-term fulfillment, while the ignorant are attracted by the latter.

23. (D) Fulfill one's obligations (Ṛṇas) and maintain cosmic balance.
In the ancient Indian ethical system, the performance of yajña or sacrificial ritual was viewed as a vital duty to sustain the universe. These rites were seen as a method to repay the debts owed to the gods and ancestors, thereby ensuring the continued harmony of the natural and moral order. By participating in these ceremonies, individuals fulfilled their social and spiritual obligations, contributing to the maintenance of the cosmic order and stability.

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24. (A) Postpones their own enlightenment to help all sentient beings achieve it.
The Bodhisattva is the central ethical ideal in Mahāyāna Buddhism, representing a being motivated by infinite compassion and wisdom. Instead of seeking individual liberation alone, a Bodhisattva vows to remain in the cycle of existence until every sentient being is freed from suffering and attains enlightenment. This path emphasizes the importance of selfless service and universal welfare, highlighting compassion as the primary driver for spiritual practice and the ultimate goal of Buddhahood.

25. (C) The knowledge of the auxiliary procedures or 'how-to-do-it-ness' of a ritual.
In Mīmāṃsā philosophy, an action is analyzed through its various components to ensure its successful completion and efficacy. Itikartavyatā refers to the specific knowledge of the procedural details and auxiliary steps required to perform a ritual correctly. It addresses the question of how an action should be executed to achieve the desired spiritual result. Understanding these procedural intricacies is essential for the practitioner to bridge the gap between means and the final goal.

26. (A) Practicing forbearance (Kṣamā)
Sādhāraṇa Dharma consists of ethical values and moral duties that are universally applicable to every human being, regardless of their social rank or personal circumstances. Forbearance, or the practice of patience and forgiveness, is a prime example of such a universal duty. Unlike specific professional or class duties, these moral virtues are intended to cultivate character and maintain social harmony for everyone, serving as the foundational ethical requirements for a balanced and righteous life.

27. (B) P-3, Q-4, R-2, S-1
Jaina ethics is structured around a systematic path for the purification of the soul from karmic matter. Saṃvara is the practice of stopping the influx of new karma, while Nirjarā involves the shedding of accumulated past karma. These processes are supported by adherence to the five great vows and the cultivation of the Three Jewels, which include right faith, knowledge, and conduct. Together, these concepts provide the framework for attaining spiritual perfection and liberation.

28. (B) Performing the duties prescribed according to one's own nature and station in life.
Svadharma is a critical concept in Indian ethics that emphasizes the importance of following one's own unique path and duties. It suggests that an individual should act according to their inherent nature and social position, rather than imitating the duties of others. This approach ensures that actions are authentic and effective, contributing to both personal spiritual growth and social order. Adhering to one's own duty is considered superior for achieving lasting spiritual success.

29. (A) Both A and R are true and R is the correct explanation of A.
The Cārvāka school is strictly empirical, accepting only direct perception as a valid source of knowledge. Since metaphysical concepts like karma, rebirth, and the soul cannot be perceived by the senses, this school rejects them as non-existent or invalid. Their philosophy focuses on the material world and immediate experience, leading to a denial of any unseen moral causal link between actions and future states. This epistemology forms the basis for their materialistic and hedonistic world view.

30. (D) Sympathetic joy in the happiness and success of others.
Muditā is one of the four Brahma-vihāras in Buddhist ethics, representing the cultivation of sympathetic joy. It involves taking genuine delight in the success, happiness, and virtues of others, without any feeling of envy or resentment. By practicing this altruistic joy, individuals overcome selfish tendencies and foster a sense of interconnectedness with all beings. This positive mental state is essential for developing a balanced mind and enhancing universal compassion and goodwill toward others.

31. (A) I and IV only
The Puruṣārtha system provides a comprehensive guide for a balanced human life by integrating material, emotional, and spiritual goals. Dharma serves as the primary ethical foundation that must regulate the pursuit of material wealth and physical pleasure. While Artha and Kāma

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47. (A) Both A and R are true and R is the correct explanation of A.
The Bodhisattva ideal is the spiritual heart of Mahāyāna Buddhism, emphasizing universal compassion as the highest virtue. A Bodhisattva is defined by the vow to achieve enlightenment not just for personal liberation, but for the benefit of all sentient beings. This involves delaying their own final entry into nirvāṇa to assist others in overcoming suffering. This ideal shifts the focus from individual salvation to a collective effort, highlighting the interconnectedness of all life and the necessity of empathy.

48. (B) The gradual elimination or burning away of accumulated karmas.
Nirjarā is the process in Jaina ethics dedicated to the active removal of karmic particles that have already bound themselves to the soul. This is achieved through the practice of austerities, meditation, and rigorous self-discipline. By systematically shedding these accumulated layers of karma, the soul gradually regains its inherent purity and omniscience. Together with stopping the inflow of new karma, this process is essential for attaining final liberation from the cycle of birth and death for any seeker.

49. (B) P-3, Q-4, R-1, S-2
Aṣṭāṅga Yoga provides a structured eight-fold path for physical, mental, and spiritual development. The first two limbs, Yama and Niyama, establish the ethical foundation through self-restraints and personal observances. These are followed by Āsana, which focuses on physical posture, and Prāṇāyāma, which involves the regulation of breath. Each limb serves as a prerequisite for the next, progressively leading the practitioner from external discipline to the refined internal states of concentration and meditation for achieving final absorption.

50. (A) Sukha (pleasure)
The Cārvāka school is known for its uncompromising materialism and its rejection of all metaphysical or spiritual entities. Its ethical system is purely hedonistic, identifying sensory pleasure as the only tangible and desirable goal of human life. Since they do not believe in an afterlife or liberation, they argue that individuals should focus on enjoying the present life to the fullest. This perspective dismisses religious rituals and moral duties as social fabrications that interfere with the pursuit of happiness.

51. (B) Worldly needs and security.
In the Bhagavad Gita, the concept of Yoga-kṣema represents the divine promise of protection and sustenance for those who are sincerely devoted. It implies that the divine takes responsibility for fulfilling the worldly needs of the practitioner and ensuring the safety of their possessions. This assurance allows the devotee to focus entirely on their spiritual journey and the performance of their duties without being overwhelmed by anxiety over material security or the uncertainties of daily life.

52. (B) I, II, III, and IV only
The concepts of Apūrva and Adṛṣṭa serve as metaphysical explanations for the delayed fruition of actions in different philosophical systems. While Mīmāṃsā focuses on ritual potency, the Nyāya-Vaiśeṣika school emphasizes moral merit attached to the soul. Both traditions attempt to solve the causal gap between an act and its result. However, materialistic schools like Cārvāka reject these invisible forces entirely, as they do not believe in any unseen moral law or an afterlife for the individual soul.

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53. (C) Samyak Ājīva (Right Livelihood)
The Three Jewels, or Tri-ratna, of Jainism are the three essential components required for attaining spiritual liberation. These include right faith, right knowledge, and right conduct. They must be practiced together to purify the soul and overcome karmic bondage. While Right Livelihood is an important part of the Eightfold Path in Buddhism, it is not listed as one of the specific Three Jewels in the Jaina tradition, which focuses more on the integration of belief, understanding, and behavior.

54. (B) Means or the instrument to achieve the goal.
Sādhana is a fundamental concept in Indian ethics referring to the disciplined practice, means, or instrument used to reach a specific objective. It encompasses the various methods, rituals, or mental exercises that a practitioner employs to achieve their final goal, known as the Sādhya. The effectiveness of a Sādhana depends on the dedication and correct application of the chosen path. It represents the active and practical aspect

a balanced and impartial mind. It involves maintaining equanimity in the face of various worldly conditions, such as pleasure and pain or praise and blame. This state is not one of indifference but of deep wisdom that recognizes the equal nature of all beings. By practicing upekṣā, individuals avoid the extremes of attachment and aversion, fostering a stable and peaceful mental state.

40. (A) Deva Ṛṇa - Performance of Vedic Yajña
The traditional Indian ethical system recognizes specific debts that every individual must discharge through appropriate actions. Deva Ṛṇa, the debt to the gods for their role in sustaining the universe, is repaid through the performance of Vedic sacrifices and rituals. Pitṛ Ṛṇa is fulfilled by continuing the family lineage, while Ṛṣi Ṛṇa is addressed through the study and preservation of sacred knowledge. Discharging these obligations is seen as essential for maintaining cosmic and social order.

41. (A) 3, 1, 2, 4
The Āśrama system outlines four distinct stages of life aimed at achieving a balanced and fulfilling existence. It begins with the student stage, focused on education and discipline. This is followed by the householder stage, involving social and economic responsibilities. Next is the retirement stage, characterized by gradual withdrawal and spiritual contemplation. Finally, the stage of complete renunciation focuses entirely on spiritual liberation. This chronological progression ensures that all aspects of human life are addressed systematically.

42. (A) Ṛta is the universal cosmic order, while Satya is truthfulness in thought, word, and deed, in conformity with Ṛta.
In Vedic thought, Ṛta and Satya are closely related but distinct concepts that govern the universe. Ṛta represents the objective, impersonal cosmic and moral order that sustains all existence. Satya, on the other hand, is the human application of this order through truthfulness in thought, speech, and action. By adhering to Satya, an individual aligns themselves with the universal law of Ṛta. Thus, truthfulness is seen as the moral equivalent of the cosmic harmony governing nature.

43. (D) Saṃyama
In Patañjali's Aṣṭāṅga Yoga, the final three limbs represent the internal or higher stages of mental discipline. Concentration, meditation, and absorption are collectively referred to as Saṃyama. When these three processes are directed toward a single object or idea, the practitioner gains profound insight and mastery over the mind. This collective practice is essential for moving from initial focus to the state of ultimate realization and spiritual union, marking the culmination of the yogic path of discipline.

44. (B) The performance of action without attachment to its fruits.
Karma-yoga is a core ethical teaching of the Bhagavad Gita, proposing a path to liberation through selfless action. It encourages individuals to fulfill their duties with dedication while remaining mentally detached from the results or rewards. By focusing on the act itself rather than personal gain, the practitioner prevents the creation of binding karmic impressions. This approach transforms everyday work into a spiritual practice, leading to mental purity and freedom from the cycle of worldly bondage.

45. (C) The influx of new karmic matter into the soul.
Saṃvara is a vital concept in Jaina ethics that focuses on the prevention of karmic bondage. It involves the conscious effort to stop the inflow of new karmic matter into the soul by practicing self-restraint and mindfulness. By controlling mental, verbal, and physical activities, the practitioner blocks the channels through which karma enters. This process is the first necessary step toward spiritual purification, allowing the individual to eventually focus on shedding the karma that has already accumulated.

46. (C) I, II, and III only
Dharma is a multifaceted concept in Indian ethics that encompasses universal moral laws as well as specific duties. It provides the ethical framework for all human activities and is one of the four primary goals of life. While it includes social and ritual obligations, its scope is much broader than just ritualistic practices. It refers to the moral order that sustains individuals and society, guiding people toward righteous conduct and spiritual progress in various roles and life stages.

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these two dimensions ensure that every person has a clear guide for moral and social conduct throughout their entire life.

78. (C) The tendency to accumulate possessions and attachment to them.
Aparigraha is the Jaina vow of non-possession and non-attachment, directed against the human tendency to accumulate material wealth and emotional dependencies. This ethical principle emphasizes that excessive possession leads to greed, violence, and spiritual bondage. By practicing Aparigraha, individuals learn to limit their needs and detach themselves from worldly objects. This restraint is considered essential for purifying the mind and soul, allowing the practitioner to focus on spiritual growth and the attainment of final liberation from the world.

79. (A) The Arhat seeks individual liberation, while the Bodhisattva works for the liberation of all.
The Bodhisattva ideal in Mahāyāna Buddhism is fundamentally distinguished from the Arhat ideal by its scope of compassion. While the Arhat focuses on attaining personal liberation from suffering, the Bodhisattva vows to achieve full enlightenment for the sake of all sentient beings. This path involves staying within the cycle of birth and death to assist others until everyone is freed. Thus, the Bodhisattva represents a transition from individual spiritual goals to a more universal and altruistic ethical perspective.

80. (A) Both A and R are true and R is the correct explanation of A.
The Mīmāṃsā school introduced the concept of Apūrva to address a specific causal problem in ritual ethics. Since many Vedic sacrifices are promised to bring results in the distant future or another life, there is an obvious temporal gap between the act and its fruit. Apūrva serves as the unseen, intermediate spiritual force generated by the ritual that ensures the eventual delivery of the result. This metaphysical bridge is necessary to maintain the rational consistency and efficacy of the Vedic system.

81. (A) Dharma is the socio-moral application of the broader cosmic principle of Ṛta.
In the evolution of Indian ethical thought, Ṛta and Dharma are deeply interconnected. Ṛta represents the primordial, impersonal cosmic and moral order that governs the entire universe. Dharma emerged as the practical and social application of this universal order, providing specific guidelines for human conduct and social responsibilities. By following Dharma, individuals align their lives with the cosmic harmony of Ṛta. Thus, Dharma serves as the human-centered expression of the broader, all-encompassing laws that sustain the world.

82. (A) Action that, being done without attachment, does not generate binding Karma.
In the context of Karma-yoga, the term Akarma does not refer to physical inactivity or sloth. Instead, it signifies a refined state of action where the doer performs their duty with complete detachment from the results. Because such actions are free from personal desire and ego, they do not create the karmic impressions that lead to further rebirth and bondage. Thus, Akarma is the practice of performing work while remaining spiritually unaffected by it, leading toward ultimate liberation.

83. (A) Right Faith, Right Knowledge, Right Conduct
The Tri-ratna, or Three Jewels of Jainism, are the essential pillars for the journey toward spiritual liberation. They consist of right faith in the teachings, right knowledge of the nature of reality, and right conduct based on ethical vows. These three must be practiced in an integrated manner to achieve the purification of the soul from karmic matter. This framework emphasizes that mere knowledge or faith is insufficient without the practical application of moral and ethical principles in daily life.

84. (B) Steadfast wisdom
Sthitprajña is a central ethical concept in the Bhagavad Gita, describing an individual who has attained a state of steadfast and unwavering wisdom. This person has mastered their mind and senses, leading to emotional stability and mental equanimity. Regardless of external circumstances, they remain calm and centered, deriving joy from within the self. Their intellect is firmly established in truth, allowing them to act with clarity and purpose without being disturbed by the dualities of pleasure, pain, or success.

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of spiritual or worldly pursuit, bridging effort and its intended result.

55. (B) Mokṣa
In the framework of the four Puruṣārthas, Mokṣa is regarded as the supreme and final goal of human existence. While Dharma, Artha, and Kāma address the moral, material, and emotional needs of life within the world, Mokṣa represents the transcendence of worldly limitations. It is the state of eternal liberation from the cycle of birth and suffering. All other pursuits are ideally oriented toward this ultimate end, which signifies the realization of the soul's true and eternal nature.

56. (B) The Bhagavad Gita
Lokasaṃgraha is a profound ethical ideal most prominently articulated in the Bhagavad Gita. It refers to the welfare, maintenance, and solidarity of the entire world. The text encourages leaders and wise individuals to perform their duties not for personal gain, but to provide a positive example for others and to ensure social stability. This concept highlights the importance of social responsibility and altruism, suggesting that enlightened action is always directed toward the benefit and upliftment of society.

57. (D) A desire to remove the suffering of others.
Karuṇā is one of the four Brahma-vihāras in Buddhism, representing the virtue of active compassion. It is characterized by a deep and sincere wish to alleviate the pain and suffering of all sentient beings. This ethical quality goes beyond mere sympathy, motivating individuals to take practical steps to help others in distress. Cultivating Karuṇā is essential for overcoming selfishness and developing a truly altruistic mind, which is central to the path of enlightenment and universal welfare.

58. (B) Personal observances and disciplines.
Niyamas are the second limb of Aṣṭāṅga Yoga, consisting of five personal observances and internal disciplines that help a practitioner cultivate a healthy and focused mind. These include purity, contentment, austerity, self-study, and devotion to the divine. Unlike the Yamas, which focus on social ethics, the Niyamas are directed toward the individual's internal development and self-discipline. They provide the necessary mental and physical preparation for the deeper stages of yoga, concentration, and meditative absorption for the seeker.

59. (C) Egoistic Hedonism
The Cārvāka school's ethical system is often described as egoistic hedonism because it prioritizes the individual's own sensory pleasure above all else. Based on a materialistic worldview that rejects God and the afterlife, it argues that personal happiness through sensory enjoyment is the only rational aim of existence. This perspective encourages individuals to avoid pain and seek maximum gratification in the present, dismissing traditional moral duties and religious rituals as meaningless barriers to the enjoyment of a tangible life.

60. (C) Abstaining from falsehood that causes harm to living beings.
In Jaina ethics, the vow of Satya or truthfulness is deeply intertwined with the principle of non-violence. It involves not only speaking the truth but doing so in a way that does not cause harm or suffering to others. For a practitioner, truth is more than just literal accuracy; it must be motivated by compassion and a desire for the welfare of all beings. Falsehood is avoided because it leads to karmic bondage and violates the fundamental principle of empathy.

61. (B) I, III and IV only
Karma-yoga is an ethical and spiritual discipline that focuses on the transformation of action into a means of liberation. It emphasizes the renunciation of the fruits of action rather than the abandonment of action itself. By performing duties without attachment to results, individuals avoid the creation of new karma and achieve mental purity. This path promotes the ideal of world welfare and identifies emotional attachment as the primary obstacle to spiritual freedom, making it suitable for active individuals.

62. (A) Both A and R are true and R is the correct explanation of A.
Svadharma is a central concept in the Bhagavad Gita, highlighting that every individual has a unique set of duties based on their nature and station in life. It is considered spiritually safer and more beneficial for a person to follow their own natural path, even if done imperfectly, than

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are legitimate pursuits, they must remain within moral boundaries to avoid social chaos. Mokṣa stands as the final and ultimate spiritual aim, representing complete liberation from the cycle of worldly existence and achieving eternal peace.

32. (B) Ethical vows or moral restraints.
Yamas are the first limb of Patañjali's Aṣṭāṅga Yoga, representing a set of universal ethical restraints that govern an individual's interaction with the outside world. These include non-violence, truthfulness, non-stealing, continence, and non-possessiveness. By practicing these moral vows, the practitioner purifies their character and creates a stable foundation for further spiritual and physical disciplines. These restraints are considered mandatory for anyone seeking to progress along the path of yoga and mental discipline.

33. (B) Nyāya-Vaiśeṣika
Adṛṣṭa is a central concept in the Nyāya-Vaiśeṣika school used to explain the moral causal link between actions and their future consequences. It represents the unseen merit and demerit that attaches to the soul as a result of past deeds. This invisible potency ensures that every individual eventually experiences the fruits of their moral choices, whether in this life or the next. It provides a metaphysical basis for the Law of Karma within this philosophical tradition.

34. (A) Working for the welfare, stability, and guidance of the world.
Lokasaṃgraha is a significant ethical ideal presented in the Bhagavad Gita, encouraging individuals to act for the greater good of society. It refers to the maintenance and solidarity of the world, suggesting that enlightened persons should continue to perform their duties to set a positive example for others. By focusing on world welfare rather than personal gain, an individual contributes to social harmony and stability, ensuring that the moral order of society is preserved.

35. (C) A sense of individual responsibility and moral accountability.
The Law of Karma emphasizes that every individual is the master of their own destiny through the choices they make. By asserting that actions have inevitable moral consequences, it fosters a strong sense of personal responsibility and accountability. This doctrine discourages harmful behavior and encourages the cultivation of virtues, as one understands that current experiences are the results of past deeds. It provides a rational incentive for living a moral and disciplined life for everyone.

36. (D) Svadhyāya (Self-study)
The Pañca-vratas are the five fundamental vows in Jainism that guide ethical conduct for both laypeople and monks. These include non-violence, truthfulness, non-stealing, celibacy, and non-attachment. Svadhyāya, while a significant spiritual practice in Indian traditions, is specifically listed as a Niyama or personal observance in the Yoga system rather than being one of the five primary vows of Jainism. These vows are essential for purifying the soul and stopping the influx of harmful karma.

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37. (C) The end or goal to be realized.
In Indian ethical thought, the relationship between Sādhya and Sādhana is fundamental to understanding human action and its purpose. Sādhya represents the final objective, end, or goal that an individual strives to achieve through their efforts. This could be a worldly aim or a spiritual state like liberation. Determining the Sādhya is the first step in any purposeful activity, as it provides direction and meaning to the methods and instruments used in the process.

38. (B) Varṇa (social function) and Āśrama (stage of life).
Varṇāśrama Dharma is a comprehensive social and ethical framework that organizes individual duties based on two primary dimensions. Varṇa refers to one's social function or class, while Āśrama denotes the specific stage of life an individual is currently traversing. Together, these classifications provide a structured guide for fulfilling social and spiritual obligations. This system ensures that every person contributes to society while progressing through different phases of personal and spiritual development during their lifetime.

39. (D) A state of detached equanimity and impartiality.
Upekṣā is one of the four Brahma-vihāras in Buddhism, representing the cultivation of

of moral cause and effect. It suggests that moral actions have inevitable consequences, much like physical laws govern the material world. This doctrine does not rely on divine intervention or arbitrary judgment but on the intrinsic nature of actions themselves. By providing a structured framework for moral retribution, it upholds justice and order in human experience.

71. (A) 3, 2, 4, 1
The Puruṣārtha scheme organizes the goals of human life in a logical progression from foundational values to the ultimate spiritual aim. Dharma serves as the essential ethical base that must regulate all human activities. Under this guidance, individuals pursue Artha, or material security, and Kāma, or emotional fulfillment. Finally, the life journey culminates in Mokṣa, which is the final liberation from all worldly attachments. This hierarchical structure ensures that material and emotional pursuits are balanced with moral and spiritual growth.

72. (A) Adapt their teaching methods to suit the capacity of the audience.
Upāya-Kauśala, or skillful means, is a significant ethical and pedagogical concept in Mahāyāna Buddhism. It allows a Bodhisattva to utilize flexible and creative methods to communicate the Dharma effectively to different individuals. Recognizing that people have varying levels of spiritual maturity, the Bodhisattva tailors their teaching to the specific needs and capacities of their listeners. This adaptability is motivated by infinite compassion and wisdom, ensuring that the path to enlightenment is accessible to all sentient beings.

73. (D) The acquisition of new possessions and the preservation of existing ones.
Yoga-kṣema is an ethical ideal that addresses the material and security needs of an individual within the world. It involves the twofold effort of acquiring what is necessary for a meaningful life and carefully preserving what has already been obtained. While the term is often associated with divine protection in the Bhagavad Gita, it also reflects a balanced approach to worldly existence. It suggests that stability and security are important foundations for personal well-being and the fulfillment of higher duties.

74. (A) Empowers the individual as the architect of their own destiny.
A key ethical implication of the Law of Karma is the empowerment of the individual through moral accountability. By asserting that every action has a corresponding consequence, it places the responsibility for one's future experiences directly in one's own hands. This doctrine encourages individuals to be conscious of their choices and to actively cultivate virtues. It transforms the person from a passive victim of fate into an active creator of their own spiritual and worldly path for the future.

75. (B) I, II, III, and IV only
Aṣṭāṅga Yoga is a comprehensive eight-fold system for physical and mental discipline. It begins with ethical restraints and personal observances that form the moral foundation. These are followed by physical postures and breath control to stabilize the body. The later stages involve mental techniques such as sense withdrawal, concentration, and meditation, culminating in the state of final absorption or Samādhi. This systematic path was articulated by Patañjali and provides a structured approach for achieving spiritual liberation and mental clarity.

76. (A) The means are as important as the end, and must be pure.
In the ethical framework of Karma-yoga, the purity of the means is considered just as important as the intended goal. This path suggests that for an action to be spiritually beneficial, it must be performed with the right attitude and without selfish attachment. Using unethical methods to achieve a good end is rejected, as the means themselves create karmic impressions. Therefore, the focus remains on the integrity of the action itself, ensuring that the process aligns with moral principles.

77. (B) Varṇa (social division) and Āśrama (life stage).
Varṇāśrama Dharma is a dual classification system that provides a detailed structure for individual and social duties in traditional Indian society. The first part, Varṇa, categorizes duties based on one's social class or professional role. The second part, Āśrama, organizes responsibilities according to the specific stage of life an individual is in, such as student or householder. Together,

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to attempt the duties of another person. This approach ensures that actions are aligned with one's inherent qualities, leading to authentic spiritual growth and maintaining the harmony of the social order.

63. (B) Kaṭha Upaniṣad
The distinction between the paths of Śreyas and Preyas is a famous ethical teaching found in the Kaṭha Upaniṣad. In this text, the god Yama explains to the young Nachiketa that every human is presented with these two choices. Śreyas represents the ultimately good path of spiritual wisdom and liberation, while Preyas represents the immediately pleasant path of sensory gratification. The wise choose the path of goodness for lasting peace, whereas the ignorant are misled by transient worldly pleasures.

64. (B) P-3, Q-4, R-1, S-2
The traditional Indian ethical framework recognizes multiple debts or obligations that an individual must repay to achieve moral completeness. Deva Ṛṇa is fulfilled through the performance of ritual sacrifices, while Ṛṣi Ṛṇa is addressed by the study and preservation of sacred knowledge. Pitṛ Ṛṇa involves the continuation of the family line through procreation. Finally, Manuṣya Ṛṇa is discharged through acts of hospitality and social service. Repaying these debts ensures harmony between the individual, their ancestors, and the universe.

65. (C) Dharma
Dharma is the most comprehensive term in Indian ethics for the concept of duty and moral obligation. It refers to the universal laws that sustain the cosmos and the specific social and individual duties that maintain order in society. Encompassing ethical conduct, ritual responsibilities, and spiritual laws, it provides a complete guide for righteous living. Every individual is expected to follow their dharma to ensure both personal spiritual progress and the well-being of the entire community and world.

66. (B) It is a transcendent potency that links a ritual to its future result.
Apūrva is a fundamental concept in the Mīmāṃsā school of philosophy, designed to explain how ritual actions performed in the present can produce results in the future. It is conceived as a unique, unseen potency or spiritual force generated by the correct performance of a sacrifice. This force resides with the practitioner until the appropriate time for the ritual's fruit to manifest. It serves as a metaphysical link that ensures the causal efficacy of Vedic rituals over time.

67. (D) Pramāda
The Brahma-vihāras are the four sublime mental states encouraged in Buddhist ethics to foster a compassionate and balanced mind. They consist of loving-kindness, active compassion, sympathetic joy, and detached equanimity. These qualities are practiced to overcome negative emotions like hatred, cruelty, and envy. Pramāda, on the other hand, refers to heedlessness or negligence, which is considered a hindrance to spiritual progress rather than one of the divine abodes or virtues cultivated in this specific meditative and ethical framework.

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68. (A) Free from desires, fear, and anger.
A Sthitprajña is an individual of perfected wisdom as described in the Bhagavad Gita. This person has achieved a state of complete mental stability by mastering their senses and transcending all personal cravings. Being free from the influence of negative emotions like fear and anger, they remain equanimous in all circumstances. Their happiness is derived from within, rather than being dependent on external conditions. This state of emotional and intellectual stability is the hallmark of a spiritually realized person.

69. (C) Liberation (Mokṣa).
In the Jaina tradition, the Three Jewels, or Tri-ratna, provide the essential path for the soul to achieve its ultimate goal of liberation. These jewels consist of right faith, right knowledge, and right conduct. They work together to purify the soul of karmic matter and restore its natural state of infinite knowledge and bliss. By integrating these three components into their lives, practitioners can successfully navigate the spiritual journey and eventually free themselves from the cycle of worldly existence.

70. (B) A theory of natural moral law.
The Law of Karma functions as a theory of natural moral law, asserting that the universe operates according to an impersonal and inherent principle

85. (D) I, II, III and IV
The system of Dharma in Indian ethics provides a comprehensive guide for living by integrating different levels of responsibility. Sādhāraṇa Dharma covers universal moral values like truth and non-violence. Varṇa Dharma and Āśrama Dharma provide specific duties based on one's social role and stage of life. Svadharma is the unique synthesis of these duties for an individual, tailored to their own nature. Together, these elements ensure that all moral, social, and personal obligations are met for a balanced life.

86. (C) To attain Samādhi, a state of union with the ultimate reality.
The ultimate goal of the eight-fold path of Aṣṭāṅga Yoga is the attainment of Samādhi. This is a state of super-conscious absorption where the individual's mind becomes one with the object of meditation and the ultimate reality. While the initial limbs focus on physical and mental preparation, the final stages are dedicated to transcending the ego and ordinary awareness. Achieving Samādhi represents the culmination of spiritual discipline, leading to profound insight, peace, and final liberation from worldly suffering.

87. (A) As long as one lives, one should live happily, even by incurring debt to enjoy life.
Cārvāka ethics is based on a materialistic worldview that rejects all metaphysical concepts such as karma, the soul, and the afterlife. Its central maxim encourages individuals to maximize their current happiness and sensory enjoyment without worrying about religious consequences. Since death is seen as the absolute end, the school argues that one should focus on the present life's pleasures. This includes enjoying the best resources available, emphasizing that tangible pleasure is the only valid goal of human existence for everyone.

88. (B) How should the instrument be used?
In the analysis of action within Mīmāṃsā philosophy, three components are required to understand its performance: the goal, the means, and the procedure. Itikartavyatā refers to the third component, which describes the specific methodology or "how-to" aspect of an action. It provides the procedural details and auxiliary steps necessary to ensure that the chosen instrument effectively achieves the intended objective. Understanding this procedural knowledge is essential for the correct execution of complex rituals or any purposeful moral activity.

89. (A) P-4, Q-1, R-2, S-3
The four Brahma-vihāras in Buddhist ethics represent sublime attitudes to be cultivated toward all beings. Maitrī is universal loving-kindness for everyone. Karuṇā is active compassion specifically directed toward those in distress. Muditā is sympathetic joy in the success and happiness of others. Finally, Upekṣā is equanimity and impartiality maintained toward neutral situations or when facing the dualities of life. Practicing these attitudes helps overcome negative emotions like hatred, jealousy, and attachment, leading to a balanced and peaceful mind.

90. (A) The performance of austerities (tapas).
In the Jaina tradition, Nirjarā is the essential process of shedding accumulated karmic matter from the soul. While some karma may fall away naturally over time, voluntary or sakāma nirjarā is achieved through active spiritual effort. This primarily involves the performance of rigorous physical and mental austerities, known as tapas. By engaging in these practices, the individual accelerates the ripening and removal of past karmas, purifying the soul and moving closer to the ultimate goal of spiritual liberation.

91. (A) The dynamic, impersonal cosmic and moral order.
Ṛta is a fundamental Vedic concept signifying the eternal and impersonal order that governs the universe. It encompasses natural laws, such as the cycle of seasons, and moral laws that guide human and divine conduct. As the predecessor to the concept of Dharma, Ṛta ensures that the cosmos remains structured and harmonious rather than chaotic. Adhering to this cosmic law is seen as the primary duty of all beings to maintain the balance and stability of the entire universe.

92. (C) The attachment to the fruits of one's actions.
Karma-yoga teaches that human suffering and spiritual bondage are not caused by the actions themselves, but by the egoistic attachment to their outcomes. When an individual acts out of

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the unenlightened mind. While Preyas provides momentary pleasure, it does not lead to lasting spiritual fulfillment or liberation. Choosing this path over the ultimately beneficial path of goodness often results in continued bondage and spiritual stagnation.

108. (A) The gods (Devas), the sages (Ṛṣis), and the ancestors (Pitṛs).
The traditional Indian ethical system posits that every individual is born with three primary debts, or Ṛṇas, which reflect their connection to the universe and history. These include obligations to the gods who sustain nature, the ancient sages who provide knowledge, and the ancestors who gave life. Discharging these debts through ritual, study, and procreation is seen as a vital moral responsibility. By fulfilling these duties, an individual maintains cosmic and social harmony while achieving personal spiritual maturity.

109. (A) I, II, III, and IV only
Cārvāka philosophy is characterized by its strict adherence to materialism and sensory perception. This school rejects metaphysical entities such as the soul or God and denies the existence of an afterlife or the Law of Karma. Consequently, it identifies the pursuit of sensory pleasure in the present life as the only rational and desirable goal for human existence. Asceticism and self-mortification are dismissed as unnecessary and contrary to human happiness, as they lack any tangible or perceptible benefit.

110. (A) Pleasure and pain, success and failure.
A Sthitprajña, as described in the Bhagavad Gita, is an individual who has achieved a state of steady wisdom and mental equanimity. This state is reached by transcending the influence of the pairs of opposites, such as pleasure and pain or success and failure. By remaining unmoved by external circumstances, the person of wisdom remains centered in their own self. This detachment from worldly dualities allows them to act with clarity and purpose, maintaining internal peace regardless of life's fluctuating conditions.

111. (A) Performing actions without any desire for their fruits.
Niṣkāma Karma is a core doctrine of the Bhagavad Gita emphasizing the performance of duty for its own sake. It requires individuals to engage in work diligently while remaining mentally detached from the results. This approach eliminates personal ego and greed, preventing the accumulation of binding impressions on the soul. By focusing on the process rather than the reward, the practitioner achieves a state of spiritual freedom and mental peace, eventually leading to liberation from the cycle of rebirth.

112. (A) Both A and R are true and R is the correct explanation of A.
The Law of Karma is fundamentally a law of moral retribution that ensures cosmic justice in the human experience. It asserts that every moral action has an inevitable consequence, where virtuous deeds lead to happiness and harmful deeds lead to suffering. This impersonal system of cause and effect holds individuals accountable for their choices, providing a rational explanation for the diversity of life outcomes. By linking morality with destiny, it encourages individuals to live a virtuous life.

113. (B) Immeasurables or divine abodes
The four Brahma-vihāras in Buddhist ethics—loving-kindness, compassion, sympathetic joy, and equanimity—are known as the "Immeasurables" because they are to be extended infinitely to all sentient beings. They are also called "divine abodes" as they represent the highest states of mind that a practitioner can inhabit. Cultivating these four virtues helps in overcoming negative mental states like hatred and envy. They provide a comprehensive framework for developing a compassionate, balanced, and altruistically oriented character toward everyone.

114. (C) Violence is seen as the root cause of all other sins and karmic bondage.
Ahiṃsā, or non-violence, is the foundational principle of Jaina ethics because all other vows are intended to support and protect it. The Jaina tradition believes that any form of violence, whether in thought, word, or deed, causes the most significant influx of harmful karma and leads to profound spiritual bondage. By practicing absolute non-violence toward all living beings, an individual removes the primary obstacle to spiritual purification. Thus, it is the most essential vow for attaining liberation.

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100. (B) I, II and III only
The analysis of purposeful action in Indian philosophy involves several key components. Sādhya represents the final goal, while Sādhana denotes the instrument or means utilized to achieve it. Itikartavyatā refers to the procedural knowledge or specific methodology required for the action's execution. Together, these elements provide a clear framework for understanding human effort. However, Apūrva is not a visible result but an unseen metaphysical potency generated by actions like rituals, which bridges the gap between effort and fruition.

101. (B) Tāpas (austerity)
Niyamas are the second limb of Aṣṭāṅga Yoga, representing personal observances and internal disciplines for spiritual development. Tāpas, or austerity, is one of these five practices, involving the disciplined effort to purify the body and mind through self-control. Other Niyamas include purity, contentment, self-study, and devotion. While Yamas like non-violence and non-stealing are social restraints, Niyamas focus on the individual's inner work. Tāpas specifically helps in building mental strength and shedding physical and mental impurities.

102. (A) 'Satya' (truthfulness) is the human conformity to the cosmic order of 'Ṛta'.
In Vedic ethics, the concepts of Ṛta and Satya provide a profound connection between the universe and human conduct. Ṛta is the primordial, cosmic order that maintains the harmony of existence. Satya, or truthfulness, is the ethical practice where an individual's thoughts, words, and deeds align with this universal order. By practicing Satya, a person lives in accordance with the fundamental laws of nature and morality. This conformity ensures that human life remains integrated with the cosmic balance.

103. (A) 1, 3, 2, 4, 5
The Jaina path to liberation involves a systematic process of managing karma to purify the soul. It begins with the influx of karmic matter through various activities, leading to the bondage of the soul. To reverse this, the practitioner must first practice Saṃvara to stop any new karma from entering. This is followed by Nirjarā, the active shedding of already accumulated past karma. Finally, when the soul is completely free from all karmic matter, it achieves Mokṣa, or ultimate liberation.

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104. (A) Universal and binding on all human beings.
Sādhāraṇa Dharma refers to the set of universal ethical duties that are considered mandatory for all human beings, regardless of their social rank, profession, or stage of life. These principles include fundamental virtues such as truthfulness, non-violence, purity, and self-restraint. By practicing these universal duties, individuals maintain their moral integrity and contribute to the overall harmony of society. These values form the essential ethical core that precedes any specific social or individual responsibilities.

105. (B) Buddhism
Upāya-Kauśala, or skillful means, is a significant ethical and pedagogical concept central to Mahāyāna Buddhism. It refers to the adaptive and creative methods used by enlightened beings, like Bodhisattvas, to guide different individuals toward the realization of truth. Recognizing that people have varying levels of understanding, the practitioner uses tailored approaches to make the complex teachings of the Dharma accessible to everyone. This flexibility is rooted in infinite compassion and a deep desire to help all beings achieve enlightenment.

106. (B) P-3, Q-4, R-1, S-2
Various schools of Indian philosophy are identified by their unique ethical and metaphysical concepts. The Bhagavad Gita emphasizes the ideal of the Sthitprajña, a person of steady wisdom. Jainism is defined by the rigorous adherence to the Pañca-vrata, or five great vows. Mīmāṃsā introduces the concept of Apūrva to explain ritual efficacy, while Buddhism focuses on the Bodhisattva ideal for universal welfare. Together, these diverse frameworks offer comprehensive paths for moral conduct and spiritual realization in different traditions.

107. (B) A focus on immediate sensory gratification.
In the Indian ethical framework, particularly within the Upanishads, the path of Preyas represents the pursuit of that which is immediately pleasant and satisfying to the senses. It focuses on the gratification of transient desires and worldly enjoyment, which often appeals to

spiritual development is rooted in a strong and clear moral character.

137. (B) Apūrva
In the Mīmāṃsā school of philosophy, Apūrva is the central concept used to explain how Vedic rituals produce their intended future results. Since a ritual act is temporary, it cannot directly cause a result that manifests much later. Apūrva is conceived as an invisible potency or spiritual force generated by the ritual that remains until the fruit of the action is realized. This metaphysical link ensures that the causal efficacy of sacred actions is preserved, bridging the temporal gap between effort and reward.

138. (B) Sādhana is the means to achieve the Sādhya.
In the analysis of purposeful action in Indian ethics, there is a clear relationship between the goal and the method used to achieve it. Sādhya represents the final end or objective that an individual intends to reach. Sādhana refers to the instrument, means, or disciplined practice utilized to attain that goal. The effectiveness of the process depends on the correct choice and application of the Sādhana to reach the intended Sādhya. This framework ensures a logical connection between effort and its purpose.

139. (B) It supports the other three āśramas.
The Gṛhastha Āśrama, or householder stage, is considered the most pivotal of the four life stages because of its vital social and economic role. As the only stage that actively generates wealth and sustains families, the householder provides the material support for individuals in the other three stages. By fulfilling their duties, householders ensure the continuity of society and the preservation of culture. This stage is where individuals repay their social and spiritual debts while contributing to the overall welfare of the community.

140. (C) 3, 2, 1
In Aṣṭāṅga Yoga, the internal or "Antaraṅga" limbs represent the higher stages of mental discipline and concentration. These limbs are practiced sequentially to achieve deeper states of consciousness. The process begins with Dhāraṇā, which is fixing the mind on a single object. This is followed by Dhyāna, an unbroken flow of concentration or meditation. Finally, the practitioner reaches Samādhi, the state of ultimate absorption where the distinction between the meditator and the object dissolves. This progression leads to complete mental mastery.

141. (C) Attain perfect enlightenment for the sake of all sentient beings.
The Bodhisattva is the central ethical ideal in Mahāyāna Buddhism, motivated by the profound aspiration of Bodhicitta. This involves a sincere commitment to attaining full Buddhahood, not for personal salvation alone, but to assist all sentient beings in overcoming suffering and achieving their own enlightenment. This ideal emphasizes universal compassion and the interconnectedness of all life. By working for the welfare of others, the Bodhisattva embodies the highest moral virtue and selfless service, which are essential for spiritual perfection.

142. (A) I, II, III, and IV only
The Puruṣārtha system provides a comprehensive guide for a balanced and meaningful human life by integrating four fundamental goals. Dharma serves as the essential ethical framework that must regulate all human activities. Under this guidance, individuals pursue Artha, or material well-being, and Kāma, or the satisfaction of desires. Finally, the journey culminates in Mokṣa, the ultimate liberation from the cycle of rebirth. While Preyas refers to pleasure, it is not listed as one of the four formal Puruṣārthas.

143. (B) Bhagavad Gita
The concept of Yoga-kṣema is prominently found in the Bhagavad Gita, where it represents the divine promise of protection and sustenance for the sincere devotee. It refers to the twofold assurance that the divine will provide what is needed for the seeker and safeguard what they already possess. This principle encourages individuals to focus on their spiritual path and duties without being overwhelmed by material anxieties. It reflects a balanced approach where spiritual dedication is supported by divine providence and worldly security.

144. (C) Its effects can be completely erased by divine grace alone, without personal effort.
The Law of Karma is a principle of moral cause and effect that emphasizes personal

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115. (A) Dharma
In the Puruṣārtha system, Dharma serves as the essential ethical foundation that must guide and regulate all other human pursuits. While Artha and Kāma represent legitimate goals of material wealth and emotional satisfaction, they can lead to social and personal chaos if pursued without moral restraint. Dharma provides the necessary boundaries and values to ensure that these worldly goals are achieved righteously. By prioritizing Dharma, individuals can lead a balanced life that ultimately leads toward spiritual liberation.

116. (B) An unbroken, continuous flow of thought towards the object of concentration.
Dhyāna is the seventh limb of Aṣṭāṅga Yoga, representing the state of meditation that follows initial concentration. It is characterized by an unbroken and continuous flow of awareness toward the chosen object of focus. Unlike the earlier stage, where the mind may still fluctuate, Dhyāna involves a more stable and effortless mental state. This sustained meditative flow prepares the practitioner for the final stage of Samādhi, where the distinction between the meditator and the object completely dissolves into absorption.

117. (B) One's own specific duty according to their nature and social position.
Svadharma is a central concept in the Bhagavad Gita, highlighting that every individual has a unique set of duties based on their innate nature and station in life. It emphasizes that performing one's own natural path, even if imperfectly, is spiritually superior to following the duty of another person. This approach ensures that actions are authentic and aligned with an individual's inherent qualities. Following Svadharma maintains social harmony and provides the most effective way for a person to achieve spiritual growth.

118. (A) Divine providence and care for a devotee's welfare.
The concept of Yoga-kṣema in the Bhagavad Gita reflects the idea of divine support for the spiritual and material needs of a dedicated seeker. It refers to the acquisition of what is necessary and the preservation of what is already possessed. This principle suggests that for those who focus on their higher duties and remain devoted, the divine ensures their overall welfare and security. This assurance allows the practitioner to live without anxiety, fully focused on their moral and spiritual path.

119. (C) Sādhya
In the analysis of purposeful human action, Sādhya represents the specific end, goal, or objective that an individual intends to achieve. It is the destination that provides direction and motivation for the efforts being made. Whether the goal is material success or spiritual liberation, identifying the Sādhya is the first step in any deliberate activity. The choice of means and methodology is subsequently determined by the nature of the goal, ensuring a logical connection between effort and its intended result.

120. (D) It implies that destiny is entirely fixed and human effort is futile.
The Law of Karma is often misinterpreted as fatalism, but it actually emphasizes the power of human effort and responsibility. While past actions determine current circumstances, individuals remain free to choose their current actions, which will shape their future experiences. This doctrine encourages proactive moral conduct by asserting that everyone is the architect of their own destiny. Far from making effort futile, the Law of Karma provides a strong rational basis for self-improvement and consistent ethical behavior for everyone.

121. (D) I, II, III and IV
The Varṇāśrama system outlines four distinct stages of life, known as Āśramas, to guide an individual through a balanced and purposeful existence. It begins with the student stage, focused on education and self-discipline. This is followed by the householder stage, involving social and family responsibilities. Next is the retirement stage, characterized by spiritual study and gradual withdrawal from worldly affairs. Finally, the stage of renunciation focuses entirely on attaining spiritual liberation. This progression addresses all physical, social, and spiritual human needs systematically.

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122. (B) Is a quality of the self (ātman) and guides the process of karmic fruition.
Adṛṣṭa is a central concept in the Nyāya-Vaiśeṣika system used to explain the moral causal link between actions and their results. It represents the unseen merit and demerit that attach as qualities to the individual self as a consequence of past moral choices. This invisible potency ensures that the universe operates justly, guiding the soul toward appropriate experiences in this life and the next. It provides a metaphysical framework for the Law of Karma within this philosophical tradition.

123. (B) Karuṇā (compassion)
The Bodhisattva ideal in Mahāyāna Buddhism is defined by the integration of two supreme virtues: wisdom and compassion. While wisdom provides an understanding of the true nature of reality, compassion motivates the being to work tirelessly for the welfare of others. Together, these qualities allow the Bodhisattva to navigate the world skillfully, postponing personal final liberation to assist all sentient beings in their own paths toward enlightenment. This dual practice is considered the highest expression of the Buddhist path of spiritual development.

124. (C) Yama, Niyama, Āsana, Prāṇāyāma
Aṣṭāṅga Yoga provides a structured eight-limb path for physical, mental, and spiritual discipline. The sequence begins with the foundational ethical restraints and personal observances that govern behavior and character. These are followed by physical postures to stabilize the body and breath control to regulate energy. This progression is essential for preparing the individual for the more subtle mental stages of concentration and meditation. Each limb serves as a necessary prerequisite for the successful practice of the subsequent stages of the yogic path.

125. (A) P-3, Q-4, R-1, S-2
Jaina ethics is built upon five fundamental vows, or Pañca-vratas, which guide the conduct of both laypeople and ascetics. These include non-violence, truthfulness, non-stealing, and non-attachment to material possessions. These vows are designed to minimize harmful interactions with the world and to purify the soul from karmic matter. By adhering to these moral principles, practitioners cultivate self-discipline and empathy, which are essential for spiritual growth and the eventual attainment of liberation from the cycle of worldly existence.

126. (A) Yama
In the Kaṭha Upaniṣad, the character Yama, the god of death, delivers a profound discourse on ethics to the young seeker Nachiketa. Yama explains that every person is presented with two distinct paths: Śreyas, the path of the good, and Preyas, the path of the pleasant. He emphasizes that the wise person chooses the path of goodness, which leads to spiritual liberation, while the ignorant are lured by immediate sensory pleasure. This teaching remains a foundational lesson in Indian ethical thought.

127. (A) Both A and R are true and R is the correct explanation of A.
Karma-yoga teaches that action itself is not the cause of bondage; rather, it is the egoistic attachment to the outcomes of those actions. When an individual performs their duty with a desire for specific fruits, they create new karmic impressions that keep them tied to the cycle of rebirth. By practicing selfless action and relinquishing the results, the practitioner avoids this bondage. This mental detachment purifies the mind and transforms work into a spiritual discipline leading toward final liberation.

128. (D) Loving-kindness
Maitrī is one of the four Brahma-vihāras in Buddhist ethics, representing the cultivation of universal loving-kindness. It involves developing a sincere and unconditional wish for the well-being and happiness of all sentient beings, without exception. By practicing Maitrī, individuals overcome negative states of mind such as hatred and ill-will, fostering a sense of interconnectedness and warmth toward others. This virtue is considered a vital foundation for a compassionate and balanced life, leading to both personal peace and social harmony.

129. (A) I, II, and III
The traditional Indian ethical framework recognizes three primary debts, or Ṛṇas, that every person is born with and must fulfill during their lifetime. These include Deva Ṛṇa, the debt to the gods; Ṛṣi Ṛṇa, the debt to the ancient sages; and Pitṛ Ṛṇa, the debt to one's ancestors.

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Discharging these obligations through ritual, study, and procreation is seen as essential for moral development. Fulfilling these three primary debts ensures that an individual honors their connections to the divine, knowledge, and lineage.

130. (C) Bhagavad Gita
The concept of the Sthitprajña, or the person of steady wisdom, is a central ethical theme elaborated in the second chapter of the Bhagavad Gita. This ideal describes an individual who has achieved complete mental stability by mastering their senses and transcending personal desires. Such a person remains equanimous in all circumstances, whether facing pleasure or pain. The text provides a detailed description of the qualities and conduct of such a realized being, serving as a practical guide for spiritual and emotional maturity.

131. (B) Stopping the inflow of new karma.
Saṃvara is a critical practice in Jaina ethics aimed at halting the process of karmic bondage. It involves the conscious effort to stop new karmic matter from entering the soul by practicing self-restraint and mindfulness in thought, word, and deed. By blocking the channels through which karma flows, the practitioner prevents the soul from becoming further obscured. This stoppage is the first essential step toward spiritual purification, allowing the individual to eventually focus on shedding existing karma to achieve liberation.

132. (B) Absolute and universal for all humans.
Sādhāraṇa Dharma refers to the set of universal ethical duties that are considered binding on all human beings, regardless of their social status or stage of life. These duties include fundamental moral values such as truth, non-violence, purity, and self-restraint. By identifying these universal requirements, Indian ethics establishes a common moral foundation for all people. These principles are seen as essential for maintaining the inherent dignity of the individual and the overall harmony and stability of the entire human community.

133. (B) It is not based on perceptible evidence and promises unverifiable future results.
The Cārvāka school rejects the concept of Dharma because its epistemology is strictly limited to direct perception. They argue that moral laws and religious duties are not based on observable facts but on the authority of scriptures, which they consider unreliable. Furthermore, because Dharma often promises rewards in an afterlife or another life that cannot be verified, the Cārvākas dismiss it as a social fabrication. For them, tangible sensory experience is the only valid basis for any meaningful human goal or value.

134. (B) World solidarity and maintenance
Lokasaṃgraha is an ethical ideal in the Bhagavad Gita that emphasizes the importance of acting for the welfare and maintenance of the entire world. It refers to the solidarity of society and the preservation of the moral order. The concept encourages individuals, especially those in positions of influence, to perform their duties selflessly to set a positive example and ensure social stability. By prioritizing world maintenance over personal gain, one contributes to the collective good and the harmony of the cosmos.

135. (A) As an impersonal law of cause and effect
The Law of Karma is understood as an impersonal and universal principle of moral cause and effect that operates automatically. It asserts that every action has an inevitable consequence, ensuring that individuals experience the results of their moral choices without the need for arbitrary divine intervention. This doctrine provides a structured and rational framework for understanding justice and human experience. By operating impartially, the Law of Karma holds every individual personally accountable for their actions and encourages consistent ethical behavior for everyone.

136. (B) Non-violence, truthfulness, non-stealing, continence, and non-possessiveness.
Yamas are the first limb of Aṣṭāṅga Yoga, representing five universal ethical restraints that govern an individual's behavior and interactions with others. These include non-violence, truthfulness, non-stealing, continence, and non-possessiveness. By practicing these moral vows, the practitioner purifies their character and creates a stable foundation for further spiritual and physical disciplines. These restraints are considered mandatory for anyone seeking to progress along the path of yoga, ensuring that

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the term Apūrva to describe the unseen potency created by ritual acts. Conversely, the Nyāya-Vaiśeṣika tradition refers to the merit and demerit residing in the soul as Adṛṣṭa. Both concepts are essential for explaining how spiritual or moral deeds eventually lead to specific experiences or rewards across different lifetimes, ensuring the rational operation of the moral universe.

152. (B) Those who are active in the world.
Karma-yoga is a spiritual path specifically designed for individuals who are actively engaged in social, professional, and family life. It teaches that liberation can be achieved through the performance of duty, provided it is done without selfish attachment to the results. Instead of advocating for withdrawal from society, Karma-yoga transforms everyday work into a spiritual practice. This approach makes spiritual progress accessible to everyone, regardless of their active role in the world, by focusing on mental attitude and detachment.

153. (C) Control of senses by withdrawing them from external objects.
Pratyāhāra is the fifth limb of Aṣṭāṅga Yoga, serving as a critical bridge between external and internal practices. It involves the conscious effort to withdraw the senses from their external objects, preventing the mind from being distracted by sensory stimuli. By gaining control over sensory input, the practitioner internalizes their awareness and stabilizes the mind. This mastery is essential for moving toward the deeper stages of concentration and meditation, as it minimizes the influence of the external world on the psyche.

154. (A) Complete celibacy in thought, word, and deed.
In the Jaina tradition, the vow of Brahmacharya is interpreted with varying degrees of rigor depending on whether one is a layperson or a monk. For an ascetic, this vow requires absolute celibacy in all forms, including thought, word, and deed. This complete renunciation of sexual desire and activity is considered essential for purifying the soul and preventing the influx of specific types of harmful karma. It represents a total commitment to spiritual discipline and the ultimate goal of achieving final liberation from worldly bondage.

155. (B) The Vedas (especially the Rigveda)
Ṛta is a fundamental concept most prominently found in the early Vedic literature, particularly the Rigveda. it represents the objective cosmic, moral, and natural order that maintains the harmony of the universe. In this ancient view, the gods, nature, and humans are all bound by this impersonal law. Following Ṛta ensures the stability of the cosmos and the success of rituals. It served as the primordial conceptual foundation for the later and more complex development of the concept of Dharma.

156. (B) The ultimate good and the immediately pleasant.
The choice between Śreyas and Preyas represents a fundamental ethical dilemma presented in the Upanishadic tradition. Śreyas refers to the path of the good, which leads to lasting spiritual benefit and ultimate liberation, even if it requires discipline and effort. Preyas, on the other hand, represents the path of the pleasant, focusing on immediate sensory gratification and worldly enjoyment. The wise person recognizes the difference and chooses the path of goodness for long-term fulfillment, while the ignorant are often misled by transient pleasure.

157. (B) Dharma
Dharma is the most comprehensive and significant term in Indian ethics for the concept of duty and moral order. It encompasses the universal laws that sustain the cosmos as well as the specific social and individual responsibilities that maintain order in human society. Serving as a guide for righteous conduct, Dharma ensures both the well-being of the individual and the stability of the entire community. Every person is expected to follow their dharma to ensure moral integrity and spiritual progress in life.

158. (C) The dualities like pleasure and pain, gain and loss.
A Sthitprajña is a person of steady wisdom as described in the Bhagavad Gita, characterized by complete mental stability and equanimity. Such an individual is not disturbed by the inevitable dualities of life, such as pleasure and pain, success and failure, or gain and loss. By mastering their mind and senses, they remain centered in their own self regardless of external circumstances. This state of detachment from

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accountability and the importance of human effort. It operates universally and impartially, explaining the diversity of individual experiences based on past actions. While various traditions discuss the role of grace, the core doctrine of Karma suggests that individuals must actively work to transform their own character and destiny. Personal effort and moral conduct are seen as essential for overcoming the effects of past actions and achieving spiritual progress.

145. (A) P-3, Q-4, R-1, S-2
Early Indian ethics is built upon several foundational concepts that link the individual to the cosmos. Ṛta represents the objective cosmic order, while Yajña refers to the ritual sacrifices performed to maintain that order. Ṛṇa signifies the inherent debts or obligations that individuals are born with and must discharge. Dharma emerged as the comprehensive term for moral and social duty that guides righteous living. Together, these concepts provide a structured framework for understanding the moral responsibilities of humans within the universe.

146. (D) Spiritual liberation
In Jaina ethics, the Tri-ratnas, or Three Jewels, are the essential components of the path toward spiritual liberation. These consist of right faith, right knowledge, and right conduct. They are practiced together to purify the soul from the influx of karmic matter, which is considered the cause of suffering and bondage. By integrating these three jewels into their lives, practitioners can overcome worldly attachments and eventually achieve the state of final liberation, which represents the soul's return to its inherent purity and bliss.

147. (C) Equanimity and impartiality, free from attachment and aversion.
Upekṣā is one of the four Brahma-vihāras in Buddhism, representing the cultivation of a balanced and impartial mind. It involves maintaining equanimity regardless of external circumstances, such as pleasure or pain and success or failure. This state is not one of indifference but of profound wisdom that avoids the extremes of attachment to the pleasant and aversion to the unpleasant. By practicing Upekṣā, individuals achieve mental stability and clarity, fostering a compassionate and impartial attitude toward all sentient beings and situations.

148. (A) Both A and R are true and R is the correct explanation of A.
Sādhāraṇa Dharma consists of universal ethical duties that are considered mandatory for all human beings, regardless of their social rank or personal circumstances. These duties, such as non-violence and truthfulness, are seen as foundational moral laws that sustain individual character and social harmony. Unlike specific professional or class duties, these universal values provide a common ethical framework for everyone. Their universal applicability ensures that every person has a clear guide for righteous conduct, which is essential for a stable and moral society.

149. (C) The procedural details or 'how-to' aspect of an action.
Itikartavyatā is a key concept in the analysis of purposeful action, particularly within the Mīmāṃsā school of philosophy. It refers to the knowledge of the specific procedural details and auxiliary steps required to perform an action or ritual correctly. While the goal and the means are essential, understanding the "how-to" aspect ensures that the action is executed effectively and achieves its intended result. This procedural clarity is vital for the successful completion of any complex ritual or purposeful moral activity.

150. (A) Vānaprastha
The Vānaprastha Āśrama is the third stage of the traditional Indian four-fold life path, marking a transition from worldly involvement to spiritual focus. It is characterized by gradual retirement from social and economic responsibilities and a move toward a simpler life, often in a forest or secluded setting. During this stage, individuals focus on spiritual contemplation and study, sometimes accompanied by their spouse. This period serves as a preparation for the final stage of complete renunciation and the ultimate pursuit of liberation.

151. (D) I, II, III and IV
Different philosophical schools in India use unique terminology to describe the causal link between moral actions and their future consequences. The Mīmāṃsā school utilizes

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a desire for specific results, they become bound by the karmic consequences of those desires. To achieve liberation, one must learn to perform duties selflessly, without any personal interest in the fruits. This mental detachment purifies the heart and prevents the creation of new binding impressions on the soul of the individual.

93. (A) Taking something that has not been given.
Asteya is the Jaina vow of non-stealing, which goes beyond simply avoiding theft. It involves a commitment to not taking anything that has not been explicitly given by its owner. This includes physical objects as well as intellectual property or even thoughts. Violating this vow is seen as a form of harm and greed, which leads to the accumulation of negative karma. Practicing Asteya requires honesty, self-restraint, and respect for the rights and belongings of all other sentient beings.

94. (A) The acquisition of knowledge and practice of discipline.
The Brahmacharya Āśrama is the first stage of the traditional four-fold life path, primarily dedicated to education and character building. During this period, an individual is expected to live a disciplined life under the guidance of a teacher, focusing on the study of scriptures and various sciences. The emphasis is on developing self-control, mental clarity, and the moral foundation necessary for the subsequent stages of life. This stage prepares the student for their future social and spiritual responsibilities.

95. (C) Dharma
In the Puruṣārtha framework, human goals are organized to ensure a balanced and ethical life. While Artha and Kāma represent legitimate material and emotional pursuits, they must always be regulated by Dharma. Following ethical principles ensures that the search for wealth and pleasure does not lead to social conflict or personal moral decline. By placing Dharma as the guiding principle, individuals can enjoy worldly success while still progressing toward the ultimate spiritual goal of liberation from the mundane cycle.

96. (D) Santosha (contentment)
Yamas are the first limb of Aṣṭāṅga Yoga, consisting of ethical restraints that govern one's behavior toward others. These include non-violence, truthfulness, non-stealing, continence, and non-possessiveness. Santosha, or contentment, is not a Yama but rather one of the Niyamas, which are personal observances directed toward an individual's internal development. While both are essential for yogic practice, Yamas focus on social ethics and moral conduct, providing a necessary external foundation for mental discipline and spiritual growth for the practitioner.

97. (A) Both A and R are true and R is the correct explanation of A.
The Bodhisattva vow is a defining feature of Mahāyāna Buddhist ethics, reflecting a shift from individual to universal salvation. A Bodhisattva commits to achieving full Buddhahood specifically to assist all other beings in their liberation from suffering. This path is rooted in infinite compassion and wisdom, where personal peace is postponed until every sentient being is enlightened. This ideal emphasizes the interconnectedness of all life and elevates altruism as the supreme moral guide for spiritual practice and attainment.

98. (B) An unseen force that connects an act to its future consequences.
Adṛṣṭa is a critical metaphysical concept in the Nyāya-Vaiśeṣika school used to explain the operation of the Law of Karma. It refers to the unseen merit and demerit that accumulate in the soul as a result of moral actions. This invisible potency serves as the causal link between a deed and its future reward or punishment, ensuring that moral justice is upheld. It explains why people experience different fortunes based on their past choices, even across different lifetimes.

99. (A) Action performed for the maintenance and welfare of society.
Lokasaṃgraha is an ethical ideal in the Bhagavad Gita that emphasizes the importance of acting for the welfare and stability of the entire world. It suggests that individuals, especially those who are wise and influential, should perform their duties to set a positive example and maintain social order. By focusing on collective well-being rather than selfish interests, one contributes to the harmony of the universe. This ideal promotes active social engagement as a vital part of spiritual life.

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worldly fluctuations allows them to act with clarity and purpose, maintaining internal peace at all times.

159. (C) Buddhism
The four Brahma-vihāras, consisting of loving-kindness, compassion, sympathetic joy, and equanimity, are central ethical and meditative ideals in the Buddhist tradition. These four "divine abodes" are cultivated to foster a compassionate and balanced mind, helping practitioners overcome negative emotions like hatred, cruelty, and envy. By extending these positive attitudes to all sentient beings, individuals develop a truly altruistic and impartial character. These practices are considered essential for achieving spiritual maturity and are foundational to the Buddhist path of wisdom and universal welfare.

160. (B) P-3, Q-1, R-4, S-2
The Āśrama system organizes human life into four distinct stages, each with its own primary duty and focus. It begins with the student stage, dedicated to the acquisition of knowledge and discipline. This is followed by the householder stage, which involves supporting society and raising a family. Next is the retirement stage, characterized by a gradual withdrawal from social affairs and a focus on spiritual study. Finally, the stage of complete renunciation focuses entirely on attaining spiritual liberation through the abandonment of worldly ties.

161. (A) The practice of morality and virtue.
The Law of Karma provides a rational and logical basis for the practice of morality and virtue by establishing a clear causal link between actions and their consequences. It asserts that virtuous deeds inevitably lead to positive results and happiness, while harmful actions lead to suffering and bondage. By holding individuals accountable for their moral choices, this doctrine encourages the consistent cultivation of character and the avoidance of vice. It upholds the principle of moral justice within the universe for everyone.

162. (B) Ahiṃsā
Ahiṃsā, or non-violence, is considered the most fundamental vow in Jaina ethics, as all other moral principles are designed to support and protect it. The Jaina tradition believes that any form of violence, whether in thought, word, or deed, is the primary source of harmful karma and spiritual bondage. By practicing absolute non-violence toward all living beings, an individual addresses the root cause of suffering. Therefore, Ahiṃsā is the essential starting point and the guiding principle for the entire ethical code in Jainism.

163. (A) One's inherent nature (svabhāva) and station in life (Varṇāśrama).
Svadharma is a critical concept in Indian ethics that highlights the importance of an individual's unique path and duty. It is primarily determined by two factors: one's own innate nature and their specific social station and stage of life. This framework ensures that an individual's duties are aligned with their natural capabilities and social context. By following Svadharma, a person achieves authenticity and efficiency in their actions, leading to both personal spiritual growth and the maintenance of social harmony.

164. (A) The principles of wisdom (Prajñā) and compassion (Karuṇā).
In Buddhism, the practice of Upāya-Kauśala, or skillful means, is never arbitrary but must always be rooted in the two primary virtues of wisdom and compassion. Wisdom provides the deep understanding of the nature of reality and the needs of others, while compassion provides the motivation to help all sentient beings achieve liberation. Together, these principles guide the practitioner to utilize creative and effective methods for teaching the Dharma, ensuring that all actions are directed toward the ultimate welfare of others.

165. (A) Lokāyata
The Cārvāka school of philosophy is also known as Lokāyata, a term that emphasizes its focus on the common world and the experiences of ordinary people. This school is characterized by its uncompromising materialism, accepting only the physical world as real and direct perception as the only source of knowledge. By rejecting metaphysical entities and religious authority, Lokāyata promotes a worldview focused on the tangible and immediate. Its ethical framework centers on seeking pleasure and avoiding pain in the present life for all.

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166. (A) Both A and R are true and R is the correct explanation of A.
The Gṛhastha Āśrama, or householder stage, is considered the backbone of traditional Indian society because of its essential social and economic functions. Householders are responsible for generating wealth and supporting individuals in the other three life stages. Furthermore, this stage is where individuals fulfill their primary moral and spiritual obligations, including the repayment of the three debts. By raising a family and contributing to the economy, the householder ensures the survival and stability of the entire social and ethical structure.

167. (D) Saṃvara
Aṣṭāṅga Yoga is a comprehensive eight-fold path for spiritual and physical discipline formulated by Patañjali. It includes ethical restraints, personal observances, physical postures, breath control, sense withdrawal, concentration, meditation, and absorption. Each limb is a specific stage in the yogic journey toward mental mastery and liberation. Saṃvara, on the other hand, is a specific ethical concept from the Jaina tradition that refers to the stoppage of karmic influx, making it distinct from the components of the Aṣṭāṅga Yoga system.

168. (A) A series of obligations and duties to be fulfilled.
The concept of repaying Ṛṇas through specific social and ritual actions highlights the Indian ethical view that human life is inherently connected to a web of obligations. By fulfilling duties toward the gods, sages, and ancestors, individuals acknowledge their gratitude and responsibility toward the forces that sustain life and knowledge. This perspective frames existence not as a random sequence of events, but as a purposeful journey where moral maturity is achieved through the disciplined fulfillment of various social and spiritual duties.

169. (A) An enlightened being who postpones nirvana to help others.
The Bodhisattva is the central ethical ideal in Mahāyāna Buddhism, representing a being who has achieved profound wisdom and compassion. Instead of seeking immediate and individual entry into nirvāṇa, the Bodhisattva vows to remain in the cycle of existence to assist all other sentient beings in their liberation. This ideal emphasizes that the highest spiritual attainment is not personal peace, but the dedicated service to others. It highlights universal compassion as the primary motivation for spiritual practice and enlightenment.

170. (B) I, II and III only
Ṛta and Satya are ancient Vedic concepts that provide a foundation for understanding cosmic and moral order. Ṛta represents the objective and impersonal law that governs the entire universe, while Satya refers to the human virtue of truthfulness in alignment with that order. Violating Satya is seen as a disruption of Ṛta, as it breaks the harmony between human conduct and the universal laws of nature. These concepts are central to the early development of ethical thought in the Vedic tradition.

171. (A) Jainism
Nirjarā is a fundamental concept in Jaina ethics and soteriology, representing the process of shedding accumulated karmic matter from the soul. While Saṃvara stops the influx of new karma, Nirjarā involves the active removal of already existing karmas through the practice of austerities and meditation. This purification process is essential for restored the soul to its natural state of infinite knowledge and bliss. Achieving complete Nirjarā is a necessary prerequisite for reaching the ultimate goal of final liberation in this tradition.

172. (B) Liberation from the cycle of birth, death, and rebirth (saṃsāra).
In the framework of the four Puruṣārthas, Mokṣa is the supreme and final goal of human existence. It signifies the complete liberation of the soul from the endless cycle of birth, suffering, and rebirth known as saṃsāra. Achieving Mokṣa involves transcending worldly attachments and realizing one's true, eternal nature. While other goals like Dharma and Artha address life within the world, Mokṣa represents the ultimate state of spiritual freedom and eternal peace, marking the culmination of the human spiritual journey.

173. (A) You have a right to action alone, never to its fruits.
The teaching of Karma-yoga in the Bhagavad Gita emphasizes that individuals should focus

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entirely on the performance of their duties without being distracted by the desire for specific outcomes. This principle suggests that while one has control over their effort and actions, the final results are determined by many factors beyond their control. By relinquishing attachment to the fruits of action, the practitioner avoids the anxiety and bondage caused by selfish desire, achieving mental purity and spiritual freedom.

174. (C) Loving-kindness, Compassion, Sympathetic Joy, Equanimity
The four Brahma-vihāras in Buddhist ethics—loving-kindness, compassion, sympathetic joy, and equanimity—provide a comprehensive framework for cultivating a positive and balanced mind. These four sublime states are intended to be extended to all sentient beings without discrimination. By practicing these virtues, individuals can overcome negative mental states like hatred and jealousy, fostering a sense of universal love and altruism. These qualities are considered essential for both personal peace and the attainment of final enlightenment and universal welfare for everyone.

175. (B) P-4, Q-1, R-2, S-3
The Yamas are the first limb of Aṣṭāṅga Yoga, consisting of five universal ethical restraints that guide an individual's behavior toward others. Ahiṃsā refers to non-violence, while Satya signifies truthfulness. Asteya represents non-stealing, and Brahmacharya refers to continence or self-restraint. Aparigraha, the fifth Yama, involves non-possessiveness. Together, these five moral vows provide the essential ethical foundation for purifying the character and stabilizing the mind, preparing the practitioner for deeper levels of spiritual and physical discipline in the yogic path.

176. (A) Śreyas Mārga
In Indian ethical thought, particularly within the Upanishads, the Śreyas Mārga is the path of the good that lead to ultimate spiritual benefit and liberation. It is often contrasted with the path of the pleasant, which focuses on immediate sensory gratification. The wise person chooses the path of goodness even if it requires discipline and self-restraint, recognizing that it leads to lasting peace. This choice represents a commitment to higher moral and spiritual values over the transient and worldly attractions of the senses.

177. (B) Social class and stage of life.
Varṇāśrama Dharma is a comprehensive framework that organizes individual duties based on social role and life stage. The term Varṇa refers to one's social class or professional function, while Āśrama denotes the specific stage of life, such as student or householder. This system provides a structured guide for fulfilling social and spiritual obligations, ensuring that every person contributes to society while progressing through different phases of personal development. It aims to maintain social harmony while promoting individual spiritual growth.

178. (B) The knowledge of the auxiliary details and procedure of the sacrifice.
In the analysis of ritual action within Mīmāṃsā philosophy, Itikartavyatā refers to the specific knowledge of the procedural details and auxiliary steps required for the correct execution of a yajña or sacrifice. It addresses the question of "how" the ritual should be performed to ensure its efficacy. While the goal and the main instruments are important, the auxiliary procedures are essential for bridging the gap between the means and the final spiritual result. Understanding these details ensures ritual accuracy and success.

179. (B) Moral cause and effect
The Law of Karma is best understood as a principle of moral cause and effect, asserting that every action has an inevitable consequence. It functions as an impersonal law that holds individuals accountable for their moral choices. Virtuous deeds lead to positive outcomes, while harmful actions lead to suffering and bondage. This doctrine provides a structured framework for understanding justice and human experience, encouraging individuals to live a virtuous life and actively shape their own destiny through conscious moral effort.

180. (B) I, II, III, and IV only
Jaina ethics is built on a systematic framework for the purification of the soul through right knowledge and conduct. Saṃvara is the stoppage of new karmic influx, while Nirjarā is the process of shedding accumulated past karma. These practices are supported by the Three Jewels and

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achieves authenticity and efficiency in their actions, leading to both personal spiritual growth and the maintenance of a harmonious and stable social order.

210. (D) All I, II, III, IV, and V
Aṣṭāṅga Yoga organizes its eight limbs into external and internal practices to facilitate systematic spiritual growth. The first five stages, which include ethical restraints, personal observances, physical postures, breath control, and sense withdrawal, are classified as "Bahiraṅga" or external because they involve interactions with the body and senses. These practices create the necessary foundation for the subsequent internal stages of concentration and meditation. Mastering these external limbs is essential for stabilizing the mind before entering deeper states of consciousness.

211. (A) One whose wisdom is steady.
The term Sthitprajña literally means an individual whose wisdom and intellect are firmly established and steady. As described in the Bhagavad Gita, this person has achieved complete mental stability by mastering their senses and transcending all personal cravings. They remain equanimous in all circumstances, whether facing pleasure or pain, success or failure. This state of emotional and intellectual stability is reached through deep spiritual discipline, allowing the person to live in a state of constant internal peace and clarity.

212. (A) Sādhana
In the relationship between a goal and the method to achieve it, Karma-yoga serves as a powerful Sādhana, or spiritual discipline, for attaining Mokṣa. While Mokṣa is the final end or Sādhya, Karma-yoga provides the means through which the mind is purified and the soul is liberated from karmic bondage. By performing duties selflessly and without attachment, the practitioner develops the necessary mental state for final liberation. Thus, the path of selfless action is the practical instrument used to reach the ultimate spiritual goal.

213. (B) Moral Causation
The Law of Karma is fundamentally a theory of moral causation, asserting that every moral action has an inevitable and corresponding consequence. It functions as a universal and impersonal principle where virtuous deeds lead to positive outcomes and harmful actions lead to suffering. This doctrine provides a structured framework for understanding the moral justice of the universe without relying on arbitrary divine intervention. By linking actions with their results, the Law of Karma holds individuals personally accountable for their moral choices.

214. (B) The principle of cosmic and moral order.
Ṛta is a primordial Vedic concept representing the eternal cosmic and moral order that governs and sustains the entire universe. It encompasses the natural laws of the physical world as well as the ethical laws that guide human and divine behavior. As the predecessor to the concept of Dharma, Ṛta ensures that existence remains harmonious and structured rather than chaotic. Adhering to this cosmic law is seen as the primary duty of all beings to maintain the balance and stability of existence.

215. (A) Acquisition and preservation of necessities.
The concept of Yoga-kṣema in the Bhagavad Gita represents the divine promise of care and protection for those who are sincerely devoted to their spiritual path. It refers to the acquisition of what is necessary for a meaningful life and the preservation of what is already possessed. This principle suggests that for those who focus on their higher duties and remain dedicated, the divine ensures their material well-being and security. This assurance allows the practitioner to focus entirely on their moral and spiritual growth.

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216. (B) Jainism
The five great vows, or Pañca-mahāvrata, form the essential ethical code of Jainism, guiding the conduct of both laypeople and monks. These include non-violence, truthfulness, non-stealing, celibacy, and non-attachment to possessions. These vows are practiced with great rigor to minimize harmful interactions with the world and to prevent the influx of karmic matter. By adhering to these moral principles, Jaina practitioners purify their souls and move toward the ultimate goal of spiritual perfection and final liberation from worldly bondage.

that mere knowledge or faith is insufficient without the practical application of moral and ethical principles in daily life. Together, they guide the individual toward spiritual perfection and final liberation from worldly bondage.

188. (A) Perception (Pratyakṣa)
The Cārvāka school's ethical system is a direct consequence of its empirical epistemology, which accepts direct perception as the only valid source of knowledge. Because metaphysical entities like God, the soul, and karma cannot be perceived by the senses, this school rejects them as non-existent. Consequently, they argue that the pursuit of sensory pleasure in the present life is the only rational goal for human existence. This focus on the tangible leads to a materialistic and hedonistic approach to living and ethics.

189. (D) Procreating a son to continue the family line.
Repaying Pitṛ Ṛṇa, the debt to one's ancestors, is a significant moral obligation in the traditional Indian ethical framework. This debt is primarily fulfilled through the continuation of the family lineage by procreating children, particularly a son. By maintaining the family line and honoring the memory of past generations through appropriate rituals, an individual ensures the continuity of the heritage and repays the gift of life received from the ancestors. This discharge of duty is seen as essential for social and spiritual stability.

190. (D) One should abandon one's Svadharma if it seems imperfect and adopt another's.
Svadharma is a central concept in Indian ethics, emphasizing that individuals should perform their own duties based on their unique nature and station in life. The Bhagavad Gita famously teaches that it is better to perform one's own duty imperfectly than to attempt another's duty, even if done perfectly. Abandoning one's Svadharma to follow another's path is considered spiritually dangerous and socially disruptive. By adhering to one's natural path, a person achieves authenticity and contributes to both personal growth and social harmony.

191. (A) 2, 4, 1, 5, 3
Aṣṭāṅga Yoga is organized into eight limbs, with the first five referred to as "Bahiraṅga" or external practices. The correct sequence begins with the foundational ethical restraints and personal observances. These are followed by physical postures to stabilize the body and breath control to regulate energy. The final external limb is the withdrawal of the senses from their objects. This progression is designed to systematically prepare the practitioner by disciplining the body and senses before moving into the deeper internal stages of meditation.

192. (A) Both A and R are true and R is the correct explanation of A.
The Cārvāka school is defined by its materialistic and hedonistic approach to philosophy and life. Based on its belief that only the physical world exists and is perceptible, it denies the existence of a soul, God, and an afterlife. Consequently, it identifies the pursuit of immediate sensory pleasure as the only desirable and rational goal for human beings. This worldview dismisses traditional religious rituals and moral duties as meaningless, encouraging individuals to focus entirely on the tangible experiences of their current existence.

193. (C) Apūrva
Adṛṣṭa is a critical concept in the Nyāya-Vaiśeṣika school that serves as a metaphysical explanation for the Law of Karma, similar to how Apūrva functions in Mīmāṃsā. Both concepts represent an unseen potency or spiritual force generated by actions that bridges the temporal gap between a deed and its future fruit. While Apūrva is specifically associated with ritual efficacy, Adṛṣṭa refers more broadly to the moral merit and demerit that attach to the soul, ensuring that all moral actions eventually result in appropriate outcomes.

194. (B) Abstaining from harming any living being in thought, word, or deed.
Ahiṃsā, or non-violence, is the supreme vow in Jainism and is practiced with exceptional rigor. It involves the commitment to avoid causing any harm to any living being, no matter how small, through mental, verbal, or physical actions. This absolute non-violence is seen as the only way to prevent the influx of harmful karma and to purify the soul. For the Jaina practitioner, Ahiṃsā is the ultimate expression of compassion and the most essential requirement for attaining spiritual perfection and final liberation.

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taking genuine delight in the achievements of others, individuals overcome selfish tendencies and foster a sense of interconnectedness. This positive attitude helps in developing a balanced and peaceful mind, contributing to both personal well-being and more harmonious relationships within the community.

225. (A) Both A and R are true and R is the correct explanation of A.
Jaina ethics is characterized by its extreme rigor, particularly for those following the path of an ascetic. The primary goal of this discipline is to achieve the absolute purification of the soul by stopping the influx of new karma and shedding existing karmic matter. This requires an uncompromising commitment to the vow of non-violence, extending to all living beings in thought, word, and deed. This rigorous approach ensures that the practitioner avoids any activity that could lead to spiritual bondage or harm others.

226. (A) The verbal truthfulness which is in accord with Ṛta.
In Vedic thought, Ṛta and Satya provide a profound connection between the cosmic order and human conduct. Ṛta is the impersonal law that maintains the harmony of the universe. Satya, or truthfulness, is the human virtue where speech and action align with this universal order. By practicing Satya, an individual ensures that their conduct is in harmony with the fundamental laws governing nature and morality. Thus, truthfulness is seen as the human reflection of the cosmic order that sustains all existence.

227. (C) Dharma, Artha, and Kāma
The Gṛhastha Āśrama, or householder stage, is a critical phase of life where an individual is expected to fulfill multiple social and personal goals. This involves the pursuit of Artha, or material security, and Kāma, or emotional and sensory fulfillment. However, these pursuits must be conducted within the framework of Dharma, or moral and social duty. By balancing these three Puruṣārthas, the householder supports their family and society while still maintaining the ethical foundation necessary for their future spiritual progress and eventual liberation.

228. (A) Maitrī and Karuṇā
The Bodhisattva ideal is characterized by a deep commitment to the welfare of all beings, which is most directly expressed through the cultivation of Maitrī and Karuṇā. Maitrī represents universal loving-kindness, while Karuṇā signifies active compassion for those in suffering. Together, these virtues motivate the Bodhisattva to work tirelessly for the liberation of others, postponing their own final nirvāṇa. This altruistic focus on universal welfare is the hallmark of the Bodhisattva path, highlighting the supreme importance of compassion and love in spiritual practice.

229. (B) Equanimity in the face of praise and blame
A Sthitprajña is described in the Bhagavad Gita as an individual of perfected wisdom who has achieved complete mental stability and equanimity. One of the key characteristics of such a person is remaining unmoved by external evaluations, such as praise or blame. By mastering their mind and senses, they derive happiness from within the self rather than from social recognition or worldly dualities. This state of detachment from external praise and blame allows the person of wisdom to maintain a steady and clear intellect.

230. (B) P-3, Q-1, R-4, S-2
Various schools of Indian philosophy are identified by their unique ethical ideals and frameworks. The Cārvāka school advocates for hedonism, while Jainism emphasizes the importance of the Three Jewels and ethical conduct. Buddhism introduces the cultivation of the four Brahma-vihāras to develop a compassionate and balanced mind. The Bhagavad Gita presents the path of Karma-yoga, focusing on selfless action as a means to liberation. Together, these diverse traditions provide a comprehensive range of paths for moral living and spiritual realization.

231. (A) Deva Ṛṇa (debt to the gods)
The traditional Indian ethical system recognizes specific debts that individuals must discharge to achieve moral completeness. Deva Ṛṇa is the obligation owed to the gods for their role in sustaining the cosmic and natural order. This debt is primarily repaid through the performance of yajñas, or ritual sacrifices, which are seen as a way to honor and support the divine forces of the universe. Discharging this debt is considered

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Niyamas involve personal observances like purity and contentment. By practicing these moral disciplines, the practitioner purifies their character and creates a stable mental environment for further spiritual and physical practices. These foundational limbs ensure that the deeper stages of yoga are built upon a clear and strong moral character.

203. (D) good; pleasant
The Upanishadic tradition presents a fundamental choice between two paths that determine an individual's spiritual destiny. Śreyas represents the path of the good, which leads to lasting spiritual benefit and ultimate liberation through wisdom and discipline. In contrast, Preyas is the path of the pleasant, focusing on immediate sensory gratification and worldly enjoyment. The wise person chooses the path of goodness for long-term fulfillment, while the ignorant are often attracted by the transient and worldly attractions of the pleasant senses.

204. (D) Sannyāsa
Sannyāsa is the final stage of the traditional four-fold life path, characterized by complete renunciation of worldly possessions, social ties, and personal identity. In this stage, the individual focuses entirely on the pursuit of spiritual liberation and the realization of the ultimate truth. By abandoning all worldly attachments, the sannyāsi achieves a state of absolute freedom and prepares for the final transition from the cycle of birth and death. This stage represents the culmination of the human spiritual journey in the Āśrama system.

205. (C) The influx and sticking of karmic particles (pudgala).
In Jaina philosophy, the bondage of the soul is explained through the interaction between spiritual and material entities. Bondage occurs when karmic particles, known as pudgala, flow into the soul and become attached to it due to the individual's mental, verbal, and physical activities. These particles obscure the soul's natural qualities of infinite knowledge and bliss. To achieve liberation, the soul must first stop this influx and then shed the already attached karmic matter through rigorous spiritual discipline and purification.

206. (B) Joy in the happiness and virtue of others.
Muditā is one of the four Brahma-vihāras in Buddhist ethics, representing the cultivation of sympathetic joy. It involves taking genuine delight in the success, happiness, and virtues of others, without any feeling of envy or resentment. By practicing this altruistic joy, individuals overcome selfish tendencies and foster a sense of interconnectedness with all beings. This positive mental state is essential for developing a balanced mind and enhancing universal compassion and goodwill, leading to both personal peace and improved social harmony.

207. (A) The duties common to all human beings.
Sādhāraṇa Dharma refers to the set of universal ethical duties that are considered binding on all human beings, regardless of their social class or stage of life. These duties include fundamental moral values such as truth, non-violence, purity, and self-restraint. By identifying these universal requirements, Indian ethics establishes a common moral foundation for every person. These principles are seen as essential for maintaining individual integrity and the overall harmony and stability of the entire human community throughout various social roles.

208. (B) Maximum possible sensory pleasure in this life.
Cārvāka ethics is purely hedonistic, identifying the pursuit of maximum sensory pleasure in the present life as the only rational and tangible goal of human existence. Based on a materialistic worldview that rejects God, the soul, and the afterlife, it argues that personal happiness through sensory enjoyment is the only source of value. This perspective dismisses religious rituals and moral duties as social fabrications, encouraging individuals to focus entirely on enjoying the physical world while they are still alive.

209. (A) Svadharma
Svadharma is a critical concept in Indian ethics that emphasizes the importance of following one's own unique path and duty. It is primarily determined by an individual's own innate nature and their specific station in life. This framework ensures that a person's responsibilities are aligned with their natural capabilities and social context. By following Svadharma, an individual

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the five great vows. Together, these concepts provide a comprehensive path for attaining spiritual perfection and final liberation. Upāya-Kauśala, however, is a key principle from the Buddhist tradition rather than the Jaina system of ethics.

181. (A) Senses and mind.
A Sthitprajña is described as a person of perfected wisdom who has attained complete control over their internal world. By mastering the mind and senses, such an individual becomes immune to the distractions and cravings of the external world. This internal mastery leads to a state of emotional stability and mental equanimity. Regardless of life's fluctuating circumstances, the Sthitprajña remains centered and calm, deriving happiness from their own realized self rather than being dependent on external conditions for satisfaction.

182. (B) Renouncing action and retreating from the world.
Lokasaṃgraha is a central ideal in the Bhagavad Gita that emphasizes the importance of social responsibility and active participation in the world. It is used as a powerful argument against the total renunciation of action and complete withdrawal into a life of isolation. The concept suggests that even those who have achieved enlightenment should continue to perform their duties to maintain social order and set a positive example for others. Thus, it promotes the integration of spiritual life with social and world maintenance.

183. (A) Suffering
Karuṇā is one of the four Brahma-vihāras in Buddhism, representing the compassionate response to the presence of suffering in the world. It is characterized by a deep and sincere wish to alleviate the pain and distress of all sentient beings. This ethical quality goes beyond mere sympathy, motivating individuals to act selflessly to help others. Cultivating Karuṇā is essential for overcoming selfishness and developing an altruistic mind, which is central to the path of enlightenment and universal welfare for everyone.

184. (C) Explain the connection between a ritual act and its delayed result.
The Mīmāṃsā school introduced the concept of Apūrva to solve a specific causal problem related to ritual ethics. Since many Vedic sacrifices are performed now but yield results in the distant future or another life, there is an obvious temporal gap between the act and its fruit. Apūrva is conceived as an invisible potency generated by the ritual that ensures the eventual delivery of the result. This metaphysical bridge is necessary to maintain the rational consistency and efficacy of the entire Vedic system.

185. (C) Dharma
In the evolution of Indian ethical thought, Ṛta is recognized as the primordial, cosmic order that maintains the harmony of the universe. It serves as the direct Vedic antecedent to the later and more comprehensive concept of Dharma. While Ṛta focused on the impersonal laws governing nature and morality, Dharma expanded these ideas into practical social and individual duties. Both concepts share the common theme of a moral and structural order that sustains existence and guides all beings toward righteous and harmonious conduct.

186. (A) Śauca, Santoṣa, Tapas
Niyamas are the second limb of Aṣṭāṅga Yoga, representing five personal observances and internal disciplines for spiritual development. These include Śauca (purity), Santoṣa (contentment), and Tapas (austerity), along with self-study and devotion to the divine. While the Yamas focus on social ethics, the Niyamas are directed toward the individual's internal development and self-discipline. They provide the necessary mental and physical preparation for the deeper stages of yoga, concentration, and meditative absorption, helping the practitioner cultivate a clear and focused mind.

187. (D) Samyak Darśana, Samyak Jñāna, Samyak Cāritra
The Three Jewels, or Tri-ratna, of Jainism represent the essential pillars of the path toward spiritual liberation. They consist of right faith, right knowledge, and right conduct. These three components must be practiced in an integrated manner to achieve the purification of the soul from karmic matter. This framework emphasizes

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217. (A) Prajñā (Wisdom) and Karuṇā (Compassion)
In Mahāyāna Buddhism, the practice of Upāya-Kauśala, or skillful means, must always be rooted in the two supreme virtues of wisdom and compassion. Wisdom provides the deep understanding of reality and the specific needs of individuals, while compassion provides the motivation to assist all sentient beings in their liberation. Together, these principles guide the Bodhisattva to utilize creative and effective methods to teach the Dharma. This ensure that all actions are directed toward the ultimate spiritual welfare and enlightenment of all beings.

218. (A) Nyāya-Vaiśeṣika
Both Apūrva and Adṛṣṭa are metaphysical concepts used to explain the moral causal link between actions and their future consequences in different philosophical systems. While Mīmāṃsā uses the term Apūrva to describe the unseen potency generated by ritual acts, the Nyāya-Vaiśeṣika tradition uses Adṛṣṭa to refer to the merit and demerit that attach to the soul. Both traditions attempt to bridge the temporal gap between an action and its result, ensuring that every moral or ritual deed eventually produces a just outcome.

219. (A) Dharma
In the Puruṣārtha system, Dharma is the fundamental ethical goal that provides the necessary basis and regulation for all other human pursuits. While Artha and Kāma represent material and emotional goals, they can lead to social and personal chaos if pursued without moral restraint. Dharma ensures that these worldly aims are achieved in a righteous manner. By prioritizing Dharma, individuals create a stable foundation for their lives, ensuring that all actions contribute to both personal integrity and the eventual pursuit of final liberation.

220. (B) I, II and III only
Indian ethical literature distinguishes between several types of goals and duties to guide human conduct effectively. Śreyas and Preyas categorize pursuits into the ultimately beneficial and the immediately pleasant. Similarly, Svadharma refers to the unique set of duties assigned to an individual based on their nature. While these concepts focus on personal and spiritual development, others like Lokasaṃgraha emphasize the broader social responsibility of acting for the maintenance and stability of the entire world, ensuring social and cosmic harmony for all.

221. (C) Fixing the mind on a single point or object.
Dhāraṇā is the sixth limb of Aṣṭāṅga Yoga and marks the beginning of the higher internal mental practices. It involves the disciplined effort to fix the mind on a single point, object, or idea without being distracted by external or internal fluctuations. This stage of concentration is essential for stabilizing the mind and preparing it for the more sustained and effortless state of meditation that follows. Mastering Dhāraṇā is a vital step in gaining control over mental processes and achieving spiritual focus.

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222. (A) Sādhya
In the analysis of purposeful action in Indian ethics, Sādhya is the term that represents the final end, goal, or objective that an individual intends to achieve. It is the intended outcome that provide direction and motivation for the efforts being made. Whether the goal is worldly success or spiritual liberation, identifying the Sādhya is the first step in any deliberate activity. The choice of means and methodology is determined by the nature of the goal, ensuring a logical connection between effort and result.

223. (B) Seek pleasure and avoid pain, as that is the only rational goal in life.
The Cārvāka school's primary ethical teaching is centered on hedonism, identifying the pursuit of pleasure and the avoidance of pain as the only rational and desirable aim of existence. Based on its uncompromising materialism, the school rejects metaphysical entities and religious authority. They argue that since the present life is the only one we have, we should focus on maximizing our sensory enjoyment. This perspective dismisses traditional moral duties and rituals as meaningless social constructs that only serve to hinder human happiness.

224. (C) Jealousy or envy
Muditā is one of the four Brahma-vihāras in Buddhist ethics, representing the practice of sympathetic joy in the success and happiness of others. It is specifically cultivated as an antidote to negative mental states like jealousy or envy. By

195. (A) A balanced and meaningful human life.
The four Puruṣārthas—Dharma, Artha, Kāma, and Mokṣa—provide a comprehensive framework for a balanced and purposeful human life. By integrating ethical duty, material well-being, emotional fulfillment, and spiritual liberation, this system addresses all aspects of human existence. It ensures that material and emotional pursuits are conducted within moral boundaries, eventually leading toward the ultimate goal of spiritual freedom. This holistic approach allows individuals to achieve both worldly success and spiritual maturity in a harmonious and integrated manner throughout their lifetime.

196. (D) I, II, III and IV
The Bodhisattva ideal is the central ethical focus of Mahāyāna Buddhism, emphasizing universal compassion as the highest spiritual virtue. A Bodhisattva vows to achieve enlightenment for the benefit of all beings, delaying their own final nirvāṇa to assist others. This path is supported by the practice of Upāya-Kauśala, or skillful means, which allows the practitioner to adapt their teachings to different individuals. Together, these elements represent a transition from individual liberation to a collective and altruistic effort for the welfare of all sentient beings.

197. (B) The security of what they have and the acquisition of what they need.
The concept of Yoga-kṣema in the Bhagavad Gita reflects the idea of divine providence and care for a sincere seeker's welfare. It refers to the acquisition of what is necessary for a meaningful life and the preservation of what is already possessed. This principle suggests that for those who remain devoted to their higher duties and the divine, their material needs and security are ensured. This divine assurance allows the practitioner to live without anxiety, fully focused on their spiritual path and moral responsibilities.

198. (B) P-3, Q-1, R-2, S-4
The ethical framework of Indian philosophy is defined by several key concepts that guide conduct and spiritual growth. The Sthitprajña is a person who has achieved steady wisdom and mental equanimity. Lokasaṃgraha refers to the ideal of acting for the welfare and maintenance of the world. Svadharma represents the unique duties prescribed to an individual based on their nature. Finally, Karma-yoga is the path of selfless action, where duty is performed without attachment to the results. Together, these concepts provide a comprehensive moral guide.

199. (B) Fidelity to reality in thought, word, and deed.
Satya, as a universal duty or Sādhāraṇa Dharma, represents a commitment to truthfulness that encompasses more than just literal accuracy in speech. It involves a total fidelity to reality in an individual's thoughts, words, and actions. Practicing Satya requires honesty and integrity in all aspects of life, ensuring that one's behavior is consistent with moral truth. This universal virtue is considered foundational for maintaining trust and harmony in society and is essential for an individual's moral and spiritual development and integrity.

200. (B) Selfish motive and attachment
In the context of Karma-yoga, the binding nature of an action is determined not by the act itself, but by the mental attitude of the doer. Actions performed with a selfish motive or an egoistic attachment to the results generate the karmic impressions that lead to further bondage and rebirth. Conversely, duties performed selflessly and with detachment do not create such binding effects. Therefore, overcoming personal desire and attachment is the key to achieving spiritual freedom while still remaining active in the world.

201. (A) Guru Ṛṇa
The traditional Indian ethical framework recognizes three primary debts, or Ṛṇas, that every person is born with and must fulfill during their lifetime. These include Deva Ṛṇa, the debt to the gods for their role in sustaining the universe; Ṛṣi Ṛṇa, the debt to the sages for preserving knowledge; and Pitṛ Ṛṇa, the debt to one's ancestors for giving life. Discharging these obligations through ritual, study, and procreation is seen as essential for moral development. Guru Ṛṇa, while important, is not traditionally listed among these three primary cosmic debts.

202. (B) Ethical and moral foundation of yoga.
Yama and Niyama are the first two limbs of Patañjali's Aṣṭāṅga Yoga, providing the essential ethical and moral foundation for the entire system. Yamas consist of universal restraints like non-violence and truthfulness, while

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essential for maintaining the harmony between human life and the broader cosmic order of nature.

232. (B) II, III and IV
Karma-yoga is an ethical and spiritual discipline that focuses on the transformation of action into a path for liberation. It advocates for the renunciation of the fruits of action rather than the abandonment of action itself. By performing duties without selfish attachment to results, individuals avoid creating new binding karma. This path emphasizes the performance of action as a duty and a form of spiritual practice. It is considered a valid and effective way for active individuals to achieve mental purity and eventual spiritual freedom.

233. (C) Samādhi
Samādhi is the eighth and final limb of Patañjali's Aṣṭāṅga Yoga, representing the culmination of the spiritual journey. It is a state of super-conscious absorption or union where the individual's mind becomes one with the object of meditation and the ultimate reality. In this state, the distinction between the meditator and the object completely dissolves, leading to profound peace and realization. Achieving Samādhi represents the successful mastery of mental processes and the attainment of the ultimate goal of the yogic path of discipline.

234. (B) Universalist ethics
The concept of Sādhāraṇa Dharma represents the universalist core of Indian ethics, identifying moral duties that are binding on all human beings regardless of their specific social status or role. These universal duties, such as truthfulness and non-violence, provide a common ethical framework that transcends all social and personal divisions. By emphasizing these foundational values, Indian ethics establishes a set of absolute moral requirements that sustain individual integrity and social harmony for the entire human community, serving as the basis for all conduct.

235. (B) The senses
In the Indian ethical framework, particularly within the Upanishads, the path of Preyas represents the pursuit of immediate sensory pleasure and worldly gratification. This path is associated with the unenlightened mind, which is easily swayed by the transient attractions of the senses. While Preyas provide momentary satisfaction, it lacks the depth of spiritual wisdom and does not lead to lasting fulfillment. Choosing to follow the senses rather than the ultimately beneficial path of goodness often results in continued ignorance and bondage to worldly desires.

236. (C) Karmic bondage
In Jaina philosophy, the processes of Saṃvara and Nirjarā are specifically designed to address and overcome the problem of karmic bondage. Saṃvara involves the conscious effort to stop the influx of new karmic matter into the soul by practicing self-restraint and mindfulness. Nirjarā is the process of shedding the already accumulated karmas through austerities and spiritual discipline. Together, these two practices are essential for purifying the soul from material contamination and eventually attaining the final goal of spiritual liberation and infinite bliss.

237. (B) The maintenance of the world and social order
Lokasaṃgraha is an ethical ideal in the Bhagavad Gita that encourages individuals to act with a focus on world welfare and the maintenance of the social order. It suggests that even those who have achieved enlightenment should continue to perform their duties to set a positive example and prevent social chaos. By prioritizing the collective good and the stability of society over personal gain, one contributes to the overall harmony of the cosmos. This concept emphasizes the importance of social responsibility and altruism.

238. (A) Both A and R are true and R is the correct explanation of A.
Dharma is the pivotal concept in the Puruṣārtha system because it provides the essential ethical framework for a balanced life. While material security and emotional fulfillment are legitimate human goals, they must be regulated by moral principles to ensure they do not lead to social conflict or individual decline. By placing Dharma as the guiding rule, the pursuit of wealth and pleasure is transformed into a righteous activity. This structure ensures that life remains meaningful and eventually leads toward ultimate spiritual liberation.

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CHAPTER 04
Western Ethics

1. Which of the following best defines the concept of 'Good' within a Teleological framework?
(A) That which explicitly commanded by a divine or supreme being.
(B) That which serves a purposeful goal such as happiness or pleasure.
(C) That which strictly conforms to a universal moral law or duty.
(D) That which is purely determined by individual feeling or sentiment.

2. Consider the following statements regarding ethical theories:
Statement I: In deontological ethics, an action is considered 'right' if it conforms to a moral rule or duty, irrespective of its consequences.
Statement II: In teleological ethics, the 'good' is defined independently of the 'right', and the 'right' is that which maximizes the 'good'.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

3. A judge sentences a thief to a period of community service that is proportional to the crime committed, aiming to restore a sense of balance in society. This action primarily exemplifies which ethical concept?
(A) Eudaemonism
(B) Altruism
(C) Justice
(D) Obligation

4. Which of the following statements about 'duty' in deontological theories is incorrect?
(A) Duty is the central concept for determining the moral worth of an action.
(B) An action has moral worth only if it is done from a sense of duty.
(C) Duties are often seen as universal and binding on all rational beings.
(D) The outcomes resulting from duty are the main metric of rightness.

5. Match List I with List II:
List I: (Concept)
P. Eudaemonism
Q. Deontology
R. Justice
S. Teleology
List II: (Core Idea)
1. Focus on duty and moral rules
2. Fairness and rightful distribution
3. The end or purpose of an action determines its morality
4. Human flourishing or happiness as the highest good
Choose the correct answer from the options given below:
(A) P-4, Q-1, R-2, S-3
(B) P-3, Q-2, R-1, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-1, Q-4, R-3, S-2

6. The four Cardinal Virtues, as classically understood in ancient Greek philosophy, are:
(A) Faith, Hope, Charity, and Prudence
(B) Prudence, Justice, Temperance, and Courage
(C) Honesty, Loyalty, Compassion, and Integrity
(D) Duty, Obligation, Right, and Good

7. What is the most appropriate term for a moral framework where the rightness of an action is determined by its inherent nature and conformity to a set of rules, rather than its outcomes?
(A) Teleological theory
(B) Eudaemonistic theory
(C) Consequentialist theory
(D) Deontological theory

8. Which of the following statements is NOT a postulate of morality according to Kant?
(A) The pursuit of maximum happiness
(B) The existence of God

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Saṃvara is the practice of stopping the influx of new karmic matter into the soul by practicing self-restraint and mindfulness. Nirjarā is the process of shedding already accumulated past karmas through the performance of austerities and spiritual discipline. Together, these two stages are essential for freeing the soul from karmic bondage and returning it to its inherent state of infinite knowledge and bliss, leading to the ultimate goal of spiritual liberation.

247. (A) materialistic metaphysics and empiricist epistemology.
The Cārvāka school's ethical hedonism is a direct result of its foundational philosophical commitments. Since its epistemology accepts only direct perception as valid, and its metaphysics recognizes only the material world as real, the school rejects all spiritual or metaphysical entities. Without God, a soul, or an afterlife, the school logically identifies the pursuit of tangible sensory pleasure as the only meaningful goal for human life. This focus on the observable and physical leads to an ethical system that prioritizes immediate personal happiness and gratification.

248. (A) Āśrama Dharma
Āśrama Dharma refers to the specific set of duties and moral responsibilities assigned to an individual based on their stage of life. In the traditional four-fold life path, each stage—student, householder, forest-dweller, and renunciant—has its own unique goals and obligations. This system ensures that an individual's moral and social growth is structured and balanced throughout their entire lifetime. By following the duties of their current stage, individuals fulfill their social responsibilities while systematically progressing toward the ultimate spiritual goal of liberation.

249. (A) Karma-yoga
The ethical teaching of performing one's duty without attachment to the results is the central message of Karma-yoga in the Bhagavad Gita. This principle encourages individuals to focus entirely on their effort and responsibilities while remaining mentally detached from the outcomes or rewards. By relinquishing the fruits of action, the practitioner avoids the creation of new karmic bondage and achieves mental purity. This approach transforms ordinary activities into a spiritual practice, leading to internal peace and freedom from the cycle of worldly suffering.

250. (B) P-3, Q-4, R-1, S-2
Various schools of Indian philosophy provide different frameworks to guide human life and spiritual development. The Puruṣārthas, such as Dharma, outline the primary goals of existence. Aṣṭāṅga Yoga includes limbs like the Yamas for ethical restraint. Jaina ethics emphasizes the Three Jewels, including right faith, for attaining spiritual perfection and liberation. Buddhism focuses on the Brahma-vihāras, such as loving-kindness, to cultivate a compassionate and balanced mind. Together, these diverse components offer a comprehensive range of moral and spiritual paths.

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251. (B) To provide a structure for a balanced life integrating worldly and spiritual goals.
This ethical framework integrates the four fundamental aims of human existence into a comprehensive structure. By balancing material prosperity and emotional fulfillment with moral duty and spiritual liberation, it ensures a meaningful life. This systemic approach harmonizes immediate sensory pursuits with the ultimate pursuit of freedom, facilitating a holistic progression toward human fulfillment and spiritual maturity.

252. (A) Dharma and Mokṣa
These two concepts represent the path of the good, focusing on ultimate welfare and long-term spiritual well-being. Unlike immediate gratification, they guide individuals toward righteousness and final liberation from existence. Their pursuit reflects a higher ethical consciousness that transcends sensory attractions, prioritizing the permanent spiritual essence over the transient aspects of the material and sensory world.

253. (C) Artha and Kāma should be pursued under the regulating principles of Dharma.
Wealth and desire are recognized as valid human pursuits but must be governed by moral righteousness. Dharma acts as a corrective and guiding principle, ensuring that material and sensory gains do not lead to ethical degradation. This hierarchical integration prevents imbalances, allowing for worldly enjoyment

while keeping the individual aligned with the path toward ultimate spiritual liberation.

254. (D) They prioritize long-term well-being over immediate gratification.
Wisdom involves discerning between temporary sensory pleasures and the path that leads to ultimate good. While pleasant experiences are alluring, they are transient and tied to the material world. A wise individual recognizes the superiority of long-term spiritual welfare, consciously choosing the path of righteousness and liberation over the fleeting and often deceptive nature of immediate physical gratification.

255. (C) transient and connected to the sensory world.
The path of the pleasant encompasses goals that provide immediate gratification but lack permanence. These aims, primarily focused on physical wealth and sensory desire, are considered lower goals because they are tied to the changing material realm. While necessary for worldly existence, they do not lead to lasting spiritual fulfillment or the ultimate goal of liberation from rebirth.

256. (B) Varṇāśrama Dharma is specific to one's social and life stage, while Sādhāraṇa Dharma applies to everyone.
One system prescribes duties based on an individual's specific social class and stage of life, creating a relativistic framework. In contrast, the other consists of universal ethical principles like truthfulness and non-violence that apply to all humans regardless of their social standing. This distinction highlights the balance between role-specific responsibilities and the foundational moral obligations of humanity.

257. (D) The practice of non-violence (ahiṃsā) by any individual.
Ethical principles such as non-violence are considered common duties of humanity because they apply to everyone regardless of their social class or stage of life. Unlike role-specific duties that vary by context, these virtues establish a foundational moral ground. They reflect universal values that emphasize shared humanity and provide a consistent ethical standard for all individuals in society.

258. (A) That an individual's ethical responsibilities are dependent on their specific social and life context.
Ethical duties in this system vary based on an individual's social class and current stage of existence. This means that right action is not a static concept but depends on the specific roles one occupies within the community. Such a framework ensures social order by defining appropriate conduct for different circumstances, acknowledging that responsibilities change as individuals progress through life.

259. (C) It provides a universal moral foundation for all other duties.
Universal ethical principles establish the essential moral ground upon which all specific social and life-stage duties are built. By emphasizing shared human values like truth and self-control, these principles ensure that role-specific actions remain ethically sound. They act as a stabilizing force, providing a common moral obligation that binds all individuals together within a diverse social structure.

260. (A) Āśrama Dharma
The duties associated with being a householder, forest-dweller, or renunciant are categorized under the framework of life stages. This system defines specific responsibilities that change as an individual matures and transitions through different phases of existence. By following these prescriptions, individuals maintain social stability while systematically working toward their own spiritual development and the eventual goal of liberation.

261. (D) To fulfill one's debts and maintain cosmic and social balance.
Ritual sacrifice serves as a mechanism for discharging fundamental obligations born out of human existence. It is not merely a symbolic act but a participatory process that sustains the universe. By performing these rituals, individuals give back to the forces that sustain them, ensuring the continued harmony of the natural world, social order, and the broader cosmic equilibrium.

262. (B) Pitṛ-ṛṇa is repaid by performing ancestral rites.
The debt to ancestors is specifically addressed through the continuation of the family line and the

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performance of prescribed rituals. These actions honor the lineage and fulfill the moral obligation toward those who came before. This framework emphasizes the continuity of generations, ensuring that familial ties and spiritual traditions are preserved through specific, dutiful actions performed by the individual.

263. (C) The individual is born into a network of obligations to gods, sages, and ancestors.
This worldview posits that human life is inextricably linked to cosmic and ancestral forces from the moment of birth. An individual is not an isolated entity but a part of a wider system requiring the fulfillment of specific debts. These obligations to divine powers, keepers of knowledge, and family lineage define the individual's ethical role within the universe.

264. (D) study and preservation of sacred texts.
Repaying the debt to ancient sages involves the active engagement with and protection of traditional knowledge. Through the consistent study of scriptures, an individual ensures that the wisdom of the past is not lost. This process of self-study and learning is seen as a vital moral duty, honoring the teachers who provided the intellectual and spiritual foundations of society.

265. (A) A principle of selfless action and participation in cosmic sustenance.
Beyond being a mere fire ritual, this concept embodies the spirit of giving back and selfless contribution to the world. It represents a transformation of duty into a participatory act that maintains universal harmony. Every action performed with this mindset contributes to the welfare of the whole, embedding the individual in a web of relationships where personal conduct impacts cosmic stability.

266. (B) Performing one's duties without attachment to their outcomes.
The path of selfless action focuses on the execution of duty while remaining indifferent to personal gain or specific results. This detachment is essential for purifying the mind and achieving spiritual progress. By focusing on the act itself rather than the reward, an individual avoids the mental agitation caused by desire, leading to a state of inner peace and wisdom.

267. (B) emotional equanimity and a stable mind.
A person of steady wisdom remains balanced and composed amidst the fluctuations of life, such as success or failure. Their intellect is firm, and they are not swayed by transient emotions or sensory experiences. This state of equanimity is the hallmark of spiritual maturity, allowing the individual to act effectively in the world without being disturbed by external circumstances or internal desires.

268. (A) To act for the welfare and stability of the world.
Enlightened individuals are obligated to work toward the cohesion and well-being of society. Even though they have achieved spiritual realization, they continue to act without personal motive to set a positive example for others. This commitment ensures that their wisdom translates into practical benefits for the community, promoting social harmony and the overall preservation of the world order.

269. (C) one should adhere to one's own specific duties, even if done imperfectly.
Ethical conduct involves performing the duties that align with one's own nature and social position. It is considered spiritually superior to follow one's own path, even with flaws, rather than attempting to perform the duties of another person. This focus on personal duty ensures that action remains authentic to the individual's inherent qualities and specific role within the social structure.

270. (D) Worldly engagement can become a spiritual path through selfless, detached action.
Ethical teachings suggest that action is not an obstacle to liberation but can be a means to achieve it. By performing duties without attachment to the results and working for the global good, individuals transform their everyday activities into spiritual practice. This approach synthesizes worldly responsibility with spiritual aspiration, allowing for a life that is both active in society and spiritually focused.

271. (C) It is an unseen force that guarantees the future fruition of a ritual action.
This transcendental potency acts as a causal link between the performance of a ritual and its eventual result. Since the rewards of Vedic

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289. (D) Mahāvratas represent a stricter observance of the five vows compared to Aṇuvratas.
While both ascetics and lay followers follow the same five ethical principles, the level of intensity differs. Monks and nuns adhere to these vows absolutely and without any exceptions to ensure rapid spiritual progress. Laypeople follow a modified, less rigorous version that allows them to function within society while still maintaining an ethical lifestyle guided by the same foundational moral values.

290. (A) Practicing Pañca-vrata leads to Samvara and Nirjarā, guided by the Tri-ratna.
The path to liberation involves a systematic process where the three jewels provide guidance for ethical conduct. Adherence to the five vows allows the practitioner to stop the inflow of new karma and then eliminate existing karmic particles. This integrated approach ensures that the soul is gradually purified, eventually reaching a state of complete freedom from material bondage through disciplined practice.

291. (C) Postponing one's own nirvana to help all other beings achieve enlightenment.
This altruistic ideal centers on a being who has attained enlightenment but chooses to remain in the cycle of existence. Driven by profound compassion, they dedicate themselves to the welfare of others rather than seeking immediate personal release. This choice reflects a commitment to universal salvation, emphasizing that true spiritual perfection involves the liberation of all sentient beings from suffering.

292. (A) adaptable and tailored to the listener's capacity.
This concept highlights the flexibility and compassion of an enlightened teacher who adjusts their message based on the listener's needs. Since individuals have different levels of understanding and dispositions, a single approach may not be effective for everyone. By using diverse and appropriate methods, the teacher ensures that the ultimate truth is accessible and helpful to all, regardless of their circumstances.

293. (D) Muditā
This sublime state involves feeling genuine joy and delight in the happiness, virtues, and success of others. It serves as an antidote to envy and resentment, fostering a positive and inclusive mental state. By cultivating this sympathetic joy, an individual dismantles self-centeredness and strengthens their connection with others, supporting the compassionate and altruistic goals of the enlightened path.

294. (B) Karuṇā (compassion)
This state represents an active and deep desire to alleviate the suffering of all sentient beings. It goes beyond mere pity, motivating the individual to take practical steps to help others in need. As one of the four sublime states, it forms a critical part of the psychological foundation for altruistic action, ensuring that the practitioner remains focused on the welfare of others.

295. (C) The Brahma-vihāras form the psychological and ethical foundation for the Bodhisattva's compassionate work.
These four mental disciplines—loving-kindness, compassion, sympathetic joy, and equanimity—are essential for developing the altruistic mindset required for a life of service. They transform the practitioner's inner world, removing selfish tendencies and replacing them with a broad, compassionate outlook. This mental cultivation provides the necessary strength and motivation for the enlightened being to effectively help all other sentient beings.

296. (D) Acceptance of direct perception as the only source of valid knowledge.
This school's philosophy is rooted in a radical form of empiricism that rejects any information not obtained through the senses. Because metaphysical entities like God or the soul cannot be seen or touched, they are considered non-existent or irrelevant. This narrow epistemological focus leads to an ethical system that values only tangible experiences and the immediate realities of the material world.

297. (A) Kāma (pleasure)
Given the rejection of an afterlife and transcendental goals, the primary aim of human existence is the pursuit of worldly enjoyment. Success is measured by the maximization of pleasure and the minimization of pain during one's finite life. This perspective encourages individuals to focus on tangible sensory

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280. (D) the fundamental cosmic order and harmony.
This concept refers to the impersonal principle that governs the universe, nature, and human society. It represents the underlying regularity and moral balance of the world. Ethical living is seen as acting in accordance with this universal order. When individuals align their behavior with this harmony, they contribute to the stability of the cosmos and ensure positive results for themselves and others.

281. (A) They constitute the foundational ethical preparation for the yogic path.
The first two limbs of the eightfold path establish the moral and personal discipline required for spiritual progress. They are not optional but are essential prerequisites for higher stages like meditation. By mastering social restraints and personal observances, a practitioner creates the stable and ethical mental environment necessary for deep absorption and the eventual attainment of spiritual insight and liberation.

282. (B) Santoṣa (contentment)
Personal observances focus on cultivating inner discipline and a positive state of mind. Contentment is one such practice, involving a sense of being satisfied with what one has. This internal rule of conduct helps eliminate desire and mental agitation, providing a calm psychological foundation. It is distinct from social restraints as it pertains to the individual's internal attitude and self-regulation.

283. (B) Yamas govern social conduct, while Niyamas govern personal conduct.
The ethical system distinguishes between moral restraints used in interactions with others and positive observances for self-improvement. One set focuses on external social harmony through principles like non-violence and truthfulness. The other focuses on internal discipline through practices like purity and self-study. Together, they provide a comprehensive ethical framework that addresses both the social and individual aspects of a practitioner's life.

284. (A) A stable ethical life is considered a necessary foundation for effective meditation.
The structure of the eightfold path implies that moral grounding must precede advanced mental training. Without the discipline of ethical restraints and personal observances, the mind remains too agitated for deep concentration. Therefore, a consistent ethical life is presented as the indispensable groundwork that supports and enables the successful practice of sense withdrawal, concentration, and the ultimate state of absorption.

285. (C) Yama
Practices such as continence and non-possessiveness belong to the category of universal moral restraints or social ethics. They guide how an individual interacts with the world by controlling energy and limiting attachment to material goods. These principles are fundamental to the ethical foundation of the yogic path, serving to harmonize the practitioner's relationship with society and the external environment.

286. (D) To prevent the influx of new karmic matter into the soul.
In this ethical system, liberation requires halting the continuous flow of karmic particles that bind the soul to the cycle of rebirth. This stage involves the use of self-control and mindfulness to block new karma from entering through thoughts, speech, or actions. It is the necessary first step in the purification process, ensuring that the burden of karma does not increase.

287. (C) the gradual elimination of accumulated karma.
After preventing new karma from entering, the focus shifts to removing the particles already attached to the soul. This process of shedding or "burning away" existing karmic debt is essential for achieving complete spiritual purity. Through rigorous conduct and the three jewels, the practitioner gradually cleanses the soul, moving closer to final liberation and the realization of its true, unburdened nature.

288. (B) Samyak Cāritra (Right Conduct)
The five great vows serve as the practical implementation of the principle of right behavior. They provide a specific set of rules, such as non-violence and truthfulness, that translate spiritual knowledge into daily action. Adhering to these vows is considered the most crucial aspect of the path to liberation, as it directly governs the conduct required to stop and shed karmic matter.

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sacrifices often manifest long after the ceremony, this unseen force resides in the performer's soul to ensure the promised outcome occurs. It explains how procedural actions lead to future consequences, bridging the temporal gap between cause and effect.

272. (B) The specific Vedic sacrifice prescribed to attain heaven.
Within this philosophical framework, a distinction is made between the desired goal and the instrument used to achieve it. If the objective is a transcendental state like heaven, then the ritual act itself serves as the necessary means. The correct performance of the prescribed ceremony generates the potency required to eventually manifest the goal, establishing a clear relationship between action and result.

273. (D) The specific, detailed procedure of the performance.
This concept focuses on the technical aspects and "how-to" of conducting a ritual. Every minor detail and subsidiary step must be scrupulously followed to ensure the action is effective. Adherence to these procedural details is essential for generating the unseen force that leads to the desired goal, making the accuracy of the performance a central concern of the ethical system.

274. (A) deontological and procedural, based on adherence to Vedic rules.
The ethical system is centered on the duty to follow scriptural injunctions with precise attention to detail. Moral rightness is determined by the correct execution of prescribed rituals rather than personal feelings or immediate consequences. This focus on rules and procedures creates a framework where the primary obligation is to perform actions as specified in the sacred texts to ensure future rewards.

275. (C) The causal gap between the performance of an action and the manifestation of its result.
Philosophical concepts were developed to explain why ritual actions lead to consequences that are not immediate. By positing an unseen merit or transcendental force, thinkers could account for the delayed fruition of Vedic sacrifices. These ideas provide a rational link between an act performed in the present and a reward, such as heaven, that is promised to occur in the future.

276. (A) Individuals are morally responsible for their own life circumstances.
The principle of moral causation dictates that every action results in a corresponding experience for the agent. This creates a system of individual accountability where current situations are seen as the fruit of past deeds. By linking conduct directly to personal destiny, it emphasizes that one's future is shaped by the ethical quality of their current thoughts, speech, and physical actions.

277. (D) They provide a cosmic standard, where ethical actions are those in harmony with universal order and truth.
Ethical conduct is defined by its alignment with the fundamental harmony and reality of the universe. Actions that conform to this cosmic order are considered righteous, while those that disrupt it lead to negative consequences. This perspective establishes an objective standard for morality, where truth in action and speech reflects the individual's role in maintaining the balance of the entire cosmos.

278. (B) The acquisition of the unattained and the preservation of the attained.
These two processes represent the attainment of new goals and the safeguarding of existing achievements. Ethical conduct is believed to influence these outcomes, as righteous living facilitates the gain of what is desired and the protection of what one already possesses. This concept links the quality of one's actions to the successful pursuit and maintenance of well-being in the world.

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279. (C) Righteous conduct, in accordance with the Law of Karma, leads to positive Yoga-kṣema.
The ability to gain new benefits and protect existing ones is directly tied to the moral quality of an individual's actions. Following the law of moral causation, righteous behavior generates positive outcomes, whereas unrighteousness leads to the loss of achievements. Therefore, personal prosperity and security are viewed as consequences of living in harmony with ethical principles and the cosmic order.

satisfaction, viewing it as the only rational and valid goal in a purely material universe.

298. (B) They considered unperceivable and are therefore rejected.
Since concepts like moral causation and rebirth cannot be verified through direct sensory experience, they are dismissed as baseless. This materialist view argues that there is no evidence for a soul that survives death or an impersonal law governing future lives. Consequently, ethical behavior is not motivated by the fear of future consequences or the hope for rewards beyond the present life.

299. (B) one should not renounce worldly pleasures simply because they are mixed with pain.
This analogy suggests a pragmatic approach to life where one accepts that pleasure often comes with associated difficulties. Just as one carefully removes bones to enjoy the meat of a fish, a wise person should intelligently navigate the pains of life to secure enjoyment. It argues against asceticism, suggesting that avoiding all worldly pleasures just to avoid pain is foolish and unnecessary.

300. (A) The cessation of life, or death itself.
In this materialist framework, there is no spiritual state of liberation beyond the physical body. Since the soul is not recognized as an independent entity, the end of suffering and existence occurs only at the moment of death. Therefore, the traditional quest for spiritual freedom is redefined as simply the natural conclusion of life, reinforcing the focus on maximizing happiness in the present.

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239. (D) Non-possessiveness
Aparigraha is a key ethical vow in both the Jaina tradition and the Aṣṭāṅga Yoga system, signifying the practice of non-possessiveness and non-attachment. It involves limiting one's material needs and avoiding the tendency to accumulate more than is necessary for a meaningful life. This principle emphasizes that excessive attachment to worldly objects leads to greed and spiritual bondage. By practicing Aparigraha, an individual cultivates detachment and internal freedom, which are essential for purifying the mind and progressing on the spiritual path toward liberation.

240. (B) Rebirth or reincarnation.
The Law of Karma is intrinsically linked to the belief in rebirth or reincarnation, as it explains how the consequences of moral actions can manifest across multiple lifetimes. Since many deeds do not produce immediate results within a single life, the doctrine of rebirth provides the necessary temporal framework for moral justice to be fully realized. This system ensure that every individual eventually experiences the fruits of their choices. Thus, the Law of Karma and the cycle of rebirth together form a consistent moral universe.

241. (A) I, II, and III only
Indian ethical thought is defined by several key concepts that guide an individual's moral and spiritual development. A Sthitprajña is a person of steady wisdom who has achieved mental equanimity. Karma-yoga is the path of selfless action where duties are performed without attachment to the results. Lokasaṃgraha refers to the ideal of acting for world welfare and solidarity. While Svadharma is one's own natural duty, Preyas is the path of the pleasant rather than the ultimately good path of Śreyas.

242. (A) An unseen force or potency that resides in the soul.
Adṛṣṭa is a central concept in the Nyāya-Vaiśeṣika system used to explain the moral causal link between actions and their future consequences. it represents the unseen merit and demerit that attach to the individual soul as a result of past deeds. This invisible potency ensures that the universe operates justly, guiding the soul toward appropriate rewards or punishments in this life and the next. It provides a metaphysical basis for the Law of Karma, ensuring that moral actions eventually produce corresponding results.

243. (A) Overcome negative states of mind and develop universal love.
The four Brahma-vihāras—loving-kindness, compassion, sympathetic joy, and equanimity—are cultivated in Buddhist ethics to foster a compassionate and balanced mind. By extending these positive attitudes to all sentient beings, individuals can overcome negative mental states like hatred, cruelty, and envy. These sublime attitudes help develop universal love and an altruistic character, leading to both personal peace and more harmonious relationships with others. Practicing these "divine abodes" is considered essential for achieving spiritual maturity and the final goal of enlightenment.

244. (A) Dharma, Artha, Kāma
The Gṛhastha Āśrama, or householder stage, is the phase of life dedicated to fulfilling three of the four primary human goals. While Artha (material security) and Kāma (emotional and sensory fulfillment) are central to this stage, they must always be pursued under the guidance of Dharma (moral and social duty). By balancing these three Puruṣārthas, the householder supports their family and society while maintaining the ethical foundation necessary for their future spiritual progress. This stage ensures that worldly life is integrated with moral and social responsibilities.

245. (A) A steady and comfortable posture for meditation.
Āsana is the third limb of Aṣṭāṅga Yoga, focusing on the development of a steady and comfortable physical posture. Its primary purpose in the yogic path is to prepare the body for the more advanced stages of meditation and concentration. By achieving a stable posture, the practitioner minimizes physical distractions and facilitates the flow of internal energy. This limb provides the necessary physical foundation for stabilizing the mind and breath, which are essential for reaching deeper states of meditative absorption and final spiritual realization.

246. (A) Saṃvara and Nirjarā
In Jaina ethics, the purification of the soul is achieved through two complementary processes.

(C) The freedom of the will
(D) The immortality of the soul

9. According to Kant, what is the only thing that is good without qualification?
(A) Happiness
(B) Courage
(C) A good will
(D) Intelligence

10. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below:
Assertion (A): In Kant's ethics, a 'maxim' is a subjective principle of volition.
Reason (R): For an action to be morally permissible, its maxim must be capable of being willed as a universal law.
(A) Both A and R are true; R explains A.
(B) Both A and R are true; R is unrelated.
(A) is true; however, R is false.
(A) is false; however, R is true.

11. According to the principle of utility as formulated by Jeremy Bentham, what should be the guiding factor for our actions?
(A) The categorical imperative
(B) The fulfillment of one's duty
(C) The achievement of eudaemonia
(D) The maximization of pleasure and minimization of pain

12. A company decides to close a factory in a small town, causing 500 people to lose their jobs. However, the company reinvests the money to open a new, more efficient factory elsewhere, creating 1000 new jobs and producing cheaper goods for thousands of consumers. A utilitarian would most likely judge this action based on:
(A) Whether the company violated its duty to its original employees.
(B) The balance of happiness produced for all affected parties.
(C) Whether the company's maxim could be universalized logically.
(D) The inherent rightness or wrongness of closing a local factory.

13. What is the fundamental difference between Act Utilitarianism and Rule Utilitarianism?
(A) Act Utilitarianism focuses on pleasure, while Rule Utilitarianism focuses on happiness.
(B) Act Utilitarianism was proposed by Mill, while Rule Utilitarianism was proposed by Bentham.
(C) Act assesses individual acts; Rule assesses following general rules.
(D) Act Utilitarianism is a deontological theory, while Rule Utilitarianism is teleological.

14. Which of the following statements about Jeremy Bentham's moral theory is correct?
(A) It introduces a qualitative distinction between higher and lower pleasures.
(B) It argues that the moral worth of an action depends on the motive behind it.
(C) It is primarily a form of Rule Utilitarianism.
(D) It proposes a 'hedonic calculus' to measure the amount of pleasure or pain.

15. Consider the following statements regarding Kant's Categorical Imperative:
(i) It is a hypothetical imperative, dependent on one's desires.
(ii) It commands an action as necessary in itself, without reference to any other end.
(iii) One formulation is to "Act only according to that maxim whereby you can at the same time will that it should become a universal law."
(iv) Another formulation is to treat humanity, whether in your own person or in the person of any other, always at the same time as an end, never merely as a means.
Which of the statements given above are correct?
(A) (i), (ii) and (iii)
(B) (ii), (iii) and (iv)
(C) (i), (iii) and (iv)
(D) (i) and (iv) only

16. What does J.S. Mill introduce into utilitarianism that marks a significant departure from Bentham's version?
(A) The concept of sanctions
(B) A qualitative distinction between higher and lower pleasures
(C) The principle of utility
(D) The idea that motives are irrelevant to the morality of an act

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(D) Distributive Justice

95. Consider the following statements about ethical concepts:
(i) In deontology, the concept of 'right' is prior to the concept of 'good'.
(ii) In teleology, the concept of 'good' is prior to the concept of 'right'.
(iii) Eudaemonism is a teleological theory focused on happiness.
(iv) The Cardinal Virtues are central to deontological theories like Kant's.
Which of the above statement(s) is/are correct?
(A) (i), (ii) and (iii)
(B) (ii), (iii) and (iv)
(C) (i), (iii) and (iv)
(D) (i) and (ii) only

96. Which theory most strongly supports the idea that punishment should be proportionate to the harm caused by the crime?
(A) Reformative
(B) Retributive
(C) Deterrent
(D) Preventive

97. The question "Why should I be moral?" especially when morality conflicts with self-interest, is a central problem related to the:
(A) Justification of morality
(B) Classification of pleasures
(C) Nature of moral language
(D) Application of cardinal virtues

98. An ethical theory that emphasizes the development of character and virtues, rather than rules or consequences, is known as:
(A) Deontology
(B) Consequentialism
(C) Virtue Ethics (as in Eudaemonism)
(D) Emotivism

99. According to Kant's categorical imperative, a maxim is morally impermissible if:
(A) It makes someone unreachable.
(B) It goes against tradition.
(C) It is motivated by self-interest.
(D) It creates a contradiction if universalized.

100. Consider the following philosophers:
(i) Jeremy Bentham
(ii) A.J. Ayer
(iii) Immanuel Kant
Arrange the following philosophers based on the primary focus of their ethical theories, from duty-based to consequence-based to language-based.
(A) (i), (iii), (ii)
(B) (iii), (i), (ii)
(C) (ii), (iii), (i)
(D) (iii), (ii), (i)

101. Which statement inaccurately describes Bentham's Utilitarianism?
(A) It is teleological.
(B) It is hedonistic.
(C) It is qualitative.
(D) It is consequentialist.

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102. The concept of 'obligation' is most central to:
(A) Deontological and duty-based ethics.
(B) Eudaemonistic and virtue-based ethics.
(C) Emotivist and non-cognitivist ethics.
(D) Subjectivist and relativist ethics.

103. A "Good Will" for Kant is a will that:
(A) Produces good consequences.
(B) Is aligned with God's will.
(C) Acts from duty and respect for moral law.
(D) Is possessed by a virtuous person.

104. Consider the following statements regarding emotivism:
Statement I: C.L. Stevenson, an emotivist, argued that moral terms have both descriptive and emotive meaning.
Statement II: A.J. Ayer, another emotivist, argued that moral terms have only emotive meaning.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

105. Consider the following statements about different ethical perspectives:
(i) Psychological Egoism is a descriptive theory about human motivation.
(ii) Ethical Egoism is a normative theory about how people ought to behave.
(iii) Altruism is a form of Ethical Egoism.
(iv) Universalism is incompatible with Cultural

(D) (ii) and (iv) only

26. The view that moral statements do not express propositions and are therefore not truth-apt (i.e., cannot be true or false) is known as:
(A) Ethical Non-cognitivism
(B) Ethical Realism
(C) Ethical Cognitivism
(D) Ethical Naturalism

27. Emotivism, as a non-cognitivist theory, suggests that moral judgments are primarily:
(A) Descriptions of objective moral properties in the world.
(B) Commands or imperatives.
(C) Culturally relative beliefs.
(D) Expressions of emotion or attitude.

28. According to an Emotivist, the statement "Stealing is wrong" is equivalent to:
(A) "Stealing has the property of wrongness."
(B) "Boo to stealing!" or an expression of negative feeling towards stealing.
(C) "I disapprove of stealing, and you should too."
(D) "Stealing is forbidden by our society."

29. Which ethical theory holds that moral statements are not just expressions of feeling but also universalizable commands or imperatives?
(A) Emotivism
(B) Subjectivism
(C) Prescriptivism
(D) Descriptivism

30. Match List I with List II:
List I: (Theory)
P. Emotivism
Q. Prescriptivism
R. Ethical Realism
S. Cultural Relativism
List II: (Core Claim)
1. Moral judgments are universalizable commands.
2. Moral facts exist independently of human minds.
3. Moral rightness varies from society to society.
4. Moral judgments are expressions of feelings.
Choose the correct answer from the options given below:
(A) P-1, Q-4, R-3, S-2
(B) P-4, Q-1, R-2, S-3
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-1, R-2, S-4

31. R.M. Hare is the primary proponent of which meta-ethical theory?
(A) Prescriptivism
(B) Emotivism
(C) Descriptivism
(D) Intuitionism

32. What is the central claim of Ethical Descriptivism?
(A) Moral judgments describe a speaker's specific feelings.
(B) Moral terms can be defined by descriptive, non-moral terms.
(C) Moral discourse is fundamentally non-descriptive in nature.
(D) One cannot derive an 'ought' from an 'is' in logical theory.

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33. Consider the following statements regarding meta-ethics:
Statement I: Ethical cognitivism holds that moral statements can be true or false.
Statement II: Ethical non-cognitivism holds that moral statements are expressions of emotions or commands, and thus cannot be true or false.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

34. A person argues, "In country X, they practice polygamy, and they believe it's right. In our country, we don't, and we believe it's wrong. Therefore, there's no objective truth about whether polygamy is right or wrong." This person's argument is an example of:
(A) Cultural Relativism
(B) Ethical Egoism
(C) Super-naturalism
(D) Intuitionism

35. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below:
Assertion (A): Super-naturalism posits that

55. Match List I with List II:
List I: (Philosopher)
P. Immanuel Kant
Q. Jeremy Bentham
R. R.M. Hare
S. G. E. Moore
List II: (Associated Theory)
1. Prescriptivism
2. Intuitionism
3. Quantitative Utilitarianism
4. Deontology
Choose the correct answer from the options given below:
(A) P-4, Q-3, R-1, S-2
(B) P-3, Q-4, R-2, S-1
(C) P-4, Q-3, R-2, S-1
(D) P-1, Q-2, R-3, S-4

56. Which statement best captures the core idea of Altruism?
(A) Moral actions are those that show consideration for the interests and well-being of others.
(B) One should always act to maximize one's own long-term interests.
(C) Moral laws must be applied universally to all rational beings.
(D) Morality is determined by the standards of one's culture.

57. A doctor has one dose of a life-saving drug. Five patients will die without it, but each only needs one-fifth of the dose. Another patient needs the entire dose to survive. An act utilitarian would argue that the doctor should:
(A) Save the most lives by dividing the single dose.
(B) Give the dose to the one patient in greatest need.
(C) Refuse to decide, as it is wrong to play God.
(D) Follow the hospital's rule, whatever it may be.

58. What is a 'maxim' in Kant's ethical framework?
(A) A subjective principle or rule that an individual uses to guide their action.
(B) An objective moral law that all must follow.
(C) The overall happiness produced by an action.
(D) A feeling of moral approval or disapproval.

59. The 'problem of sanction' for utilitarianism is concerned with:
(A) The difficulty of calculating the greatest good.
(B) The potential for utilitarianism to justify unjust actions.
(C) The conflict between act and rule utilitarianism.
(D) The question of the authority behind moral principles.

60. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below:
Assertion (A): According to Cultural Relativism, there are no universal moral truths.
Reason (R): The moral code of a society determines what is right within that society.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

61. Which of the following is NOT a 'cardinal virtue'?
(A) Temperance
(B) Justice
(C) Faith
(D) Courage (Fortitude)

62. The concept of Eudaemonia is central to the ethics of which philosopher?
(A) Aristotle
(B) Immanuel Kant
(C) Jeremy Bentham
(D) A. J. Ayer

63. Which ethical theory is most likely to argue that a promise must be kept simply because it is a promise, regardless of the consequences?
(A) Act Utilitarianism
(B) Ethical Egoism
(C) Deontological Ethics
(D) Virtue Ethics

64. The primary goal of a Deterrent theory of punishment is to:
(A) Exact retribution on the criminal.

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45. Which of the following represents the correct chronological order of the emergence of these meta-ethical theories?
(i) Prescriptivism (R.M. Hare)
(ii) Intuitionism (G.E. Moore)
(iii) Emotivism (A.J. Ayer / C.L. Stevenson)
(A) (ii), (iii), (i)
(B) (i), (ii), (iii)
(C) (iii), (i), (ii)
(D) (ii), (i), (iii)

46. The theory of Ethical Egoism states that:
(A) All people do, in fact, act in their own self-interest.
(B) Acting in one's self-interest is always immoral.
(C) Self-interest is identical to selfishness.
(D) All people should act in their own self-interest.

47. Which of the following is NOT a form of sanction as discussed by Bentham?
(A) Intuitive Sanction
(B) Physical Sanction
(C) Political Sanction
(D) Moral or Popular Sanction

48. According to Sidgwick, what is the 'dualism of practical reason'?
(A) The conflict between cognitivism and non-cognitivism.
(B) The clash between egoism and universalistic hedonism.
(C) The conflict between duty and inclination.
(D) The conflict between deontology and teleology.

49. "An eye for an eye, a tooth for a tooth" is a principle that aligns most closely with which theory of punishment?
(A) Retributive
(B) Reformative
(C) Deterrent
(D) Preventive

50. Consider the following statements regarding ethical theories:
(i) Ethical subjectivism makes morality a matter of personal opinion.
(ii) Cultural relativism implies that we cannot morally criticize the practices of other cultures.
(iii) Super-naturalism bases morality on divine command.
(iv) Ethical realism denies the existence of objective moral facts.
(v) Intuitionism is a form of non-cognitivism.
Which of the above statement(s) is/are incorrect?
(A) (i) and (ii)
(B) (iii) and (v)
(C) (iv) and (v)
(D) (i) and (iii)

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51. What does it mean for an ethical theory to be 'deontological'?
(A) It judges the morality of an action based on its consequences.
(B) It defines morality in terms of achieving human flourishing or eudaemonia.
(C) It prioritizes the concept of duty and rules in determining the morality of an action.
(D) It grounds morality in the emotions and attitudes of individuals.

52. In Kantian ethics, why does an action done from inclination (e.g., helping someone because you feel sympathy) lack true moral worth?
(A) Because it is likely to have bad consequences.
(B) Because inclinations are unreliable and not based on reason.
(C) Because it is a form of selfishness.
(D) Because it is not done purely from a sense of duty.

53. J. S. Mill's 'proof' for the principle of utility argues that:
(A) The principle of utility can be logically deduced from pure reason.
(B) God's will is that we promote general happiness.
(C) The principle of utility is a self-evident intuition.
(D) Desire for an object is the only proof it is desirable.

54. The meta-ethical view that moral properties are real and objective, but non-natural and known through intuition, is known as:
(A) Intuitionism
(B) Naturalistic Realism
(C) Subjectivism
(D) Emotivism

most focused on the past act to the one most focused on the future consequences?
(i) Reformative
(ii) Retributive
(iii) Deterrent
(A) (ii), (iii), (i)
(B) (i), (ii), (iii)
(C) (iii), (i), (ii)
(D) (ii), (i), (iii)

76. "Goodness is a simple, non-natural, indefinable property." This statement is a cornerstone of which theory?
(A) Emotivism
(B) G.E. Moore's Intuitionism
(C) Kantian Deontology
(D) Bentham's Utilitarianism

77. Which of the following is a key criticism of Cultural Relativism?
(A) It makes the concept of moral progress impossible.
(B) It promotes tolerance of other cultures.
(C) It is too difficult to apply in practice.
(D) It overemphasizes the role of reason in ethics.

78. The primary distinction between ethical cognitivism and non-cognitivism lies in their view on whether moral statements:
(A) Are universalizable.
(B) Are based on reason.
(C) Express truth claims.
(D) Motivate action.

79. According to Kant, the postulates of morality are necessary assumptions for:
(A) The possibility of a coherent moral experience.
(B) The calculation of happiness.
(C) The existence of society.
(D) The development of virtues.

80. Consider the following statements regarding J.S. Mill's ethics:
(i) Mill was a proponent of quantitative hedonism.
(ii) He argued that some kinds of pleasure are intrinsically more valuable than others.
(iii) He believed that intellectual and moral pleasures are superior to purely sensual ones.
(iv) His 'proof' of utilitarianism rests on an analogy between 'visible' and 'desirable'.
(v) He introduced the concept of 'sanctions' to explain moral motivation.
Which of the above statement(s) is/are correct?
(A) (i), (ii), and (iii) only
(B) (ii), (iii), (iv), and (v)
(C) (i), (iv), and (v) only
(D) All of the above

81. "If a person is drowning and I save them only because I expect a large reward, my action lacks moral worth." This judgment is most characteristic of which ethical theory?
(A) Act Utilitarianism
(B) Kantian Ethics
(C) Ethical Egoism
(D) Rule Utilitarianism

82. The Emotivist "boo/hooray" theory of ethics was famously advanced by:
(A) A. J. Ayer
(B) Immanuel Kant
(C) R.M. Hare
(D) Henry Sidgwick

83. What defines Universalism in ethics?
(A) The belief that one should act to benefit all people.
(B) The idea that all pleasures are of equal value.
(C) The view that principles apply to all people at all times.
(D) The claim that all cultures share the same basic moral code.

84. The function of punishment is to make the offender a better person and reintegrate them into society. This view is central to the:
(A) Retributive theory
(B) Deterrent theory
(C) Expressive theory
(D) Reformative theory

85. Match List I with List II:
List I: (Term)
P. Categorical Imperative
Q. Principle of Utility
R. Eudaemonia
S. Cultural Relativism

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(B) Rehabilitate the criminal.
(C) Compensate the victim of the crime.
(D) Prevent future crimes by discouraging the offender.

65. Consider the following statements regarding meta-ethical theories:
(i) Cognitivism holds that moral judgements express beliefs.
(ii) Non-cognitivism holds that moral judgements express non-belief attitudes.
(iii) Emotivism is a form of cognitivism.
(iv) Prescriptivism argues that moral judgements function like commands.
Which of the above statement(s) is/are correct?
(A) (i), (ii) and (iv)
(B) (i), (iii) and (iv)
(C) (ii) and (iii) only
(D) (i) and (iv) only

66. According to J.S. Mill, what are the two main types of sanctions for morality?
(A) Internal and External
(B) Physical and Political
(C) Divine and Human
(D) Legal and Social

67. The statement "The unexamined life is not worth living" reflects a commitment to a life aimed at achieving:
(A) Maximum pleasure
(B) Divine salvation
(C) Eudaemonia
(D) Social conformity

68. Consider the following statements regarding objective and subjective ethics:
Statement I: Ethical Realism is the view that moral facts and properties are an objective part of the world.
Statement II: Ethical Subjectivism is the view that moral truths are determined by the attitudes of the individual.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

69. In Kant's 'mean and ends' formulation of the Categorical Imperative, what is the key prohibition?
(A) Against treating people as a means.
(B) Against treating people as an end.
(C) Against treating people merely as a means.
(D) Against pursuing personal ends.

70. Which of the following is the best example of a teleological ethical judgment?
(A) Lying is wrong due to the unhappiness it causes.
(B) Lying is wrong because it violates a universal law.
(C) Lying is wrong because my conscience tells me so.
(D) Lying is wrong because my culture disapproves of it.

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71. The 'hedonic calculus' proposed by Bentham includes all of the following criteria for measuring pain and pleasure EXCEPT:
(A) Intensity
(B) Duration
(C) Certainty
(D) Nobility

72. A key feature of R.M. Hare's Prescriptivism is that moral judgments must be:
(A) Universalizable in nature.
(B) Based on emotional feelings.
(C) Purely descriptive claims.
(D) Subjective in application.

73. The ethical position that an action's morality depends on whether it conforms to the commands of God is:
(A) Intuitionism
(B) Eudaemonism
(C) Subjectivism
(D) Super-naturalism

74. A social reformer campaigns to change laws and public attitudes to improve the lives of marginalized groups. This person's ethical motivation is best described as:
(A) Altruism
(B) Egoism
(C) Subjectivism
(D) Emotivism

75. Which of the following represents the correct order of theories of punishment, from the one

moral principles are grounded in the will or commands of a divine being.
Reason (R): According to super-naturalism, an action is right simply because God commands it.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

36. Which of the following is a major philosophical problem for Super-naturalism, often called the Euthyphro dilemma?
(A) Can we ever truly know what God has commanded?
(B) Why should we obey God's commands?
(C) Do different religions have conflicting divine commands?
(D) Is something right because God commands it, or does God command it because it is right?

37. The meta-ethical view that there are objective moral facts, which exist independently of our beliefs or feelings about them, is called:
(A) Subjectivism
(B) Emotivism
(C) Ethical Realism
(D) Non-cognitivism

38. Ethical Intuitionism is a form of cognitivism which claims that:
(A) Moral truths are known through empirical observation.
(B) Basic moral truths are self-evident and known through a direct, non-inferential faculty of intuition.
(C) Moral truths are derived from rational deduction, like in mathematics.
(D) Moral truths are determined by social convention.

39. Which concept is central to Eudaemonistic theories of ethics?
(A) Divine command
(B) Categorical imperative
(C) Maximizing aggregate pleasure
(D) Human flourishing and well-being

40. Consider the following statements regarding different types of utilitarianism:
(i) Act utilitarianism evaluates each action based on its specific consequences.
(ii) Rule utilitarianism suggests we should follow rules that, in general, lead to the greatest good.
(iii) Preference utilitarianism aims to maximize the satisfaction of individual preferences.
(iv) Negative utilitarianism focuses on minimizing suffering rather than maximizing happiness.
Which of the above statement(s) is/are correct?
(A) (i) and (ii) only
(B) (i), (ii) and (iii) only
(C) (i), (ii), (iii) and (iv)
(D) (iii) and (iv) only

41. In Kant's philosophy, treating a person "merely as a means" involves:
(A) Asking them for help to achieve a goal.
(B) Paying them for a service they provide.
(C) Using them for goals without respecting their autonomy.
(D) Cooperating with them for mutual benefit.

42. Which philosopher is most closely associated with the argument that "it is better to be a human being dissatisfied than a pig satisfied"?
(A) John Stuart Mill
(B) Jeremy Bentham
(C) Immanuel Kant
(D) Henry Sidgwick

43. A moral obligation is best understood as:
(A) A strong personal desire to act in a certain way.
(B) An action that produces the greatest happiness for the greatest number.
(C) A feeling of guilt for past actions.
(D) A required course of action based on moral duty.

44. Which of the following is an example of a hypothetical imperative, according to Kant?
(A) "Do not lie."
(B) "If you want to be trusted, you should not lie."
(C) "Act as if the maxim of your action were to become a universal law."
(D) "Treat humanity as an end in itself."

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List II: (Associated Idea)
1. Flourishing
2. Greatest Happiness
3. Universal Law
4. Societal Norms

Choose the correct answer from the options given below:
(A) P-3, Q-2, R-1, S-4
(B) P-2, Q-3, R-4, S-1
(C) P-3, Q-1, R-2, S-4
(D) P-4, Q-2, R-1, S-3

86. Ethical Subjectivism faces the problem of 'infallibility', which means:
(A) It cannot explain moral disagreement.
(B) It implies that an individual cannot be wrong in their basic moral judgments.
(C) It cannot account for moral progress.
(D) It makes morality dependent on God.

87. Which of the following correctly pairs a concept with its definition?
(A) Duty: An action one is morally required to perform.
(B) Right: The ultimate goal or purpose of human life, such as happiness.
(C) Good: A principle of fairness in distribution.
(D) Justice: That which conforms to a moral rule.

88. Consider the following statements regarding ethical classifications:
Statement I: A teleological theory is also known as a consequentialist theory.
Statement II: A deontological theory is also known as a duty-based theory.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

89. For Henry Sidgwick, 'intuition' plays a role in ethics by:
(A) Directly revealing the rightness or wrongness of every specific action.
(B) Providing the emotional content of moral judgments.
(C) Justifying self-evident axioms like Utilitarianism.
(D) Allowing us to know God's commands.

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90. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below:
Assertion (A): For Kant, the freedom of the will is a necessary postulate of practical reason.
Reason (R): Morality, which involves the concept of 'ought', would be meaningless if our actions were completely determined and we were not free to choose.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

91. Which of the following is NOT one of the 'postulates of morality' in Kant's system?
(A) Freedom of the Will
(B) The Immortality of the Soul
(C) The Existence of God
(D) The Principle of Utility

92. Descriptivism in meta-ethics is the view that:
(A) Moral judgments are merely descriptive of the speaker's feelings.
(B) The meaning of moral terms can be fully captured by non-moral, descriptive terms.
(C) Moral discourse is fundamentally prescriptive, not descriptive.
(D) We should describe different cultures' moralities without judging them.

93. A key difference between Emotivism and Subjectivism is that:
(A) Emotivism is cognitivist, while Subjectivism is non-cognitivist.
(B) Subjectivism is a universalist theory, while Emotivism is relativist.
(C) Subjectivism reports feelings; Emotivism expresses them.
(D) Emotivism is based on reason, while Subjectivism is based on culture.

94. The idea that justice requires giving each person their due ("suum cuique tribuere") is a foundational principle of:
(A) Retributive Justice
(B) Eudaemonism
(C) Utilitarianism

17. According to Mill, how can we determine which of two pleasures is of a higher quality?
(A) By using the hedonic calculus to measure their intensity and duration.
(B) By the consensus of those who have competently experienced both.
(C) By determining which pleasure is more aligned with divine command.
(D) By assessing which pleasure is more natural or instinctual.

18. Which pair is incorrectly matched?
(A) Sidgwick: Hedonic Calculus
(B) Mill: Qualitative Utilitarianism
(C) Kant: Good Will
(D) Bentham: Quantitative Utilitarianism

19. Henry Sidgwick's contribution to utilitarianism primarily involved:
(A) Rejecting the principle of utility entirely in favor of deontology.
(B) Arguing that only physical pleasures should be considered in calculations.
(C) Reconciling utility with common-sense morality and intuitionism.
(D) Formulating the first version of the categorical imperative for reason.

20. Consider the following philosophers and their works:
(i) Immanuel Kant
(ii) John Stuart Mill
(iii) Jeremy Bentham
(iv) Henry Sidgwick
Which of the following represents the correct chronological order of their major ethical works?
(A) (iii), (i), (ii), (iv)
(B) (i), (ii), (iii), (iv)
(C) (ii), (i), (iv), (iii)
(D) (i), (iii), (ii), (iv)

21. What is the central problem that the 'sanction' of morality attempts to address in utilitarian theory?
(A) How to measure the quantity of pleasure.
(B) How to distinguish between higher and lower pleasures.
(C) Why an individual should be motivated to act for the general happiness rather than their own.
(D) How to justify the existence of moral rules in a consequentialist framework.

22. A theory of punishment that focuses on preventing the offender from committing future crimes is known as:
(A) Retributive
(B) Deterrent
(C) Reformative
(D) Restitution

23. The Retributive theory of punishment is best summarized by the principle:
(A) "Punishment should educate the offender."
(B) "Punishment should scare others from committing the crime."
(C) "The goal of punishment is to protect society."
(D) "Let the punishment fit the crime."

24. Which of the following is NOT a primary justification for the Reformative theory of punishment?
(A) The offender's past wrongdoing deserves a proportionate infliction of suffering.
(B) Punishment should aim to change the offender's character and habits.
(C) Society has a duty to help offenders become law-abiding citizens.
(D) Criminal behavior stems from social factors that can be treated.

25. Consider the following statements regarding ethical theories:
(i) Egoism posits that an action is morally right if it promotes the agent's self-interest.
(ii) Altruism holds that an action is morally right if its consequences are favorable for everyone except the agent.
(iii) Universalism suggests that moral principles should apply to everyone, regardless of their culture or personal beliefs.
(iv) Subjectivism claims that moral truths are objective and independent of human opinion.
(v) Cultural Relativism argues for a single, universal standard of morality.
Which of the above statement(s) is/are correct?
(A) (i) and (iii) only
(B) (i), (ii) and (iii)
(C) (iii), (iv) and (v)

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Relativism.
(v) Subjectivism asserts that moral truths are objective.
Which of the above statement(s) is/are correct?
(A) (i), (ii), and (iv)
(B) (ii), (iii), and (v)
(C) (i), (iv), and (v)
(D) All of the above

106. The view that moral truths exist and can be known, but are not reducible to natural properties (like pleasure or survival), is best described as:
(A) Ethical Non-Naturalism (Intuitionism)
(B) Ethical Naturalism
(C) Non-Cognitivism
(D) Subjectivism

107. Which of the following scenarios best illustrates the application of Rule Utilitarianism?
(A) A doctor lies to a patient about their diagnosis to prevent depression.
(B) A person keeps a promise to a dying friend to scatter their ashes.
(C) A business owner uses a deceptive advertising campaign for profits.
(D) A driver obeys speed limits because rules promote general safety.

108. The main purpose of Kant's 'postulates of morality' is to:
(A) Prove the existence of God through logic.
(B) Ensure 'ought' implies 'can' within moral law.
(C) Provide a calculus for measuring happiness.
(D) Distinguish between higher and lower pleasures.

109. What is the most significant problem that Sidgwick identified in his 'Methods of Ethics'?
(A) The impossibility of measuring pleasure.
(B) The ambiguity of the term 'good'.
(C) The conflict between rational egoism and utility.
(D) The failure of deontology to provide specific guidance.

110. Match List I with List II:
List I: (Theory of Punishment)
P. Retributive
Q. Deterrent
R. Reformative
S. Preventive
List II: (Primary Aim)
1. Change the offender's character
2. Incapacitate the offender to protect society
3. Inflict deserved suffering for the wrongdoing
4. Discourage future crime (by offender or others)
Choose the correct answer from the options given below:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-3, R-2, S-1

111. The term 'teleological' comes from the Greek word 'telos', which means:
(A) End or Goal
(B) Duty
(C) Virtue
(D) Law

112. According to Kant, a person who donates to charity out of a feeling of pity or for the warm glow it gives them is acting:
(A) In accordance with duty, but not from duty.
(B) From duty, and thus their action has moral worth.
(C) Immorally, because the action is selfish.
(D) Irrationally, because feelings are not a guide to action.

113. J.S. Mill's defense of liberty is ultimately grounded in:
(A) A theory of natural rights.
(B) The principle of utility and long-term happiness.
(C) Divine command.
(D) The categorical imperative.

114. Ethical cognitivism claims that moral sentences:
(A) Are truth-apt (can be true or false).
(B) Express emotions.
(C) Are commands.
(D) Are meaningless.

115. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below:
Assertion (A): Prescriptivism, as formulated by

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(D) The set of virtues that constitute a good character.

173. What is the main function of the 'postulate of the existence of God' in Kant's moral philosophy?
(A) To provide a lawgiver for the moral law.
(B) To prove that the soul is immortal.
(C) To give people a reason to be moral through fear of punishment.
(D) To ensure virtue and happiness eventually coincide (summum bonum).

174. Which of the following is an example of an internal sanction for a utilitarian?
(A) The feeling of guilt for not promoting the general happiness.
(B) Fear of going to jail.
(C) Fear of social disapproval.
(D) Fear of divine retribution.

175. Consider the following thinkers:
(i) R.M. Hare
(ii) G.E. Moore
(iii) C.L. Stevenson
(iv) J.S. Mill
Arrange the following thinkers in the chronological order of their primary contribution to ethics:
(A) (iv), (ii), (iii), (i)
(B) (iv), (iii), (ii), (i)
(C) (ii), (iv), (i), (iii)
(D) (i), (ii), (iii), (iv)

176. Which of the following is NOT a common objection to Utilitarianism?
(A) It can be too demanding, requiring us to always act to maximize utility.
(B) It places too much emphasis on the intentions of the agent rather than the consequences.
(C) It can justify actions that seem intuitively unjust (e.g., punishing an innocent person for the greater good).
(D) It is difficult to measure and compare happiness between different people.

177. A non-cognitivist would argue that the sentence "Honesty is a virtue" is:
(A) A non-propositional utterance expressing approval of honesty.
(B) A true statement about the objective nature of honesty.
(C) A false statement about the objective nature of honesty.
(D) A statement that can be verified through empirical evidence.

178. The primary distinction between the retributive and deterrent theories of punishment is:
(A) Retribution is forward-looking, while deterrence is backward-looking.
(B) Retribution focuses on rehabilitation, while deterrence focuses on incapacitation.
(C) Retribution is backward-looking; deterrence is forward-looking.
(D) Retribution is utilitarian, while deterrence is deontological.

179. According to Kant, the moral worth of an action is determined by:
(A) Its consequences.
(B) The amount of happiness it produces.
(C) The character of the person performing it.
(D) The maxim upon which it is based.

180. Consider the following statements about various ethical theories:
(i) Act Utilitarianism states one should follow moral rules that produce the greatest good.
(ii) Kant's theory is a prime example of a deontological system.
(iii) Sidgwick attempted to reconcile Egoism, Utilitarianism, and Intuitionism.
(iv) Eudaemonism equates the good life with a life of pleasure.
(v) Prescriptivism holds that moral judgments are purely descriptive.
Which of the above statement(s) is/are incorrect?
(A) (ii) and (iii)
(B) (i), (iv), and (v)
(C) (iv) and (v)
(D) (i), (ii), and (iii)

181. The concept of 'right' in ethics is primarily concerned with:
(A) The character of the moral agent.
(B) The ultimate ends or goals of human life.
(C) The correctness of actions, often in relation to rules or duties.
(D) The emotional response to a situation.

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(C) (ii), (iii), (i), (iv)
(D) (i), (iii), (ii), (iv)

126. A critique of simple subjectivism is that it cannot account for:
(A) Moral feelings
(B) Individual opinions
(C) The existence of different cultures
(D) Moral disagreement

127. In the context of deontological ethics, what does 'right' primarily refer to?
(A) The conformity of an action to a moral law or rule.
(B) The action that produces the best overall results.
(C) The character trait that a virtuous person would have.
(D) The subjective approval of an action.

128. According to Mill, a competent judge of pleasures is someone who has:
(A) A high level of intelligence.
(B) Experienced both of the pleasures being compared.
(C) Read many books on ethics.
(D) A strong moral character.

129. Consider the following statements regarding meta-ethics:
Statement I: For an emotivist, the statement "Charity is good" primarily serves to express a positive attitude toward charity.
Statement II: For a prescriptivist, the statement "Charity is good" primarily serves to commend charity and prescribe that others should be charitable.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

130. Consider the following statements regarding Kantian ethics:
(i) A good will is good because of what it accomplishes.
(ii) The moral law is an imperative that applies to all rational beings.
(iii) A maxim is a universal moral principle.
(iv) We must treat humanity always as an end, never only as a means.
(v) The postulates of morality are logically provable facts.
Which of the above statement(s) is/are incorrect?
(A) (i), (iii), and (v)
(B) (ii) and (iv)
(C) (i), (ii), and (iii)
(D) (iv) and (v)

131. Which of the following best defines ethical universalism?
(A) The view that everyone should act in a way that benefits everyone.
(B) The view that all ethical theories are ultimately reducible to one.
(C) Principles are valid for all people in all situations.
(D) The view that the universe itself has a moral structure.

132. The theory that punishment prevents crime by physically restraining the offender is known as the:
(A) Deterrent theory
(B) Retributive theory
(C) Reformative theory
(D) Preventive (Incapacitation) theory

133. The concept of "Eudaemonism" refers to an ethical framework centered on:
(A) The achievement of well-being, flourishing, or the good life.
(B) The fulfillment of duty.
(C) The maximization of pleasure.
(D) The expression of emotions.

134. Which of the following is an example of an external sanction of morality, according to J.S. Mill?
(A) A feeling of guilt or remorse.
(B) One's personal conscience.
(C) A feeling of sympathy for others.
(D) The fear of legal punishment.

135. Match List I with List II:
List I: (Philosopher)
P. A. J. Ayer
Q. J. S. Mill
R. Immanuel Kant
S. Plato/Aristotle
List II: (Core Concept)
1. Cardinal Virtues

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R.M. Hare, holds that moral judgements are like imperatives.
Reason (R): Hare argues that a key logical feature of moral judgements is that they must be universalizable.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

116. Which pair represents a normative theory and a meta-ethical theory, respectively?
(A) Emotivism, Prescriptivism
(B) Utilitarianism, Deontology
(C) Ethical Egoism, Altruism
(D) Utilitarianism, Emotivism

117. The belief that one's own culture is the standard by which all other cultures should be judged is known as:
(A) Cultural Relativism
(B) Ethical Universalism
(C) Ethnocentrism
(D) Subjectivism

118. Which statement best reflects the concept of justice?
(A) Maximizing overall happiness.
(B) Ensuring fair distribution and adherence to rights.
(C) Acting out of a sense of duty.
(D) Pursuing one's own well-being.

119. The "immortality of the soul" is a postulate of Kant's moral theory because:
(A) It guarantees an afterlife where the wicked are punished.
(B) Without it, life would be meaningless.
(C) It is a self-evident truth of reason.
(D) Holiness requires an infinite progression of time.

120. Consider the following statements about Bentham's and Mill's theories:
(i) Both Bentham and Mill are hedonistic utilitarians.
(ii) Bentham believes all pleasures are qualitatively equal.
(iii) Mill argues for a distinction between higher and lower pleasures.
(iv) Both philosophers agree on the 'greatest happiness principle' as the foundation of morals.
Which of the above statement(s) is/are correct?
(A) (i), (ii) and (iii)
(B) (i) and (iv) only
(C) (ii), (iii) and (iv)
(D) (i), (ii), (iii) and (iv)

121. "Lex talionis" or the law of retaliation is the basic principle of which theory of punishment?
(A) Reformative
(B) Deterrent
(C) Retributive
(D) Restitutive

122. Which ethical theory faces the "open question argument" posed by G.E. Moore?
(A) Ethical Naturalism (a form of Descriptivism)
(B) Intuitionism
(C) Emotivism
(D) Deontology

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123. A firefighter rushes into a burning building to save a child, fulfilling their professional role and acting out of a sense of obligation. A deontologist would describe this action as a fulfillment of:
(A) A maxim
(B) A virtue
(C) A duty
(D) A preference

124. What is the fundamental principle of Utilitarianism?
(A) The Principle of Utility
(B) The Categorical Imperative
(C) The Golden Rule
(D) The Doctrine of the Mean

125. Consider the following events and publications:
(i) Publication of Bentham's 'An Introduction to the Principles of Morals and Legislation'
(ii) Publication of Kant's 'Groundwork of the Metaphysics of Morals'
(iii) Publication of Mill's 'Utilitarianism'
(iv) Publication of Sidgwick's 'The Methods of Ethics'
Choose the correct chronological order:
(A) (i), (ii), (iii), (iv)
(B) (ii), (i), (iii), (iv)

(ii) Utilitarianism is a form of teleology.
(iii) Eudaemonism is concerned with virtue and flourishing.
(iv) Justice and duty are central concepts in deontological theories.
Which of the above statement(s) is/are correct?
(A) (i), (ii), and (iii)
(B) (ii), (iii), and (iv)
(C) (i), (iii), and (iv)
(D) (i) and (iv) only

146. Sidgwick's 'The Methods of Ethics' is a detailed examination and comparison of:
(A) Egoism, Utilitarianism, and Intuitionism.
(B) Emotivism, Prescriptivism, and Descriptivism.
(C) Retributive, Deterrent, and Reformative punishment.
(D) Ancient, Medieval, and Modern ethics.

147. What is the central difference between ethical realism and non-cognitivism?
(A) Realism asserts objective moral truths exist; non-cognitivism denies moral statements have truth value.
(B) Realism is about actions; non-cognitivism is about character.
(C) Realism is teleological; non-cognitivism is deontological.
(D) Realism is based on religion; non-cognitivism is secular.

148. A judge says, "This sentence is not for revenge, but to make an example of the offender so that others will think twice before breaking the law." This justification aligns with which theory of punishment?
(A) Retributive
(B) Reformative
(C) Expressivist
(D) Deterrent

149. "Do not lie" is an example of a moral rule. A Rule Utilitarian would endorse this rule if:
(A) Lying is intrinsically wrong.
(B) The act of lying in a specific situation causes more harm than good.
(C) Lying violates a person's autonomy.
(D) The general practice of following the rule "Do not lie" leads to better consequences than not following it.

150. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below:
Assertion (A): Ethical Egoism is a normative theory.
Reason (R): It describes how people actually behave, claiming all human actions are motivated by self-interest.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

151. Which is the most appropriate description of Ethical Cognitivism?
(A) A family of ethical theories that prioritize consequences.
(B) The normative view that knowledge is the highest good.
(C) A family of ethical theories that ground morality in emotions.
(D) The meta-ethical view that moral statements express propositions that can be true or false.

152. According to Kant, if someone tells a lie in order to save an innocent person's life, the action is:
(A) Morally right, because the consequences are good.
(B) Morally neutral, as the good and bad intentions cancel out.
(C) Morally right, because it respects the innocent person's right to life.
(D) Morally wrong; the maxim of lying is not universalizable.

153. The main difference between Bentham and Mill's utilitarianism is that Mill's version is:
(A) Qualitative, distinguishing between higher and lower pleasures.
(B) More focused on the agent's intentions.
(C) Easier to apply through a mathematical calculus.
(D) A form of deontology.

154. What is the primary focus of meta-ethics?
(A) To analyze the nature, meaning, and justification of moral concepts and

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192. Which statement best represents the idea of a 'duty' in Kantian ethics?
(A) An action required by reason and the moral law, independent of one's inclinations.
(B) A socially expected behavior.
(C) A task one feels emotionally compelled to do.
(D) A course of action that will lead to the best outcome for oneself.

193. The reformative theory of punishment views crime as a:
(A) Sin that must be expiated.
(B) Debt to society that must be repaid.
(C) Disease or pathology that needs to be treated.
(D) Rational choice that must be deterred.

194. Altruism is the ethical doctrine that:
(A) Moral conduct should be directed toward the well-being of others.
(B) Individuals should act in their own self-interest.
(C) Moral truths are relative to one's culture.
(D) Moral judgments are simply expressions of emotion.

195. Consider the following statements about Kant's moral theory:
(i) Moral duties are categorical, not hypothetical.
(ii) The "good will" is the only thing good without qualification.
(iii) The consequences of an action determine its moral worth.
(iv) A moral action is one performed from a sense of duty.
Which of the above statement(s) is/are correct?
(A) (i), (ii) and (iv)
(B) (i), (iii) and (iv)
(C) (ii) and (iii) only
(D) (i) and (iv) only

196. What is the central claim of ethical non-cognitivism?
(A) Moral truths are objective.
(B) Morality is determined by consequences.
(C) All moral duties are absolute.
(D) Moral statements are not capable of being true or false.

197. The difference between psychological egoism and ethical egoism is that:
(A) Psychological egoism is a descriptive theory (how people do act), while ethical egoism is a normative theory (how people should act).
(B) Psychological egoism is a normative theory, while ethical egoism is descriptive.
(C) Psychological egoism applies to individuals, while ethical egoism applies to groups.
(D) Psychological egoism is a form of altruism, while ethical egoism is not.

198. A person refrains from cheating on an exam because they believe that if everyone cheated, the system of grading and education would collapse. This reasoning best reflects:
(A) Act Utilitarianism
(B) Ethical Egoism
(C) Kant's Universal Law formulation.
(D) Divine Command Theory

199. J.S. Mill's concept of 'higher' pleasures refers to:
(A) Pleasures that are more intense and last longer.
(B) Pleasures that are approved by society.
(C) Bodily and sensual pleasures.
(D) Pleasures involving the use of higher faculties like intellect, imagination, and moral sentiments.

200. Sidgwick is known for his systematic and comparative study of which three 'methods of ethics'?
(A) Deontology, Virtue Ethics, and Consequentialism
(B) Egoism, Utilitarianism, and Intuitionism
(C) Cognitivism, Non-cognitivism, and Emotivism
(D) Retributive, Deterrent, and Reformative Justice

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201. Which statement is an example of an emotivist analysis of "Euthanasia is wrong"?
(A) The act of euthanasia possesses the objective property of wrongness.
(B) I have a feeling of disapproval towards euthanasia.
(C) The rule against euthanasia is beneficial for society.
(D) "Euthanasia—boo!"

163. The primary argument against the Reformative theory of punishment is that:
(A) It is too harsh and inhumane.
(B) It fails to deter other potential criminals.
(C) It can potentially ignore the rights of the offender by imposing treatment without limits.
(D) It does not give the criminal what they deserve.

164. What is the main characteristic that distinguishes a categorical imperative from a hypothetical imperative?
(A) Categorical imperatives are conditional, while hypothetical imperatives are unconditional.
(B) Categorical imperatives are about producing good consequences, while hypothetical imperatives are about duty.
(C) Categorical imperatives are subjective, while hypothetical imperatives are objective.
(D) Categorical are unconditional; hypothetical are conditional on desires.

165. Consider the following statements about Utilitarianism:
(i) It is a deontological theory.
(ii) Its central principle is the maximization of overall happiness.
(iii) Bentham and Mill are its two most famous proponents.
(iv) It can be divided into 'act' and 'rule' versions.
Which of the above statement(s) is/are correct?
(A) (i), (ii) and (iii)
(B) (ii), (iii) and (iv)
(C) (i), (iii) and (iv)
(D) (i) and (iv) only

166. Ethical Descriptivism, as a meta-ethical theory, holds that moral terms:
(A) Refer to non-natural properties.
(B) Are meaningless and should be eliminated.
(C) Are universalizable commands.
(D) Can be defined in terms of natural, observable properties.

167. "What is right in one culture may be wrong in another; therefore, no universal moral standard exists." This argument is the foundation of:
(A) Cultural Relativism
(B) Ethical Egoism
(C) Super-naturalism
(D) Ethical Universalism

168. In Kant's ethics, autonomy of the will means:
(A) The ability to act without any external constraints.
(B) The freedom to follow one's desires and inclinations.
(C) Being a law unto oneself bound by rational moral law.
(D) The right to create one's own subjective morality.

169. According to Mill, the only "sanction" that is truly essential for morality is the:
(A) Internal sanction of conscience.
(B) External sanction of law.
(C) External sanction of public opinion.
(D) External sanction of divine punishment.

170. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below:
Assertion (A): According to emotivism, moral disagreements are not disagreements in belief but are disagreements in attitude.
Reason (R): Moral statements, for emotivists, do not state facts but express feelings and try to influence the feelings of others.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

171. Which ethical theory is most concerned with concepts like character, flourishing, and the mean?
(A) Utilitarianism
(B) Kantian Deontology
(C) Divine Command Theory
(D) Virtue Ethics (as in Eudaemonism)

172. The central aim of a teleological ethical theory is to define:
(A) The nature of duty.
(B) The ultimate good or goal (telos) towards which actions should aim.
(C) The meaning of moral language.

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2. Categorical Imperative
3. Qualitative Hedonism
4. Emotivism

Choose the correct answer from the options given below:
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-4, Q-2, R-3, S-1
(D) P-3, Q-4, R-1, S-2

136. The ethical stance which holds that moral claims are not claims about the world but are expressions of a speaker's attitudes is:
(A) Ethical Non-cognitivism
(B) Ethical Realism
(C) Ethical Naturalism
(D) Ethical Intuitionism

137. Which of these is a formulation of Kant's Categorical Imperative?
(A) "Act only on that maxim which you can at the same time will to be a universal law."
(B) "The greatest good for the greatest number."
(C) "The unexamined life is not worth living."
(D) "Is it commanded by God because it is pious, or is it pious because it is commanded by God?"

138. The problem of 'justification of morality' primarily asks:
(A) Why follow moral rules when they conflict with interest?
(B) Which specific moral theory is the correct one?
(C) How can we apply moral theories to real-life situations?
(D) What is the meaning of moral terms like 'good' and 'right'?

139. A company facing financial trouble fires 10% of its workforce to avoid bankruptcy, saving the jobs of the other 90%. A utilitarian analysis would find this action:
(A) Morally wrong, because it violates the rights of the fired employees.
(B) Morally wrong, because the maxim of firing people cannot be universalized.
(C) Morally right, because it is commanded by economic principles.
(D) Morally right, if it produces the greatest overall good.

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140. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below:
Assertion (A): In Mill's utilitarianism, intellectual pleasures are considered superior to sensual pleasures.
Reason (R): Mill argues that those who have experienced both types of pleasure consistently prefer the intellectual ones.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

141. The core idea of Ethical Intuitionism is that fundamental moral truths are:
(A) Derived from empirical observation.
(B) Products of cultural consensus.
(C) Logically deduced from non-moral premises.
(D) Known directly and are self-evident.

142. Which statement about Super-naturalism is incorrect?
(A) It holds that morality is independent of any divine being.
(B) It provides a clear source of moral authority.
(C) It faces the Euthyphro dilemma.
(D) It is a cognitivist theory.

143. The Cardinal Virtue of 'Temperance' refers to:
(A) The practice of self-control and moderation.
(B) The courage to face fear.
(C) Fairness in dealing with others.
(D) Practical wisdom in decision-making.

144. Which of the following is NOT a feature of Kant's concept of 'duty'?
(A) It must be undertaken for its own sake, not for some other end.
(B) It is determined by reason.
(C) It is universal for all rational beings.
(D) Its moral worth depends on the happiness it produces.

145. Consider the following statements regarding ethical frameworks:
(i) Deontology is a form of consequentialism.

182. A key feature of R.M. Hare's prescriptivism is the combination of which two features for moral language?
(A) Descriptivity and Emotivity
(B) Prescriptivity and Universalizability
(C) Cognitivity and Naturalism
(D) Subjectivity and Relativism

183. The main flaw of Ethical Subjectivism is that it implies:
(A) Morality is objective.
(B) Moral progress is possible.
(C) Some actions are universally wrong.
(D) Genuine disagreement is impossible beyond reporting feelings.

184. In Bentham's felicific calculus, 'propinquity' refers to:
(A) How soon the pleasure or pain will occur.
(B) The number of people affected by the pleasure or pain.
(C) The certainty that the pleasure or pain will occur.
(D) The chance it has of being followed by sensations of the same kind.

185. Match List I with List II:
List I: (Ethical Theory)
P. Deontology
Q. Teleology
R. Non-cognitivism
S. Ethical Realism
List II: (Central Focus/Claim)
1. The consequences or end of an action.
2. Moral statements lack truth-value.
3. Moral duties and rules are primary.
4. Objective moral facts exist.
Choose the correct answer from the options given below:
(A) P-1, Q-3, R-4, S-2
(B) P-3, Q-1, R-2, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-2, R-1, S-3

186. The concept of 'good' in a teleological framework like utilitarianism is typically defined as:
(A) Conformity to duty.
(B) A quality of the will.
(C) A state of affairs to be maximized, such as pleasure or happiness.
(D) A self-evident property known by intuition.

187. Which of the following is a correct pairing of a philosopher and their ethical theory?
(A) R.M. Hare - Prescriptivism
(B) J.S. Mill - Deontology
(C) Immanuel Kant - Utilitarianism
(D) Jeremy Bentham - Intuitionism

188. Consider the following statements regarding utilitarian types:
Statement I: Act utilitarianism assesses the consequences of each individual act.
Statement II: Rule utilitarianism assesses the consequences of following a moral rule.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

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189. A key problem for a super-naturalist theory of ethics is:
(A) It is not clear why anyone should care about happiness.
(B) It does not give a central role to duty.
(C) It is a non-cognitivist theory.
(D) It relies on revelation that may be interpreted in different ways.

190. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below:
Assertion (A): G.E. Moore's Intuitionism is a form of ethical cognitivism and realism.
Reason (R): Moore argued that 'good' is a simple, non-natural property that we apprehend directly through intuition.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

191. The principle of treating like cases alike is fundamental to the concept of:
(A) Justice
(B) Eudaemonia
(C) Good will
(D) Utility

judgments.
(B) To provide a guide for how to live a moral life.
(C) To study the moral codes of different societies.
(D) To apply ethical principles to specific problems like abortion or war.

155. Consider the following statements about meta-ethical positions:
(i) Subjectivism holds that moral truths are relative to the individual.
(ii) Cultural Relativism holds that moral truths are relative to a culture or society.
(iii) Super-naturalism holds that moral truths are determined by a divine being.
(iv) Ethical Realism holds that moral truths are objective and independent of human minds.
(v) Intuitionism is a specific form of Ethical Realism.
Which of the above statement(s) is/are correct?
(A) (i), (ii), and (iii) only
(B) (i), (iii), and (v) only
(C) All of the above
(D) (ii), (iv), and (v) only

156. The Cardinal Virtue of 'Prudence' (or practical wisdom) involves:
(A) The quality of being fair and just.
(B) The exercise of self-restraint.
(C) The strength to confront fear and adversity.
(D) The ability to discern the appropriate course of action in a given situation.

157. Which of the following statements would an Emotivist most likely agree with?
(A) "Murder is wrong" means that murder has an objective property of wrongness.
(B) "Murder is wrong" means "I disapprove of murder."
(C) "Murder is wrong" is a "boo" expression of emotion.
(D) "Murder is wrong" is a statement of fact about societal norms.

158. Which of the following is NOT a component of Bentham's hedonic calculus?
(A) Purity (the chance of not being followed by sensations of the opposite kind)
(B) Fecundity (the chance of being followed by sensations of the same kind)
(C) Quality (the type of pleasure involved)
(D) Extent (the number of people affected)

159. The 'Kingdom of Ends' is a concept in Kant's philosophy that represents:
(A) A hypothetical commonwealth of rational beings who are all treated as ends in themselves.
(B) The afterlife where virtuous souls are rewarded.
(C) The final goal of utilitarian calculation.
(D) A society governed by the principles of cultural relativism.

160. Match List I with List II:
List I: (Ethical Position)
P. Egoism
Q. Altruism
R. Universalism
S. Subjectivism
List II: (Core Principle)
1. Moral principles apply to everyone equally.
2. An action is right if it serves the agent's own interests.
3. Moral judgments are based on individual feelings.
4. An action is right if it promotes the good of others.
Choose the correct answer from the options given below:
(A) P-2, Q-4, R-1, S-3
(B) P-4, Q-2, R-3, S-1
(C) P-2, Q-4, R-3, S-1
(D) P-1, Q-3, R-2, S-4

161. A moral 'obligation' implies a course of action that is:
(A) Recommended but not required.
(B) Morally binding or required.
(C) Socially popular.
(D) Personally beneficial.

162. Consider the following statements regarding meta-ethical cognitivism:
Statement I: Ethical realism is a cognitivist position.
Statement II: Emotivism is a cognitivist position.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

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202. The theory of punishment that seeks to restore the moral balance by making the offender suffer in proportion to their crime is:
(A) Retributive
(B) Deterrent
(C) Reformative
(D) Preventive

203. Consider the following statements regarding moral facts:
Statement I: Ethical Realism claims that there are mind-independent moral facts.
Statement II: Cultural Relativism claims that moral facts are mind-dependent, specifically on the collective mind of a culture.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

204. The 'Formula of Humanity' in Kant's ethics commands us to:
(A) Maximize human happiness.
(B) Obey the laws of one's state.
(C) Act as a member of a universal kingdom of ends.
(D) Treat humanity, in oneself or others, always as an end and never merely as a means.

205. Consider the following statements regarding classification of ethical theories:
(i) A teleological theory is also called a consequentialist theory.
(ii) A deontological theory is also called a duty-based theory.
(iii) Eudaemonism is a deontological theory.
(iv) Intuitionism is a non-cognitivist theory.
(v) Kant's moral theory is a teleological theory.
Which of the above statement(s) is/are correct?
(A) (i) and (ii) only
(B) (iii), (iv) and (v)
(C) (i), (ii) and (iii)
(D) All of the above

206. The virtue of 'Justice' as one of the cardinal virtues is broadly concerned with:
(A) Self-control and moderation.
(B) Facing danger with resolve.
(C) Making wise practical decisions.
(D) Giving to each person what they are due.

207. A prescriptivist like R.M. Hare would argue that the statement "You ought to keep your promises" functions primarily as a:
(A) Universalizable command or imperative.
(B) Description of the speaker's feelings.
(C) Statement of empirical fact.
(D) Report on social conventions.

208. Which is NOT a central concept in Kant's moral theory?
(A) Good will
(B) Categorical Imperative
(C) Principle of Utility
(D) Duty

209. The 'justification of morality' deals with the problem of:
(A) Which specific actions are right or wrong.
(B) Providing reasons to be moral, especially against a rational egoist.
(C) The meaning of ethical terms.
(D) The history of ethical thought.

210. Match List I with List II:
List I: (Meta-ethical Theory)
P. Emotivism
Q. Prescriptivism
R. Intuitionism
S. Subjectivism
List II: (Associated Philosopher/Idea)
1. R.M. Hare
2. Moral judgments are reports of feelings
3. G.E. Moore
4. A.J. Ayer / C.L. Stevenson
Choose the correct answer from the options given below:
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-1, R-3, S-2
(C) P-4, Q-3, R-1, S-2
(D) P-2, Q-1, R-4, S-3

211. Which kind of utilitarianism is most susceptible to the criticism that it might justify punishing an innocent person to prevent widespread riots?
(A) Rule Utilitarianism
(B) Preference Utilitarianism
(C) Act Utilitarianism
(D) Negative Utilitarianism

212. The primary difference between a teleological and a deontological approach to ethics is:

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everyone.
(D) That moral obligation is primarily to promote one's own good.

262. How does the text distinguish between ethical egoism and psychological egoism?
(A) Ethical egoism is about helping others, while psychological egoism is about helping oneself.
(B) Ethical egoism is a normative claim about obligation, while psychological egoism is a descriptive claim about motivation.
(C) Ethical egoism is a universalist theory, while psychological egoism is a partialist theory.
(D) Ethical egoism is a descriptive claim, while psychological egoism is a normative claim.

263. Which concept is described as holding that moral obligation involves benefiting others, potentially at one's own expense?
(A) Universalism
(B) Ethical Egoism
(C) Altruism
(D) Psychological Egoism

264. Based on the source, universalism rejects the partiality inherent in which other theories?
(A) Only ethical egoism.
(B) Only altruism that prioritizes a specific group.
(C) Neither egoism nor altruism.
(D) Both egoism and certain forms of partial altruism.

265. An ethical theory that demands a person give equal weight to the interests of a stranger and a family member would be best described as:
(A) Universalist
(B) Egoistic
(C) Altruistic
(D) Subjectivist

Direction : Please read the following source carefully.

The nature and origin of moral judgments are central concerns of meta-ethics, with subjectivism, cultural relativism, and super-naturalism offering distinct explanations. Ethical subjectivism is the view that moral statements are merely reports of the speaker's feelings or attitudes. According to this theory, a statement like "X is wrong" simply means "I disapprove of X." There are no objective moral truths; morality is a matter of individual sentiment. Cultural relativism extends this idea from the individual to the group, asserting that moral rightness and wrongness are relative to the norms and conventions of a particular culture or society. An action is morally right within a society if and only if it is approved by the standards of that society. This view implies that there is no universal standard by which to judge the moral codes of different cultures. Super-naturalism provides a different foundation for morality, grounding it in a divine source. On this account, an action is morally right because it is commanded by God, and wrong because it is forbidden by God. Moral duties are divine commands, and ethical truth is objective, but its objectivity derives from the will of a transcendent being, not from reason or natural properties.

Based on the above source, attempt the following five questions.

266. According to the passage, what does a moral statement like "Charity is good" mean from the perspective of ethical subjectivism?
(A) It refers to an objective moral fact about charity.
(B) It means that the speaker has feelings of approval towards charity.
(C) It means that the speaker's culture approves of charity.
(D) It refers to a divine command to be charitable.

267. How does cultural relativism, as described in the text, determine the moral rightness of an action?
(A) By the personal feelings of the individual performing the action.
(B) By the norms and standards approved by a specific society.
(C) By a universal and objective moral standard.
(D) By the commands of a divine being.

268. What is a key implication of cultural relativism mentioned in the passage?
(A) That there is no overarching standard to judge different cultural moral codes.
(B) That all cultures ultimately share the same core moral values.
(C) That moral progress is possible through cross-cultural dialogue.

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(A) The rightness or wrongness of an action is determined by the moral code of the society in which it is performed.
(B) There is a universal moral code that all cultures should follow.
(C) The moral code of one's own society is superior to all others.
(D) Moral judgments are merely expressions of individual emotions.

223. What is the fundamental difference between Act and Rule Utilitarianism?
(A) Act focuses on single actions; Rule focuses on types of rules.
(B) Act Utilitarianism is hedonistic; Rule Utilitarianism is not.
(C) Act Utilitarianism was proposed by Bentham; Rule Utilitarianism by Kant.
(D) Act Utilitarianism is a cognitivist theory; Rule Utilitarianism is non-cognitivist.

224. The 'Euthyphro dilemma' poses a problem for which ethical theory?
(A) Super-naturalism / Divine Command Theory
(B) Utilitarianism
(C) Kantian Deontology
(D) Ethical Egoism

225. Match List I with List II:
List I: (Virtue)
P. Prudence
Q. Justice
R. Temperance
S. Courage (Fortitude)
List II: (Description)
1. Fairness and giving each their due
2. Self-control and moderation
3. Strength in the face of fear
4. Practical wisdom
Choose the correct answer from the options given below:
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-4, R-3, S-2
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

226. The primary motivation for Altruism is:
(A) A concern for the welfare of others.
(B) A concern for one's own long-term interests.
(C) Adherence to universal moral laws.
(D) The pursuit of pleasure and avoidance of pain.

227. In the context of ethics, a 'right' is:
(A) An action that produces the most good.
(B) The highest good or ultimate purpose.
(C) An entitlement or a just claim to something.
(D) A feeling of moral approval.

228. Consider the following statements regarding the ethics of Sidgwick:
Statement I: Sidgwick argued that the axioms of utilitarianism could be known by intuition.
Statement II: Sidgwick was unable to rationally reconcile the claims of egoism and utilitarianism, a problem he called the 'dualism of practical reason'.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

229. Which ethical theory would most likely support the statement "An action is morally right if and only if it is what a virtuous person would do in the circumstances"?
(A) Utilitarianism
(B) Kantian Deontology
(C) Emotivism
(D) Virtue Ethics

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230. Consider the following statements about Kant's ethical system:
(i) The moral worth of an action depends on its conformity to duty.
(ii) Happiness is the ultimate foundation of morality.
(iii) The moral law must be universal and apply to all rational beings.
(iv) It is always permissible to treat a person as a means to an end.
(v) Freedom, immortality, and God are postulates of practical reason.
Which of the above statement(s) is/are correct?
(A) (i), (ii), and (iii)
(B) (i), (iii), and (v)
(C) (ii), (iv), and (v)
(D) (iii), (iv), and (v)

231. The primary function of punishment, according to the deterrent theory, is:

Immanuel Kant's moral theory is a cornerstone of deontological ethics, fundamentally centered on the concepts of good-will, duty, and the Categorical Imperative. For Kant, the only thing that is good without qualification is a "good-will." Talents, intelligence, and even happiness can be used for evil purposes, but a good-will is intrinsically good, regardless of its effects or consequences. A will is good not because of what it accomplishes but because it acts from duty. Kant draws a crucial distinction between acting from duty and acting merely in accordance with duty. An action has moral worth only if it is performed for the sake of duty itself, not because of some inclination, desire, or expected outcome. The supreme principle of morality that guides this sense of duty is the Categorical Imperative. This is a command of reason that is absolute and unconditional, applying to all rational beings. The first formulation of this imperative states: "Act only according to that maxim whereby you can at the same time will that it should become a universal law." It serves as a test for the morality of actions, demanding that our personal principles (maxims) be universalizable without contradiction.

Based on the above source, attempt the following five questions.

276. According to Kant, what is the only thing that can be considered "good without qualification"?
(A) A good-will
(B) Happiness
(C) Intelligence
(D) Positive consequences

277. The passage explains that a "good-will" is good because:
(A) it produces the greatest happiness for the greatest number.
(B) it leads to positive and beneficial consequences.
(C) it is aligned with natural human talents and intelligence.
(D) it acts from duty, irrespective of inclinations or outcomes.

278. What distinction does Kant make regarding actions and duty?
(A) The distinction between acting for a long-term duty and a short-term duty.
(B) The distinction between acting from duty and acting in accordance with duty.
(C) The distinction between acting on a hypothetical duty and a categorical duty.
(D) The distinction between acting on a personal duty and a societal duty.

279. The Categorical Imperative, as described in the text, serves as:
(A) a guideline for achieving personal happiness.
(B) a conditional command based on one's desires.
(C) a test for the universalizability of one's maxims.
(D) a means to calculate the consequences of an action.

280. A shopkeeper gives correct change to a customer because he fears a bad reputation if he doesn't. According to the Kantian distinction in the passage, this action is:
(A) performed from duty and has moral worth.
(B) performed against duty and is morally wrong.
(C) performed neither from duty nor in accordance with it.
(D) performed in accordance with duty but lacks moral worth.

Direction : Please read the following source carefully.

Kant's ethical framework extends beyond the Categorical Imperative to include its practical application and necessary preconditions. Central to this application is the concept of a 'maxim', which is a subjective principle of volition or a personal rule that an individual follows when acting. For an action to be moral, its underlying maxim must be able to be willed as a universal law. A further elaboration of the Categorical Imperative is the "practical imperative" or the formula of the end in itself: "Act in such a way that you treat humanity, whether in your own person or in the person of any other, never merely as a means to an end, but always at the same time as an end." This principle prohibits using people as mere instruments to achieve one's own goals, emphasizing the intrinsic worth and dignity of every rational being. Kant also identified what he called the 'postulates of morality'—freedom, immortality of the soul, and the existence of

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241. For Kant, why must the moral law take the form of a 'categorical imperative'?
(A) Because morality is conditional on our desires.
(B) To be binding on all rational beings regardless of personal goals.
(C) Because morality is about achieving the best consequences.
(D) Because moral laws are derived from experience.

242. In J.S. Mill's ethics, the principle of utility is used to justify:
(A) Both individual actions and the establishment of moral rules and rights.
(B) Individual actions only.
(C) General moral rules only.
(D) The existence of a good will.

243. The meta-ethical theory that claims "X is good" means "Hooray for X!" is:
(A) Prescriptivism
(B) Subjectivism
(C) Emotivism
(D) Intuitionism

244. The theory that the moral rightness of an act is determined by its conformity to a set of rules, and these rules are chosen based on their utility, is called:
(A) Rule Utilitarianism
(B) Act Utilitarianism
(C) Deontology
(D) Virtue Ethics

245. Match List I with List II:
List I: (Term)
P. Good Will
Q. Eudaemonia
R. Utility
S. Intuition
List II: (Associated Framework)
1. Utilitarianism
2. Kantian Deontology
3. Non-naturalist Realism
4. Virtue Ethics/Aristotle
Choose the correct answer from the options given below:
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-4, R-1, S-3
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-4, R-1, S-2

246. Which of the following is a key component of a deontological ethical theory?
(A) The calculation of consequences.
(B) The development of a virtuous character.
(C) The expression of personal feelings.
(D) The concept of obligation or duty.

247. The primary difference between subjectivism and cultural relativism is:
(A) Subjectivism is cognitivist; cultural relativism is non-cognitivist.
(B) Subjectivism is universal; cultural relativism is particular.
(C) Subjectivism is about consequences; cultural relativism is about rules.
(D) The standard of morality in subjectivism is the individual; in cultural relativism, it is the society.

248. According to Kant, using a taxi driver to get to the airport is not treating him 'merely as a means' because:
(A) His rational agency is respected through a mutual consent arrangement.
(B) The driver is also benefiting from the transaction.
(C) The overall happiness is increased.
(D) It is your duty to use taxis.

249. Henry Sidgwick's 'The Methods of Ethics' is primarily a work in:
(A) Applied ethics.
(B) Political philosophy.
(C) Normative ethics and meta-ethics.
(D) Aesthetics.

250. Which of the following is NOT a postulate of morality in Kantian ethics?
(A) The Freedom of the Will
(B) The Immortality of the Soul
(C) The Existence of God
(D) The Principle of Utility

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Direction : Please read the following source carefully.

Western ethical inquiry fundamentally revolves around the concepts of 'good', 'right', 'justice', 'duty', and 'obligation'. These concepts are interpreted through two dominant theoretical

(A) Teleological focuses on character; deontological focuses on consequences.
(B) Teleological is religious; deontological is secular.
(C) Teleological focuses on emotion; deontological focuses on reason.
(D) Teleological focuses on consequences; deontological on duty.

213. A doctor telling a terminally ill patient a "white lie" to spare them distress is an action that might be justified by _____ but condemned by _____.
(A) Kantianism; Utilitarianism
(B) Egoism; Altruism
(C) Utilitarianism; Kantianism
(D) Relativism; Universalism

214. The claim that moral properties are real, objective, and can be identified with or reduced to natural properties (e.g., 'good' is what causes pleasure) is known as:
(A) Ethical Non-Naturalism
(B) Emotivism
(C) Subjectivism
(D) Ethical Naturalism

215. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below:
Assertion (A): The retributive theory of punishment is often summarized as 'an eye for an eye'.
Reason (R): It holds that punishment is justified because it is what the criminal deserves for their wrongful act.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

216. The concept of Eudaemonia, or human flourishing, is best described as:
(A) A state of living well and doing well; a complete and well-lived life.
(B) A fleeting feeling of intense pleasure.
(C) The satisfaction of all of one's desires.
(D) A life lived in perfect obedience to divine commands.

217. In Kant's philosophy, the opposite of an autonomous will is a(n) _____ will.
(A) evil
(B) irrational
(C) heteronomous
(D) good

218. According to J.S. Mill, what is the ultimate sanction of all morality?
(A) The hope of favour and the fear of displeasure from our fellow-creatures or from the Ruler of the Universe.
(B) The external rewards and punishments of the law.
(C) A subjective feeling in our own minds (conscience).
(D) The rational recognition of the principle of utility.

219. Which of the following is NOT one of the Cardinal Virtues?
(A) Prudence
(B) Justice
(C) Fortitude (Courage)
(D) Humility

220. Consider the following statements about ethical theories:
(i) Emotivism and Prescriptivism are both forms of non-cognitivism.
(ii) Intuitionism and Naturalism are both forms of cognitivism.
(iii) Subjectivism is a cognitivist theory.
(iv) Cultural Relativism is a non-cognitivist theory.
Which of the above statement(s) is/are correct?
(A) (i), (ii), and (iii)
(B) (ii), (iii), and (iv)
(C) (i) and (iv) only
(D) (i), (ii), and (iii) tobacco (iv)

221. A "maxim," in the context of Kantian ethics, is best understood as:
(A) A universally recognized moral truth.
(B) The good or bad consequence of an action.
(C) A command issued by a legitimate authority.
(D) The personal rule or policy behind an action.

222. The main argument of Cultural Relativism is that:

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and restraint from indulgence. According to eudaemonistic thought, the cultivation and consistent practice of these virtues are not merely instrumental to achieving happiness but are, in fact, what happiness consists of. A life devoid of these virtues, regardless of external success or pleasure, cannot be considered a truly flourishing or 'good' life.

Based on the above source, attempt the following five questions.

256. What is the ultimate goal of human life according to Eudaemonism as presented in the passage?
(A) The maximization of pleasure and minimization of pain.
(B) The attainment of a state of flourishing or 'eudaemonia'.
(C) The adherence to a strict set of moral duties.
(D) The achievement of external success and recognition.

257. The passage describes Eudaemonism as a teleological approach that differs from other consequentialist theories by focusing on:
(A) the consequences of individual actions on society.
(B) the divine commands that dictate a good life.
(C) the calculation of happiness for the greatest number.
(D) the character and virtues of the moral agent.

258. According to the text, what is the role of the cardinal virtue of 'prudence'?
(A) To guide the other virtues in determining right action.
(B) To ensure fairness and give others their due.
(C) To practice self-control and moderation.
(D) To confront fear and uncertainty with courage.

259. How does the passage explain the relationship between virtues and eudaemonia?
(A) Virtues are instrumental tools for achieving a separate state of happiness.
(B) Eudaemonia is a consequence of virtuous actions, but distinct from them.
(C) The practice of virtue is what constitutes the state of eudaemonia itself.
(D) Virtues are obstacles to be overcome to achieve true pleasure.

260. Based on the description, which of the following best exemplifies the virtue of 'temperance'?
(A) A person who practices restraint from excessive indulgence.
(B) A person who wisely decides on a complex moral dilemma.
(C) A person who bravely defends an unpopular but just cause.
(D) A person who gives credit fairly to their colleagues.

Direction : Please read the following source carefully.

The scope of moral concern is a pivotal question in ethics, addressed by theories such as egoism, altruism, and universalism. Ethical egoism posits that an individual's primary moral obligation is to promote their own self-interest. It asserts that an action is morally right if it maximizes the good for the agent performing the action. This is distinct from psychological egoism, which is a descriptive claim that people are always motivated by self-interest. In contrast, altruism holds that an individual has a moral obligation to help, serve, or benefit others, often at the expense of their own self-interest. An action's moral worth, from an altruistic perspective, is determined by its positive impact on the well-being of others. Universalism seeks a middle ground or a broader perspective, proposing that moral principles should apply to everyone equally, without regard for an individual's identity, group affiliation, or relationship to the agent. A universalist framework, such as that found in Kantian ethics or certain forms of utilitarianism, argues that the interests of all relevant beings should be given equal consideration. It rejects the partiality of both egoism and certain forms of altruism, advocating for an impartial standard of morality.

Based on the above source, attempt the following five questions.

261. According to the passage, what is the core tenet of ethical egoism?
(A) That individuals are naturally motivated by self-interest.
(B) That benefiting others is the highest moral calling.
(C) That moral principles must apply equally to

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frameworks: teleological and deontological theories. Teleological theories, often termed consequentialist, determine the moral rightness of an action based on its outcomes or consequences. For a teleologist, an action is 'right' if it promotes the 'good', where the 'good' is defined independently of the right. The ultimate aim (telos) is to maximize this good. In this framework, concepts like 'duty' and 'obligation' are derived from their utility in achieving good ends. Justice, from a teleological perspective, is often construed as the distribution of goods in a way that maximizes overall welfare or a specific desirable outcome. In stark contrast, deontological theories assert that the rightness of an action is inherent in the action itself, independent of its consequences. 'Duty' and 'obligation' are primary concepts, dictating moral conduct based on rules, principles, or maxims. Here, the 'right' is defined prior to the 'good'. An action is considered just if it conforms to a universal moral law or duty, regardless of the happiness or unhappiness it produces. The notion of 'good' is subordinate to 'right'.

Based on the above source, attempt the following five questions.

251. According to the passage, what is the primary determinant of a 'right' action within a teleological framework?
(A) Its conformity to a universal moral law.
(B) Its capacity to promote a pre-defined 'good'.
(C) Its adherence to an inherent sense of duty.
(D) Its alignment with the agent's obligations.

252. How do deontological theories, as described in the text, conceptualize the relationship between 'right' and 'good'?
(A) The 'right' is defined prior to and independently of the 'good'.
(B) The 'good' is defined independently of the 'right'.
(C) The 'right' is considered subordinate to the 'good'.
(D) The 'good' and the 'right' are seen as identical concepts.

253. Based on the passage, which ethical framework would most likely justify an action that violates a strict rule but results in maximum overall welfare?
(A) A deontological framework, because it prioritizes rules.
(B) Both frameworks, as they both consider justice and duty.
(C) A teleological framework, because it judges actions by their outcomes.
(D) A deontological framework, because justice can override rules.

254. The passage suggests that in a deontological system, 'duty' and 'obligation' are considered:
(A) derived from their utility in achieving good consequences.
(B) secondary to the goal of maximizing overall welfare.
(C) flexible principles that adapt to produce the best results.
(D) primary concepts that are independent of outcomes.

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255. According to the text, how is 'justice' typically construed from a teleological standpoint?
(A) As strict conformity to a universal moral law.
(B) As an inherent property of an action itself.
(C) As a method of distribution that maximizes a desirable outcome.
(D) As giving each person their absolute due based on duty.

Direction : Please read the following source carefully.

Eudaemonism is a central concept in virtue ethics, positing that the ultimate goal of human life is 'eudaemonia', often translated as flourishing, well-being, or a life well-lived. This ethical approach is teleological but focuses on the character of the moral agent rather than the consequences of individual actions. The 'good' for a human being is to live a life of virtue, as this is constitutive of eudaemonia. Central to this tradition are the cardinal virtues, which are considered the principal moral excellences upon which a virtuous life is built. Traditionally, these are prudence (practical wisdom), justice (fairness), fortitude (courage), and temperance (moderation). Prudence guides the other virtues, enabling the agent to discern the appropriate course of action in a given situation. Justice involves giving others their due. Fortitude is the capacity to confront fear and uncertainty, while temperance is the practice of self-control

(D) That there is an objective standard to which all cultures must aspire.

269. Which of the described theories posits that moral truth is objective but derived from the will of a divine being?
(A) Ethical Subjectivism
(B) Cultural Relativism
(C) Super-naturalism
(D) Eudaemonism

270. A person arguing that "slavery was not wrong for the 19th-century American South because their society approved of it" is employing reasoning most consistent with which theory?
(A) Super-naturalism
(B) Ethical Subjectivism
(C) Universalism
(D) Cultural Relativism

Direction : Please read the following source carefully.

Ethical realism, a meta-ethical position, stands in direct opposition to subjectivism and relativism by asserting that moral facts and values are objective and independent of our perceptions, beliefs, or feelings. According to realists, moral statements like "murder is wrong" can be true or false in the same way scientific statements can be, because they refer to real properties or facts in the world. However, the nature of these moral facts is a matter of debate within realism. One prominent form of ethical realism is intuitionism. Ethical intuitionism claims that these objective moral truths are not discovered through empirical investigation or logical inference alone, but are known directly through a faculty of moral intuition. Just as we can perceive physical properties, intuitionists argue that we have a capacity to apprehend fundamental moral truths, such as the principle that one ought to promote good. This faculty allows us to grasp certain moral propositions as self-evident. Proponents of this view hold that basic moral principles (e.g., that pleasure is intrinsically good) do not require further justification because their truth is immediately apparent to a mature mind upon reflection. Intuitionism thus provides a realist account of moral knowledge without reducing moral properties to natural properties.

Based on the above source, attempt the following five questions.

271. What is the core assertion of ethical realism as described in the passage?
(A) Moral values are dependent on cultural beliefs.
(B) Moral statements are expressions of personal feelings.
(C) Moral facts are objective and independent of human perception.
(D) Moral truths are discovered solely through empirical investigation.

272. According to ethical intuitionism, how are fundamental moral truths known?
(A) Through logical inference from non-moral premises.
(B) Through direct apprehension via a faculty of moral intuition.
(C) Through empirical observation of the natural world.
(D) Through analysis of cultural norms and traditions.

273. The passage suggests that for an intuitionist, a basic moral principle like "one ought to promote good" is considered:
(A) a culturally relative belief.
(B) an expression of emotion.
(C) a logically derived conclusion.
(D) a self-evident proposition.

274. Ethical realism is presented in the text as being in direct opposition to which two views?
(A) Subjectivism and Relativism
(B) Deontology and Teleology
(C) Egoism and Altruism
(D) Utilitarianism and Kantianism

275. Based on the text, what is the relationship between ethical realism and intuitionism?
(A) They are two opposing meta-ethical theories.
(B) Ethical realism is a method used by intuitionists.
(C) Intuitionism is a specific form of ethical realism.
(D) They are identical and interchangeable terms.

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(A) To inflict deserved pain on the offender.
(B) To reform the offender's character.
(C) To compensate the victim.
(D) To discourage potential future offenses.

232. Ethical Realism is the view that:
(A) There are objective moral facts that exist independently of our beliefs about them.
(B) Morality is relative to the individual.
(C) Moral statements are neither true nor false.
(D) We should be realistic about the impossibility of being truly moral.

233. The difference between 'good' and 'right' is central to the distinction between teleological and deontological ethics. Which pairing is correct?
(A) Teleology: 'good' is defined in terms of 'right'; Deontology: 'right' is defined in terms of 'good'.
(B) Teleology: 'right' is defined in terms of 'good'; Deontology: 'good' is defined in terms of 'right'.
(C) Teleology: maximizing 'good'; Deontology: 'right' is independent of 'good'.
(D) Teleology: 'good' is about character; Deontology: 'right' is about consequences.

234. Who among the following philosophers is a proponent of Prescriptivism?
(A) R. M. Hare
(B) A. J. Ayer
(C) C. L. Stevenson
(D) G. E. Moore

235. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below:
Assertion (A): Utilitarianism is a teleological ethical theory.
Reason (R): It determines the rightness of an action by its tendency to produce a certain end, namely, the greatest happiness for the greatest number.
(A) Both A and R are true; R explains A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

236. What is the role of 'sanctions' in Bentham's and Mill's moral theories?
(A) To provide a method for calculating pleasure.
(B) To serve as the sources of motivation for moral action.
(C) To distinguish between higher and lower pleasures.
(D) To justify the principle of utility itself.

237. The idea that moral rules are absolute and must be followed without exception is a feature often associated with:
(A) A strict form of Deontology.
(B) Act Utilitarianism.
(C) Virtue Ethics.
(D) Ethical Subjectivism.

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238. If a person says, "Lying is wrong because it is forbidden in the Ten Commandments," they are implicitly appealing to which ethical framework?
(A) Eudaemonism
(B) Utilitarianism
(C) Cultural Relativism
(D) Super-naturalism

239. The main criticism leveled against the retributive theory of punishment is that:
(A) It is nothing more than a rationalization for revenge.
(B) It is too lenient.
(C) It fails to deter crime effectively.
(D) It can lead to indefinite sentences.

240. Consider the following statements regarding meta-ethics:
(i) Cognitivism states that moral judgements are truth-apt.
(ii) Non-cognitivism states that moral judgements are expressions of emotion or commands.
(iii) Emotivism is a form of non-cognitivism.
(iv) Intuitionism is a form of cognitivism.
Which of the above statement(s) is/are correct?
(A) (i) and (ii) only
(B) (i), (ii) and (iii) only
(C) (iii) and (iv) only
(D) (i), (ii), (iii) and (iv)

God. While these cannot be proven by theoretical reason, Kant argued they must be assumed or 'postulated' for morality to be coherent and meaningful. Freedom is necessary for moral responsibility, immortality is required for the possibility of attaining perfect virtue, and God is postulated to ensure that virtue and happiness ultimately coincide.

Based on the above source, attempt the following five questions.

281. In Kant's theory, what is a 'maxim'?
(A) A subjective principle or personal rule for acting.
(B) A universal moral law that applies to all beings.
(C) An objective consequence of a moral action.
(D) A postulate necessary for theoretical reason.

282. The "practical imperative" or the formula of the end in itself primarily prohibits what?
(A) Acting in a way that creates unhappiness.
(B) Treating people merely as instruments for one's own goals.
(C) Following any subjective principle of volition.
(D) Assuming the existence of God without proof.

283. Which of the following is listed in the passage as one of Kant's "postulates of morality"?
(A) The principle of utility
(B) The freedom of the will
(C) The hedonic calculus
(D) The relativity of culture

284. According to the passage, why did Kant argue that the postulates of morality must be assumed?
(A) Because they are necessary for morality to be coherent.
(B) Because they can be proven by theoretical reason.
(C) Because they are self-evident to our intuition.
(D) Because they are commanded by a divine authority.

285. The passage suggests that the postulate of God's existence is necessary in Kant's system to:
(A) provide a source for moral commands.
(B) ensure that moral responsibility is possible.
(C) guarantee the ultimate coincidence of virtue and happiness.
(D) allow for the attainment of perfect virtue in this life.

Direction : Please read the following source carefully.

Utilitarianism, a prominent teleological theory, was systematically articulated by Jeremy Bentham, who formulated the principle of utility as the foundation of morals and legislation. This principle states that actions are to be judged right or wrong based on their tendency to produce pleasure or pain. The ultimate moral goal is to maximize utility, which Bentham equated with the "greatest happiness of the greatest number." For Bentham, 'utility' refers to that property in any object whereby it tends to produce benefit, advantage, pleasure, good, or happiness, or to prevent the happening of mischief, pain, evil, or unhappiness. He proposed a "hedonic calculus" to measure the amount of pleasure or pain resulting from an action, considering factors like intensity, duration, certainty, and propinquity. The problem of sanction and justification of morality is addressed by identifying the sources of pleasure and pain that motivate people to comply with the principle of utility. Bentham outlined four types of sanctions: the physical (natural consequences), the political (legal rewards and punishments), the moral or popular (social approval or disapproval), and the religious (divine rewards and punishments). These sanctions provide the external motivation for individuals to align their actions with the general happiness.

Based on the above source, attempt the following five questions.

286. What is the "principle of utility" as formulated by Jeremy Bentham?
(A) The principle that actions are right if they conform to one's duty.
(B) The principle that one must treat humanity as an end in itself.
(C) The principle that moral truths are known through intuition.
(D) The principle that actions are judged by their tendency to produce pleasure or pain.

287. According to the passage, Bentham's "hedonic calculus" was designed to:

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(A) determine the universalizability of a maxim.
(B) identify the different kinds of sanctions.
(C) measure the amount of pleasure or pain from an action.
(D) distinguish between higher and lower pleasures.

288. Which of the following is NOT listed as a factor in Bentham's hedonic calculus?
(A) Intensity
(B) Quality
(C) Duration
(D) Certainty

289. As per the text, what is the purpose of the four sanctions outlined by Bentham?
(A) To provide an internal justification for moral principles.
(B) To prove the existence of objective moral facts.
(C) To calculate the total amount of happiness an action produces.
(D) To serve as external motivations for complying with the principle of utility.

290. A person refrains from cheating on an exam for fear of social disapproval from their peers. According to Bentham's framework, this person is being motivated by which sanction?
(A) The moral or popular sanction
(B) The physical sanction
(C) The political sanction
(D) The religious sanction

Direction : Please read the following source carefully.

While Bentham laid the groundwork for utilitarianism, subsequent philosophers like John Stuart Mill and Henry Sidgwick significantly refined and expanded the theory. Mill, a student of Bentham, introduced a crucial qualitative distinction between pleasures, famously arguing that "it is better to be a human being dissatisfied than a pig satisfied; better to be Socrates dissatisfied than a fool satisfied." He distinguished between higher (intellectual, emotional) and lower (bodily, sensual) pleasures, asserting that higher pleasures are intrinsically more valuable. This modification moved utilitarianism away from a purely quantitative hedonism. This distinction is central to the development of different kinds of utilitarianism, most notably Act and Rule Utilitarianism. While Act Utilitarianism applies the principle of utility to each individual action, Rule Utilitarianism suggests that one should follow a set of rules that, if generally followed, would produce the greatest good for the greatest number. Henry Sidgwick, in his work, sought to provide a more systematic and philosophical justification for utilitarianism, analyzing its relationship with egoism and intuitionism. He argued for a "universal hedonism," positing that from the "point of view of the universe," no individual's good is more important than another's, thereby providing a rational basis for the utilitarian demand for impartiality.

Based on the above source, attempt the following five questions.

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291. What was J.S. Mill's primary modification to Bentham's utilitarianism?
(A) He rejected the principle of utility entirely.
(B) He developed the concept of the hedonic calculus.
(C) He introduced a qualitative distinction between pleasures.
(D) He argued against the "greatest happiness" principle.

292. According to Mill's argument as presented in the passage, which of the following would be considered a "higher" pleasure?
(A) The pleasure derived from intellectual discovery.
(B) The pleasure of eating a fine meal.
(C) The pleasure of resting after physical exertion.
(D) The pleasure of satisfying a basic thirst.

293. The passage distinguishes between Act and Rule Utilitarianism. How does Rule Utilitarianism apply the principle of utility?
(A) It applies the principle directly to each individual action.
(B) It applies the principle only to the actions of legislators.
(C) It rejects the principle in favor of individual intuition.
(D) It applies the principle to a set of rules for general conduct.

294. What was Henry Sidgwick's main contribution to utilitarianism as described in the text?

(A) He introduced the concept of different kinds of sanctions.
(B) He sought to provide a rational, impartial justification for "universal hedonism".
(C) He was the first to distinguish between Act and Rule utilitarianism.
(D) He argued that a pig satisfied is better than Socrates dissatisfied.

295. The idea that "from the 'point of view of the universe,' no individual's good is more important than another's" provides a rational basis for which core utilitarian demand?
(A) The focus on higher pleasures
(B) The need for sanctions
(C) The principle of impartiality
(D) The distinction between Act and Rule

Direction : Please read the following source carefully.

The meta-ethical debate between cognitivism and non-cognitivism concerns the nature of moral judgments. Ethical cognitivism holds that moral statements (e.g., "Stealing is wrong") express propositions that are truth-apt, meaning they can be true or false. Within cognitivism, descriptivism is the view that these moral judgments describe some feature of the world, whether natural (naturalism) or non-natural (intuitionism). In contrast, ethical non-cognitivism denies that moral statements express truth-apt propositions. Instead, non-cognitivists argue that moral language serves a different function. One prominent non-cognitivist theory is emotivism, which asserts that moral judgments do not state facts but rather express the speaker's emotions or attitudes and seek to evoke similar feelings in others. For an emotivist, saying "Stealing is wrong" is akin to saying "Stealing—boo!" Another influential non-cognitivist theory is prescriptivism, developed by R.M. Hare. Prescriptivism holds that moral statements are not descriptive but are more like commands or imperatives. When one says "Stealing is wrong," they are prescribing a course of action; they are saying "Do not steal," and implying that this prescription should be universalized. These theories fundamentally challenge the idea that morality is a domain of objective fact and knowledge.

Based on the above source, attempt the following five questions.

296. What is the fundamental claim of ethical cognitivism?
(A) That moral statements express emotions and attitudes.
(B) That moral statements are commands or imperatives.
(C) That moral statements have no real meaning.
(D) That moral statements can be true or false.

297. According to the passage, what is the primary function of moral language from an emotivist perspective?
(A) To express the speaker's emotions and influence others.
(B) To describe objective features of the world.
(C) To state truth-apt propositions.
(D) To issue universalizable commands.

298. How does prescriptivism interpret the moral statement "Stealing is wrong"?
(A) As a description of a non-natural property of stealing.
(B) As a command equivalent to "Do not steal."
(C) As an expression of disapproval towards stealing.
(D) As a statement of fact that can be proven true or false.

299. Based on the text, which of the following theories is a form of ethical cognitivism?
(A) Emotivism
(B) Descriptivism
(C) Prescriptivism
(D) Super-naturalism (as described in this specific text)

300. A key difference between emotivism and prescriptivism, as implied by the passage, is that:
(A) emotivism sees moral language as expressive, while prescriptivism sees it as imperative.
(B) emotivism is cognitivist, while prescriptivism is non-cognitivist.
(C) emotivism believes moral statements are true, while prescriptivism believes they are false.
(D) emotivism is about universal rules, while prescriptivism is about personal feelings.

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we engage in moral talk and whether moral knowledge is possible.

34. (A) Cultural Relativism
Cultural relativism is the view that moral truths are not absolute but are relative to the traditions and beliefs of specific societies. This perspective argues that because different cultures have different moral codes, there is no objective standard by which one can judge the practices of another. The observation that customs like polygamy are accepted in some places and rejected in others is often used as evidence to support this relativistic conclusion.

35. (A) Both A and R are true and R is the correct explanation of A.
Super-naturalism, often associated with Divine Command Theory, posits that morality is fundamentally grounded in the will or commands of a divine being. According to this framework, an action is considered right or good simply because God commands it, and wrong because God forbids it. This view provides a clear source of moral authority but also leads to significant philosophical questions regarding the relationship between the divine will and the nature of morality.

36. (D) Is something right because God commands it, or does God command it because it is right?
The Euthyphro dilemma is a classic philosophical problem that challenges the foundation of super-naturalism. It asks whether something is right because God commands it, or whether God commands it because it is inherently right. This question forces a choice between two difficult options: either morality is arbitrary and depends solely on God's whim, or there is a standard of goodness that exists independently of God, which even the divine must follow.

37. (C) Ethical Realism
Ethical realism is the meta-ethical position that there are objective moral facts and properties in the world. These facts exist independently of human beliefs, feelings, or cultural conventions. According to realists, when we make a moral judgment, we are attempting to describe an objective reality. This view implies that moral disagreements can, in principle, be resolved by discovering the truth about the moral properties involved in a given situation or action.

38. (B) Basic moral truths are self-evident and known through a direct, non-inferential faculty of intuition.
Ethical intuitionism is a form of cognitivism which claims that fundamental moral truths are self-evident and known through a direct, non-inferential faculty of intuition. Proponents of this view, such as G.E. Moore, argue that moral properties like good are simple and cannot be defined in terms of natural properties. Instead, they are apprehended directly by the mind, much like how we perceive basic logical or mathematical truths without needing proof.

39. (D) Human flourishing and well-being
Eudaemonistic theories of ethics focus on the concept of human flourishing or the achievement of a good life as the ultimate goal of morality. Derived from the Greek word eudaemonia, this framework emphasizes the development of virtues and the realization of one's potential as a rational and social being. Unlike theories focused solely on fleeting pleasure, eudaemonism seeks a deep and lasting well-being that comes from living in accordance with reason and virtue.

40. (C) (i), (ii), (iii) and (iv)
Utilitarianism has evolved into several distinct forms, each focusing on different aspects of utility. Act utilitarianism evaluates specific actions, while rule utilitarianism focuses on general moral rules. Preference utilitarianism aims to satisfy the individual desires of those affected, and negative utilitarianism prioritizes the minimization of suffering over the maximization of happiness. These variations reflect different strategies for applying the core principle of utility to complex moral problems in diverse contexts.

41. (C) Using them for goals without respecting their autonomy.
In Kantian ethics, treating a person merely as a means involves using them as a tool to achieve one's own goals without respecting their autonomy or their status as a rational being. This occurs when an individual is manipulated, coerced, or deceived, preventing them from making a free and informed choice. Kant argues that we must always treat others as ends in

9. (C) A good will
According to Kantian ethics, the only thing that is inherently good without any qualification is a good will. While intelligence, courage, and wealth can be used for either good or evil purposes, a good will is intrinsically valuable. It represents the commitment to act out of duty and respect for the moral law, independent of the external results or personal inclinations that might follow the action.

10. (A) Both A and R are true; R explains A.
In the Kantian framework, a maxim is the subjective principle that guides an individual's specific action. For an action to be morally permissible, the agent must be able to will that their maxim become a universal law applicable to everyone. This requirement ensures that moral principles are based on reason and consistency, preventing individuals from making exceptions for themselves while expecting others to follow different rules.

11. (D) The maximization of pleasure and minimization of pain
Jeremy Bentham's principle of utility is founded on the idea that humans are governed by two sovereign masters: pleasure and pain. He argued that the fundamental goal of morality and legislation should be to maximize pleasure and minimize pain for the greatest number of people. This quantitative approach evaluates the rightness of any action or policy based on its overall impact on the collective happiness.

12. (B) The balance of happiness produced for all affected parties.
Utilitarianism is a consequentialist theory that evaluates the morality of an action based on its total impact on well-being. In the case of factory closure, a utilitarian would analyze the balance of happiness and suffering produced for all stakeholders, including the workers, the consumers, and the company. The decision is judged right if the total happiness gained from new jobs and cheaper goods outweighs the suffering.

13. (C) Act assesses individual acts; Rule assesses following general rules.
The primary distinction between act and rule utilitarianism lies in the level of application of the principle of utility. Act utilitarianism evaluates each individual action based on its specific consequences to determine its morality. In contrast, rule utilitarianism argues that we should follow general moral rules that, if consistently practiced, would lead to the greatest overall good for society, even if specific acts seem suboptimal.

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14. (D) It proposes a 'hedonic calculus' to measure the amount of pleasure or pain.
Jeremy Bentham proposed a systematic method known as the hedonic or felicific calculus to measure the value of pleasures and pains. This calculus includes several variables, such as intensity, duration, certainty, and propinquity, to provide a quantitative assessment of an action's consequences. By using these criteria, Bentham aimed to make moral and political decision-making more objective and scientific, focusing entirely on the quantity of happiness produced.

15. (B) (ii), (iii) and (iv)
The categorical imperative is the central concept in Kant's moral philosophy, representing an unconditional moral law. Unlike hypothetical imperatives, which depend on specific desires, the categorical imperative commands actions that are necessary in themselves. Its formulations include acting only on maxims that can be universalized and treating humanity always as an end in itself, never merely as a means. These principles provide a rational basis for moral duty.

16. (B) A qualitative distinction between higher and lower pleasures
John Stuart Mill modified Bentham's utilitarianism by introducing a qualitative distinction between different types of pleasure. He argued that intellectual and moral pleasures are inherently superior to purely sensual or physical ones. This shift moved utilitarianism away from a purely quantitative calculation, asserting that it is better to be a dissatisfied human being with higher faculties than a satisfied pig enjoying only basic animalistic comforts.

17. (B) By the consensus of those who have competently experienced both.
To determine which of two pleasures is qualitatively superior, John Stuart Mill relied on the judgment of competent judges. These are

ANSWERS

1. (B) That which serves a purposeful goal such as happiness or pleasure.
Within a teleological framework, the concept of the good is fundamentally linked to the ultimate end or purpose of an action. This approach evaluates morality based on the outcomes or goals achieved, rather than following rigid rules. In this context, the good is identified as that which promotes a specific desirable end, most commonly defined as the maximization of happiness, well-being, or pleasure for those involved.

2. (A) Both Statement I and Statement II are true.
Deontological ethics prioritizes the inherent rightness of actions based on their adherence to moral rules or duties, regardless of the resulting consequences. Conversely, teleological ethics defines the rightness of an action by its ability to maximize a pre-defined good, such as happiness. Both frameworks offer distinct methods for moral evaluation, where the former focuses on the nature of the act and the latter on outcomes.

3. (C) Justice
Justice is the ethical principle concerned with fairness, equity, and giving each individual their due. In a legal context, it involves administering punishments or rewards that are proportional to an individual's actions. By sentencing the thief to community service that matches the crime, the judge aims to restore social balance and ensure that the response to the wrongdoing is fair and appropriate for all parties.

4. (D) The outcomes resulting from duty are the main metric of rightness.
In deontological ethics, duty serves as the primary standard for determining the moral worth of an action. Actions are judged based on their conformity to universal moral laws rather than the results they produce. The incorrect notion that outcomes are the main metric of rightness belongs to teleological or consequentialist theories. Deontology emphasizes that the motive of acting from duty is what imparts true moral value.

5. (A) P-4, Q-1, R-2, S-3
Ethical theories are categorized by their primary focus. Eudaemonism emphasizes human flourishing and happiness. Deontology centers on the fulfillment of moral duties and adherence to rules. Justice is concerned with fairness and the rightful distribution of goods or punishments within a society. Teleology evaluates actions based on their ends or purposes. These distinct frameworks provide the foundation for various philosophical approaches to understanding morality and conduct.

6. (B) Prudence, Justice, Temperance, and Courage
Ancient Greek philosophy identifies four primary virtues as the foundation of a moral life. Prudence involves practical wisdom and discernment. Justice focuses on fairness in interactions. Temperance represents self-control and moderation in desires. Courage, or fortitude, is the strength to face fear and adversity. These virtues are considered essential for developing a character that enables an individual to live well and achieve a state of eudaemonia.

7. (D) Deontological theory
Deontological ethics is a normative framework where the morality of an action is based on whether that action itself is right or wrong under a series of rules. This approach maintains that certain actions are inherently mandatory, regardless of the consequences they might produce. It prioritizes the concept of duty and the intrinsic nature of the act, distinguishing it from consequentialist theories that focus on results.

8. (A) The pursuit of maximum happiness
Immanuel Kant identified three necessary assumptions, or postulates, that must be accepted for moral life to be coherent and meaningful. These include the freedom of the will, the immortality of the soul, and the existence of God. While these provide the necessary conditions for the realization of the highest good, the pursuit of maximum happiness is not a postulate but rather a goal associated with utilitarianism.

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are objective and apply to all people across all cultures and situations. These two concepts represent distinct approaches to understanding the scope and motivation of morality, focusing on the individual agent and universal laws, respectively.

26. (A) Ethical Non-cognitivism
Ethical non-cognitivism is a meta-ethical view which argues that moral statements do not express propositions about the world. Because they do not describe facts, these statements cannot be true or false. Instead, moral language is seen as serving other functions, such as expressing emotions, issuing commands, or prescribing behavior. This perspective challenges the idea that moral knowledge is possible in the same way as empirical or logical knowledge.

27. (D) Expressions of emotion or attitude.
Emotivism is a specific form of non-cognitivism that interprets moral judgments as expressions of the speaker's emotions or attitudes. According to this view, when someone makes a moral claim, they are not stating a fact but rather venting their feelings and attempting to influence the feelings of others. This theory is often nicknamed the boo/hooray theory, as it reduces moral discourse to emotional reactions of approval or disapproval.

28. (B) "Boo to stealing!" or an expression of negative feeling towards stealing.
For an emotivist, the statement stealing is wrong does not describe a property of the act of stealing. Instead, it is equivalent to an emotional ejaculation like Boo to stealing! This expression conveys the speaker's negative feelings and is intended to evoke a similar disapproval in the listener. It lacks truth-value because it does not aim to provide a factual description but rather functions as an emotional signal.

29. (C) Prescriptivism
Prescriptivism is a non-cognitivist theory which suggests that moral judgments function like commands or imperatives. Unlike simple emotivism, it emphasizes that moral claims are universalizable; if someone says an action is right, they are prescribing that anyone in a similar situation should perform that action. This theory maintains that moral language is used to guide conduct by providing rules that the speaker expects both themselves and others to follow.

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30. (B) P-4, Q-1, R-2, S-3
Meta-ethical theories address the nature of moral language and facts. Emotivism claims moral judgments express feelings. Prescriptivism argues they are universalizable commands. Ethical realism asserts that moral facts exist independently of human opinion. Cultural relativism suggests that moral rightness is determined by societal standards. Understanding these distinctions is crucial for analyzing how different philosophical frameworks interpret the meaning and justification of the moral claims that individuals make in discourse.

31. (A) Prescriptivism
R.M. Hare was a prominent twentieth-century philosopher best known for developing the theory of universal prescriptivism. He argued that moral language is uniquely characterized by being both prescriptive and universalizable. In his view, to make a moral judgment is to issue a command that one is willing to apply to all similar cases. Hare's work attempted to provide a rational structure to moral discourse while maintaining a non-cognitivist stance.

32. (B) Moral terms can be defined by descriptive, non-moral terms.
Ethical descriptivism is the meta-ethical view that the meaning of moral terms can be fully explained using non-moral, descriptive language. This approach suggests that moral properties can be reduced to natural or empirical facts, such as the production of pleasure or the fulfillment of social needs. By defining moral concepts in descriptive terms, this theory attempts to ground ethics in observable reality and allows for moral statements to be true or false.

33. (A) Both Statement I and Statement II are true.
The divide between cognitivism and non-cognitivism is a fundamental issue in meta-ethics. Cognitivism holds that moral statements express beliefs about the world and are therefore capable of being true or false. Non-cognitivism, conversely, argues that moral statements do not state facts but instead express emotions, preferences, or commands. These theories offer competing accounts of what we are doing when

individuals who have experienced both types of pleasure and are thus qualified to compare them. Mill asserted that those with experience of both will consistently prefer pleasures of the higher faculties, such as intellectual or aesthetic enjoyment, over the lower, more basic physical gratifications of life.

18. (A) Sidgwick: Hedonic Calculus
The hedonic calculus is famously associated with Jeremy Bentham, who developed it as a quantitative tool for measuring pleasure and pain. While Henry Sidgwick was a significant utilitarian philosopher, his primary contribution was the systematic analysis of different methods of ethics, including egoism, intuitionism, and utilitarianism. He did not originate the hedonic calculus, making the pairing of his name with that specific concept historically and theoretically inaccurate.

19. (C) Reconciling utility with common-sense morality and intuitionism.
Henry Sidgwick sought to provide a more rigorous philosophical foundation for utilitarianism by reconciling it with common-sense morality and intuitionism. In his work, he explored the rational basis for the principle of utility and identified the dualism of practical reason, which is the tension between an individual's self-interest and the universal good. His analysis aimed to show that utilitarianism is the most rational system for achieving overall well-being.

20. (D) (i), (iii), (ii), (iv)
The development of modern ethical theory followed a specific chronological sequence. Immanuel Kant published his foundational works on deontology in the late eighteenth century. Jeremy Bentham followed with his systematic formulation of quantitative utilitarianism. John Stuart Mill later refined these ideas by introducing qualitative distinctions in the mid-nineteenth century. Finally, Henry Sidgwick provided a comprehensive and critical synthesis of these ethical methods toward the end of the nineteenth century.

21. (C) Why an individual should be motivated to act for the general happiness rather than their own.
In utilitarian theory, the problem of sanction addresses the motivation behind moral action. It questions why an individual should prioritize the general happiness over their own personal interests. Sanctions serve as the external or internal forces, such as social pressure, legal punishment, or the inner voice of conscience, that encourage people to adhere to the principle of utility and act for the benefit of the greater community.

22. (B) Deterrent
The deterrent theory of punishment is forward-looking and focuses on the prevention of future crimes. It operates on the principle that the threat or experience of punishment will discourage the offender and others in society from committing similar acts. By associating criminal behavior with negative consequences, the theory aims to protect the social order and reduce the overall incidence of wrongdoing through the psychological influence of fear.

23. (D) "Let the punishment fit the crime."
The retributive theory of punishment is based on the principle of desert, asserting that offenders should be punished simply because they have committed a wrongful act. This backward-looking approach maintains that the severity of the punishment must be proportional to the gravity of the offense. The goal is not to reform the individual or deter others, but to satisfy the requirements of justice by giving the offender their due.

24. (A) The offender's past wrongdoing deserves a proportionate infliction of suffering.
The reformative theory of punishment views the offender as someone in need of education, treatment, or rehabilitation. Its primary goal is to change the criminal's character and habits so they can reintegrate into society as law-abiding citizens. The idea that an offender deserves suffering in proportion to their past wrongdoing is a retributive justification, which contradicts the reformative focus on future improvement and social rehabilitation.

25. (A) (i) and (iii) only
Ethical theories provide different frameworks for judging right and wrong. Egoism is the normative view that individuals should always act in their own self-interest. Universalism, on the other hand, is the belief that moral principles

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themselves, recognizing their inherent dignity and their capacity for self-determination.

42. (A) John Stuart Mill
John Stuart Mill famously argued that it is better to be a dissatisfied human being than a satisfied pig. This statement illustrates his qualitative approach to utilitarianism, asserting that the higher pleasures of the mind such as intellectual, moral, and aesthetic enjoyment are intrinsically more valuable than the lower, physical pleasures of the body. Even if these higher faculties lead to greater awareness of suffering, they are still preferable to a life of mindless contentment.

43. (D) A required course of action based on moral duty.
A moral obligation is a required course of action that an individual is duty-bound to perform based on ethical principles. Unlike personal desires or social expectations, an obligation represents a binding necessity that stems from moral law or duty. It is the ought of morality, indicating what is mandatory for a person to do. Understanding obligations is central to deontological theories, which prioritize the fulfillment of duty as the core of moral life.

44. (B) "If you want to be trusted, you should not lie."
According to Immanuel Kant, a hypothetical imperative is a conditional command that applies only if one has a particular desire or goal. It takes the form If you want X, then you must do Y. For example, If you want to be trusted, you should not lie is a hypothetical imperative because the requirement to tell the truth depends on the desire for a specific outcome. This contrasts with the unconditional categorical imperative.

45. (A) (ii), (iii), (i)
The field of meta-ethics saw the emergence of several key theories in the twentieth century. Intuitionism, championed by G.E. Moore in the early 1900s, was the first major development. This was followed by Emotivism, developed by A.J. Ayer and C.L. Stevenson in the 1930s and 1940s, which emphasized the emotional nature of moral language. Finally, Prescriptivism, introduced by R.M. Hare in the 1950s, added the idea of universalizable commands to the non-cognitivist tradition of analysis.

46. (D) All people should act in their own self-interest.
Ethical egoism is a normative theory asserting that all people should act in their own self-interest. It claims that an action is morally right if it promotes the agent's long-term well-being. This is distinct from psychological egoism, which is a descriptive claim that people always do act in their self-interest. Ethical egoism provides a framework where the individual's own happiness or advantage is the ultimate standard for determining the morality of any given action.

47. (A) Intuitive Sanction
Jeremy Bentham identified four types of sanctions that provide the motivation for individuals to follow the principle of utility. These are physical, political, moral, and religious sanctions. Each represents a source of pleasure or pain that can influence behavior. Bentham did not include an intuitive sanction in his list, as his theory was focused on external consequences and empirical observations of human motivation rather than an internal, self-evident faculty of intuition or reasoning.

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48. (B) The clash between egoism and universalistic hedonism.
Henry Sidgwick identified the dualism of practical reason as the fundamental conflict between two rational principles: egoism and universalistic hedonism. He argued that while reason dictates that one should pursue their own happiness, it also dictates that one should promote the general happiness. Sidgwick found it difficult to prove that an individual must always sacrifice their own interest for the greater good, leading to a tension at the heart of rational ethical thought.

49. (A) Retributive
The principle of an eye for an eye, also known as lex talionis, is the hallmark of the retributive theory of punishment. It asserts that the punishment for a crime should be equal in kind and degree to the offense committed. This approach is backward-looking and focuses on achieving a sense of moral balance by ensuring that the offender suffers a proportional penalty for their wrongdoing, regardless of any future benefits to society or the individual.

50. (C) (iv) and (v)
Meta-ethical classifications are precise. Ethical realism is the view that objective moral facts exist; therefore, the claim that it denies them is incorrect. Similarly, intuitionism is a form of cognitivism, as it asserts that moral truths can be known through a specific mental faculty; thus, classifying it as non-cognitivism is also incorrect. These errors highlight the importance of accurately distinguishing between theories that assert the existence of moral knowledge and those that do not.

51. (C) It prioritizes the concept of duty and rules in determining the morality of an action.
An ethical theory is described as deontological when it prioritizes the concepts of duty and rules over the consequences of actions. In this framework, the morality of an act is determined by its conformity to a set of mandatory moral laws. Deontologists argue that certain actions are inherently right or wrong, and individuals have a moral obligation to perform or avoid them, regardless of the potential outcomes or the amount of happiness they might produce.

52. (D) Because it is not done purely from a sense of duty.
In Kantian ethics, an action performed out of inclination, such as sympathy or a desire for reward, lacks true moral worth because it is not done purely from a sense of duty. Kant argued that for an act to have moral value, it must be motivated by respect for the moral law itself. While actions from inclination may be right, they are morally contingent and do not demonstrate the agent's commitment to following the dictates of rational duty.

53. (D) Desire for an object is the only proof it is desirable.
John Stuart Mill offered a famous, though controversial, proof for the principle of utility. He argued that the only way to prove something is desirable is by showing that people actually desire it. Since everyone desires their own happiness, happiness is a good. From this, he concluded that the general happiness is a good for the aggregate of all persons. This empirical approach attempts to ground the highest moral principle in the actual facts of human psychology.

54. (A) Intuitionism
Intuitionism is the meta-ethical view that moral properties are real and objective but are non-natural, meaning they cannot be reduced to physical or psychological facts like pleasure. According to intuitionists like G.E. Moore, these properties are known through a direct, non-inferential faculty of moral intuition. This position maintains that moral truths are objective and discoverable, yet they remain distinct from the kinds of facts studied by the natural sciences or common-sense observation.

55. (A) P-4, Q-3, R-1, S-2
Ethical theories are often defined by their primary proponents. Immanuel Kant is the central figure of deontology, focusing on the categorical imperative and duty. Jeremy Bentham is the founder of quantitative utilitarianism, emphasizing the calculation of pleasure. R.M. Hare developed prescriptivism, viewing moral judgments as universalizable commands. G.E. Moore is associated with intuitionism, arguing that good is an indefinable, non-natural property. These thinkers represent the diverse landscape of normative and meta-ethical thought in philosophy.

56. (A) Moral actions are those that show consideration for the interests and well-being of others.
Altruism is an ethical principle characterized by a selfless concern for the well-being of others. It holds that moral actions are those that prioritize the interests and needs of other individuals over one's own. Unlike egoism, which focuses on self-interest, altruism emphasizes the importance of helping others and contributing to the common good. It is often seen as a fundamental virtue in many moral frameworks that value compassion, empathy, and social responsibility within human communities.

57. (A) Save the most lives by dividing the single dose.
An act utilitarian evaluates the morality of a specific action based on its immediate consequences for the total happiness of those involved. In the scenario where a doctor must choose between saving five patients or one, an act utilitarian would argue for saving the most lives. By dividing the dose, the doctor maximizes

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the number of survivors, thereby producing a greater balance of happiness and minimizing the total suffering caused by the loss of life in that situation.

58. (A) A subjective principle or rule that an individual uses to guide their action.
In Kant's ethical system, a maxim is the subjective principle or rule of thumb that an individual follows when deciding to perform a particular action. It describes what the person is doing and why they are doing it. The morality of an action is determined by testing whether its underlying maxim can be consistently willed as a universal law for all rational beings. This process ensures that moral actions are grounded in reason rather than personal whim.

59. (D) The question of the authority behind moral principles.
The problem of sanction in utilitarianism refers to the question of the authority behind moral principles and the motivation for individuals to follow them. It asks what force or reason compels a person to promote the greatest happiness of the greatest number, especially when it conflicts with their own desires. Utilitarians like Mill and Bentham addressed this by identifying external sanctions, such as law and social opinion, and internal sanctions, such as the feeling of conscience.

60. (A) Both A and R are true and R is the correct explanation of A.
Cultural relativism is based on the observation that different societies have different moral codes. The core argument is that there is no objective or universal standard that can be used to judge one societal code as better than another. Therefore, what is considered right or wrong is entirely determined by the specific norms of the society in which an action occurs. This perspective emphasizes the importance of cultural context and promotes tolerance toward diverse moral practices around the world.

61. (C) Faith
Classically, ancient Greek philosophers like Plato and Aristotle identified four cardinal virtues that are essential for a moral life: prudence, justice, temperance, and courage. These are considered natural virtues achievable through reason. Faith is not one of these cardinal virtues; instead, it is classified as one of the three theological virtues in Christian tradition, along with hope and charity. The cardinal virtues provide a secular foundation for ethics based on human character and practical wisdom.

62. (A) Aristotle
The concept of eudaemonia, often translated as flourishing or living well, is the central aim of Aristotle's virtue ethics. He argued that the highest good for human beings is to achieve this state through the exercise of reason and the development of moral virtues. For Aristotle, eudaemonia is not a fleeting emotion but a lifelong activity of the soul in accordance with excellence, representing the ultimate purpose and fulfillment of human existence in a social context.

63. (C) Deontological Ethics
Deontological ethics holds that certain actions are inherently right because they conform to a moral rule or duty, regardless of the consequences. A deontologist would argue that the duty to keep a promise is absolute. The obligation arises from the nature of the promise itself and the respect for the moral law, not from the amount of happiness or benefit produced by keeping it. This approach emphasizes the importance of integrity and consistency in following universal moral principles.

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64. (D) Prevent future crimes by discouraging the offender.
The primary goal of the deterrent theory of punishment is to prevent future criminal activity by discouraging individuals from committing crimes. This is achieved through the threat of punishment, which serves as a warning to the offender and to the general public. By making the consequences of crime clear and undesirable, the theory aims to influence the rational decision-making process of potential offenders, thereby protecting society and maintaining the legal order through psychological fear.

65. (A) (i), (ii) and (iv)
Meta-ethical theories classify moral judgments based on their function and truth-value. Cognitivism asserts that moral judgments express beliefs and can be true or false. Non-

cognitivism denies this, viewing them as expressions of attitudes or emotions. Within non-cognitivism, emotivism focuses on feelings, while prescriptivism argues that moral judgments function like universalizable commands or imperatives. These theories provide different accounts of how moral language operates and what it means to make a moral claim in ethical discourse.

66. (A) Internal and External
John Stuart Mill identified two primary types of sanctions that motivate individuals to adhere to the principle of utility. External sanctions include the influence of others, such as the fear of legal punishment, social disapproval, or divine displeasure. Internal sanctions refer to the inner feeling of duty or the voice of conscience. For Mill, the internal sanction is the ultimate foundation of morality, as it represents the psychological pain one feels when violating a moral principle.

67. (C) Eudaemonia
The famous statement the unexamined life is not worth living reflects the ancient Greek commitment to eudaemonia, or human flourishing. It suggests that true well-being and a meaningful life are achieved through self-reflection, the use of reason, and the pursuit of virtue. By examining one's beliefs and actions, an individual can align their life with excellence and achieve the fulfillment that comes from living a purposeful and rational existence, rather than merely following instincts or traditions.

68. (A) Both Statement I and Statement II are true.
Ethical realism and ethical subjectivism represent opposing views on the nature of moral truths. Realism asserts that moral facts are objective and part of the world, existing independently of human attitudes. Subjectivism, however, claims that moral truths are determined by the feelings or attitudes of individuals. While both are forms of cognitivism accepting that moral statements have truth-value they disagree fundamentally on whether that truth is grounded in an objective reality or in subjective personal experience.

69. (C) Against treating people merely as a means.
In the humanity formulation of the Categorical Imperative, Kant specifically prohibits treating people merely as a means. This means we must not use others solely to achieve our own goals while disregarding their autonomy and inherent value as rational beings. While we often use others for services like a doctor or shopkeeper it is only morally wrong if we fail to respect them as individuals with their own ends, treating them as if they were objects.

70. (A) Lying is wrong due to the unhappiness it causes.
A teleological ethical judgment evaluates the morality of an action based on its consequences or the telos it aims to achieve. The statement that lying is wrong due to the unhappiness it causes is a classic example. It identifies the wrongness of the act not in the lie itself, but in the negative outcome suffering or unhappiness that results from it. This consequentialist approach prioritizes the production of the greatest good over the adherence to absolute rules.

71. (D) Nobility
Jeremy Bentham's hedonic calculus was designed to provide a purely quantitative measurement of pleasure and pain. It included criteria such as intensity, duration, certainty, and propinquity to assess the value of sensations. Nobility was not included in his calculus, as Bentham rejected the idea that some pleasures are inherently better than others based on their type. For Bentham, all pleasures are equal in quality; they only differ in the amount or quantity produced by an action.

72. (A) Universalizable in nature.
According to R.M. Hare's prescriptivism, a defining feature of moral judgments is that they must be universalizable. This means that if an individual judges a particular action to be right in one situation, they are logically committed to judging the same action as right for anyone in a relevantly similar situation. This requirement of consistency distinguishes moral judgments from mere expressions of personal preference and provides a rational structure to the prescriptive nature of ethical language.

73. (D) Super-naturalism
Super-naturalism, or Divine Command Theory, is the ethical position that the morality of an action is determined by its conformity to the commands of God. In this framework, right is defined as what God wills or commands, and wrong is what

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God forbids. This view grounds morality in a divine and absolute source of authority, providing a clear set of rules for conduct, although it faces philosophical challenges regarding the rational basis for these commands.

74. (A) Altruism
The actions of a social reformer who works to improve the lives of marginalized groups are best described as an expression of altruism. Their motivation is rooted in a selfless concern for the welfare and rights of others, often involving significant personal sacrifice for the sake of the greater good. This commitment to helping others and pursuing social justice exemplifies the ethical principle that the interests of others should be a primary consideration in one's moral actions.

75. (A) (ii), (iii), (i)
Theories of punishment can be arranged based on their temporal focus. The retributive theory is backward-looking, focusing on the past act and the desert of the offender. The deterrent theory is forward-looking, aiming to prevent future crimes by creating fear of consequences. The reformative theory is also future-oriented but focuses on changing the offender's character for long-term improvement. This sequence moves from a focus on the crime committed to the future impact on society and the individual.

76. (B) G.E. Moore's Intuitionism
G.E. Moore's version of intuitionism is based on the claim that good is a simple, non-natural, and indefinable property. He compared good to the color yellow, arguing that while we can perceive it, we cannot break it down into more basic parts. Moore contended that any attempt to define good in terms of natural properties like pleasure or survival is a naturalistic fallacy. Instead, we know what is good through a direct and self-evident faculty of moral intuition.

77. (A) It makes the concept of moral progress impossible.
A major criticism of cultural relativism is that it makes the concept of moral progress impossible. If the moral code of a society is the ultimate standard for what is right, then changes in that code over time cannot be called progress or improvement. For example, the abolition of slavery would merely be a change in social preference rather than a move toward a more objectively just system. This challenge highlights the difficulty of a purely relativistic view.

78. (C) Express truth claims.
The fundamental distinction between ethical cognitivism and non-cognitivism concerns whether moral statements express truth claims. Cognitivists believe that moral judgments describe facts and can be true or false. Non-cognitivists, however, argue that moral language does not aim to state truths but instead functions to express emotions, issue commands, or signal attitudes. This disagreement touches on the very nature of moral discourse and whether ethics can be considered a form of knowledge or a matter of feeling.

79. (A) The possibility of a coherent moral experience.
In Kant's philosophy, the postulates of morality freedom, immortality, and the existence of God are not things that can be proven through theoretical reason. Instead, they are necessary assumptions of practical reason. Kant argued that for the experience of moral duty and the pursuit of the highest good to be coherent and meaningful, one must assume that we are free, that justice is eventually realized, and that virtue and happiness can be reconciled in the long run.

80. (B) (ii), (iii), (iv), and (v)
John Stuart Mill's ethical theory refined utilitarianism in several key ways. He rejected pure quantitative hedonism in favor of a qualitative distinction between pleasures, emphasizing the superiority of intellectual and moral enjoyments. He also provided an empirical proof of the principle of utility based on what people actually desire. Furthermore, he introduced the concept of internal and external sanctions to explain how individuals are motivated to act for the general happiness and the development of moral character.

81. (B) Kantian Ethics
Kantian ethics emphasizes that the moral worth of an action depends on its motive, specifically whether it is performed from a sense of duty. If an individual saves a drowning person only because they expect a reward, their action lacks moral worth because it is motivated by self-interest rather than respect for the moral law. While the

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from duty. Their motive is an inclination rather than a rational commitment to the law, and therefore, their action lacks specific moral value.

113. (B) The principle of utility and long-term happiness.
John Stuart Mill's famous defense of individual liberty is ultimately grounded in the principle of utility. He argued that protecting freedom of thought and action is essential for the long-term happiness and progress of society. By allowing individuals the liberty to pursue their own interests and express diverse ideas, society benefits from innovation, the discovery of truth, and the development of strong characters. Thus, liberty is not a natural right for Mill, but a necessary social condition.

114. (A) Are truth-apt (can be true or false).
Ethical cognitivism is the meta-ethical claim that moral sentences are truth-apt, meaning they are the kind of statements that can be either true or false. According to cognitivists, when we make a moral judgment, we are expressing a belief about a state of affairs or a property in the world. This view contrasts with non-cognitivism, which suggests that moral language serves a different function, such as venting emotions or issuing commands, and therefore lacks a truth-value.

115. (B) Both A and R are true but R is not the correct explanation of A.
R.M. Hare's prescriptivism is based on two key logical features of moral language: it is prescriptive and it is universalizable. He argued that to say something is good is to commend it and issue a kind of imperative that it should be chosen. The assertion that moral judgments must be universalizable means that the same command must apply to everyone in relevantly similar circumstances. While both statements describe Hare's theory, the second one describes a separate logical requirement.

116. (D) Utilitarianism, Emotivism
In the study of ethics, it is important to distinguish between normative theories, which provide standards for conduct, and meta-ethical theories, which analyze the nature of moral concepts. Utilitarianism is a normative theory because it offers a rule for how we should act to maximize happiness. Emotivism is a meta-ethical theory because it examines what we are doing when we use moral language expressing emotions. This distinction clarifies whether a philosopher is offering moral guidance or foundational analysis.

117. (C) Ethnocentrism
Ethnocentrism is the belief or attitude that one's own culture is superior to others and should be the standard by which all other groups are judged. It often involves a lack of understanding or respect for the traditions and values of different societies. This perspective is the opposite of cultural relativism, which argues that moralities should be understood within their own context. Ethnocentrism can lead to prejudice and the misinterpretation of meaningful practices and beliefs of other people.

118. (B) Ensuring fair distribution and adherence to rights.
The concept of justice is fundamentally concerned with fairness, equity, and the protection of rights within a community. It involves ensuring that people are treated appropriately according to their actions and that social goods and burdens are distributed fairly. Unlike utilitarianism, which might sacrifice an individual's rights for the greater good, justice emphasizes that each person has a claim to fair treatment and that rules should be applied consistently to all. It is a cornerstone of legal systems.

119. (D) Holiness requires an infinite progression of time.
Kant argued that the immortality of the soul is a necessary postulate of morality because the moral law requires holiness, or a perfect alignment of the will with duty. Since this state of perfection is impossible for finite beings to achieve in a single lifetime, we must assume a continued existence that allows for an infinite progression toward this goal. Without the assumption of immortality, the absolute demand of the moral law would be unattainable, rendering moral efforts ultimately futile.

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120. (D) (i), (ii), (iii) and (iv)
Jeremy Bentham and John Stuart Mill were both hedonistic utilitarians who agreed that the greatest happiness principle is the foundation of morality. However, they differed on the nature of pleasure. Bentham held a quantitative view,

self-evident axioms from which moral reasoning begins. He argued that the principle of utility itself—that we ought to promote the general good—is an intuitive truth that does not require further proof. For Sidgwick, these rational intuitions provide the necessary foundation for a systematic and scientific approach to ethics, allowing us to build a coherent system that reconciles different moral methods.

90. (A) Both A and R are true and R is the correct explanation of A.
Immanuel Kant argued that the freedom of the will is a necessary postulate of practical reason because morality itself presupposes it. The concept of ought implies that we have the ability to choose our actions; it would be meaningless to say someone should act a certain way if their behavior were entirely determined by natural causes. Therefore, for the experience of moral obligation to be valid, we must assume that human beings are autonomous agents capable of making choices.

91. (D) The Principle of Utility
Kant's moral system relies on three postulates of practical reason: the freedom of the will, the immortality of the soul, and the existence of God. These are essential assumptions for a consistent moral life according to deontology. The principle of utility, which focuses on maximizing happiness, is the foundational principle of utilitarianism and is not a postulate in Kant's theory. Kant's system is based on rational duty rather than the calculation of outcomes or the pursuit of pleasure.

92. (B) The meaning of moral terms can be fully captured by non-moral, descriptive terms.
Meta-ethical descriptivism is the view that moral terms can be defined using non-moral, descriptive language. This theory suggests that moral properties are identical to, or can be reduced to, natural or social facts that are observable in the world. By claiming that good or right can be explained in terms of things like pleasure, survival, or social harmony, descriptivism allows moral statements to be analyzed as factual claims that are true or false based on empirical evidence.

93. (C) Subjectivism reports feelings; Emotivism expresses them.
While both are non-cognitivist in spirit, subjectivism and emotivism differ in how they interpret moral language. Subjectivism treats moral judgments as reports of the speaker's feelings; a statement like X is good is a true or false claim about what the speaker feels. Emotivism, however, views moral judgments as direct expressions of emotion, like an exclamation. In this view, moral claims do not report facts at all, not even facts about the speaker's own internal psychological state.

94. (D) Distributive Justice
Distributive justice is the principle concerned with the fair allocation of resources, benefits, and burdens within a society. It is often summarized by the Latin phrase suum cuique tribuere, which means to give each person their due. This concept of justice focuses on whether individuals receive a fair share of goods based on criteria such as need, merit, or contribution. It is a central topic in political and social philosophy, addressing how a society ensures fairness for everyone.

95. (A) (i), (ii) and (iii)
Ethical frameworks differ in how they prioritize the concepts of right and good. In deontological theories, the right is considered prior to the good. In teleological theories, the good is defined first, and the right action is whatever maximizes that good. Eudaemonism is a teleological theory because it identifies human flourishing as the ultimate good. These distinctions are fundamental for understanding the logical structure of different moral systems and their specific methods of evaluating human conduct.

96. (B) Retributive
The retributive theory of punishment strongly supports the idea that the penalty for a crime should be proportionate to the harm caused. This is based on the principle of desert, where the primary goal is to ensure that the offender receives the punishment they deserve for their past actions. Unlike theories that focus on future deterrence or rehabilitation, retribution is backward-looking and seeks to restore moral balance by matching the severity of the sanction to the gravity of the offense.

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97. (A) Justification of morality
The question Why should I be moral? is the central problem of the justification of morality. It asks for a rational reason to follow moral rules, especially in situations where doing so might conflict with an individual's personal interest or desires. This problem is particularly challenging for theories that attempt to provide a completely rational basis for ethics, as it requires showing that acting morally is always the most reasonable course of action for any individual agent.

98. (C) Virtue Ethics (as in Eudaemonism)
Virtue ethics, which is central to eudaemonistic theories like those of Aristotle, shifts the focus of morality from following rules or calculating consequences to the development of a good character. It emphasizes the importance of cultivating virtues—such as honesty, courage, and temperance—that enable a person to flourish and live a meaningful life. In this framework, moral actions are seen as the natural expression of a virtuous character, rather than the result of applying external rules.

99. (D) It creates a contradiction if universalized.
In Kant's first formulation of the Categorical Imperative, a maxim is considered morally impermissible if it creates a contradiction when universalized. This means that if everyone were to follow the rule, the goal of the action would become impossible to achieve. For example, if everyone made false promises, the very institution of promising would collapse, making it impossible to make a promise at all. This logical inconsistency proves that such a maxim cannot be a universal law.

100. (B) (iii), (i), (ii)
Different philosophers have prioritized different aspects of ethics. Immanuel Kant's theory is primarily duty-based, focusing on the categorical imperative and rational obligations. Jeremy Bentham's utilitarianism is consequence-based, centered on the maximization of overall happiness. A.J. Ayer's emotivism is language-based, focusing on the meta-ethical analysis of how moral terms express emotions rather than stating facts. This arrangement illustrates the progression of ethical thought from normative systems of duty and utility to linguistic analysis.

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101. (C) It is qualitative.
Jeremy Bentham's version of utilitarianism is characterized as being teleological, hedonistic, and consequentialist. It is teleological because it focuses on the goal of happiness, hedonistic because it identifies happiness with pleasure, and consequentialist because it judges actions by their results. However, Bentham's theory is quantitative rather than qualitative; he believed that all pleasures are equal in kind and only differ in measurable quantities. The qualitative distinction was later introduced by John Stuart Mill.

102. (A) Deontological and duty-based ethics.
The concept of obligation is most central to deontological and duty-based ethics. In these frameworks, morality is primarily about fulfilling one's responsibilities and following established moral laws. An obligation represents a binding necessity to act in a certain way, regardless of the consequences or personal inclinations. This focus distinguishes deontology from eudaemonistic theories, which emphasize virtue and flourishing, and non-cognitivist theories, which analyze the emotive or prescriptive nature of moral language rather than duties.

103. (C) Acts from duty and respect for moral law.
For Immanuel Kant, a Good Will is the only thing that is good without qualification. It is not defined by the good consequences it produces or its alignment with any external authority. Instead, a good will is one that acts out of a sense of duty and a sincere respect for the moral law. Even if a person with a good will fails to achieve their intended results, their will remains intrinsically valuable because it is guided by the correct motive.

104. (A) Both Statement I and Statement II are true.
Emotivism, a major meta-ethical theory, was developed by several key thinkers with slightly different emphases. C.L. Stevenson argued that moral terms have both descriptive meaning referring to beliefs and emotive meaning intended to influence attitudes. A.J. Ayer, however, took a stricter stance, arguing that moral terms are purely emotive and lack factual or descriptive content entirely. Both philosophers agreed that the primary function of moral language is to

express feelings rather than to state objective truths.

105. (A) (i), (ii), and (iv)
It is important to distinguish between descriptive and normative claims in ethics. Psychological egoism is a descriptive theory claiming people do act in self-interest, while ethical egoism is a normative theory stating they ought to. Altruism is the opposite of egoism, so the claim that it is a form of egoism is false. Universalism, asserting objective standards, is logically incompatible with cultural relativism. Finally, subjectivism claims moral truths are dependent on attitudes, so they are not objective.

106. (A) Ethical Non-Naturalism (Intuitionism)
Ethical non-naturalism, specifically intuitionism, is the view that moral properties are real and objective but cannot be reduced to natural properties like pleasure or survival. Proponents like G.E. Moore argue that moral facts are unique and non-physical, yet they are still discoverable through a direct faculty of intuition. This position maintains the objectivity of ethics while rejecting the idea that moral truths can be fully explained by the natural sciences or common-sense empirical observations of the physical world.

107. (D) A driver obeys speed limits because rules promote general safety.
Rule utilitarianism suggests that we should follow general moral rules that, if consistently practiced, would produce the greatest overall happiness. A driver who obeys speed limits because such rules promote general safety is practicing rule utilitarianism. Even if driving faster in a specific instance might seem harmless, the agent recognizes that the existence of and adherence to the rule obey speed limits is more beneficial for society in the long run than everyone deciding for themselves when to speed.

108. (B) Ensure 'ought' implies 'can' within moral law.
The primary purpose of Kant's postulates of morality is to ensure that the requirements of the moral law are actually achievable. According to the principle that ought implies can, we can only have a duty to do something if it is possible for us to do it. The postulates of freedom, immortality, and God provide the necessary conditions such as our ability to choose that make the pursuit of the highest moral good a rational and possible goal.

109. (C) The conflict between rational egoism and utility.
In The Methods of Ethics, Henry Sidgwick identified a profound conflict he called the dualism of practical reason. This is the tension between rational egoism the pursuit of one's own happiness and utilitarianism the pursuit of universal happiness. Sidgwick argued that both principles seem equally supported by reason, yet they can lead to conflicting requirements for action. This unresolved clash represented a major challenge for his attempt to provide a completely unified and rational foundation for morality.

110. (B) P-3, Q-4, R-1, S-2
Punishment theories are distinguished by their primary aims. The retributive theory focuses on inflicting deserved suffering for a past wrongdoing. The deterrent theory aims to discourage future crime through the threat of consequences. The reformative theory seeks to change the offender's character and rehabilitate them. The preventive theory focuses on physically restraining the offender to protect society from further harm. These different justifications reflect varying philosophical approaches to the purpose and morality of legal sanctions within a social system.

111. (A) End or Goal
The word teleological is derived from the Greek term telos, which means an end, purpose, or goal. Ethical theories classified as teleological are those that determine the morality of an action based on its tendency to achieve a specific desirable end. For example, utilitarianism is teleological because it aims at the goal of maximizing happiness. This focus on outcomes distinguishes teleological systems from deontological ones, which emphasize the inherent nature of duty and rules rather than results.

112. (A) In accordance with duty, but not from duty.
According to Immanuel Kant, an action has true moral worth only if it is performed from duty—that is, motivated by respect for the moral law. A person who helps others because of a natural feeling of pity is acting in accordance with duty, as the action itself is right, but they are not acting

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lower, physical ones would consistently prefer the former. This reliance on the consensus of experienced judges is central to Mill's attempt to provide a more refined version of utilitarianism.

129. (A) Both Statement I and Statement II are true.
Meta-ethical theories offer different interpretations of what we are doing when we make moral claims. For an emotivist, a statement like Charity is good is primarily an expression of a positive emotion toward charity, meant to evoke a similar feeling in others. For a prescriptivist, however, the same statement serves as a command or imperative, commending charity and prescribing that people should be charitable. Both theories are non-cognitivist but focus on different functions of moral language.

130. (A) (i), (iii), and (v)
There are several common misconceptions about Kantian ethics. First, a good will is good in itself, not because of what it accomplishes. Second, a maxim is a subjective principle of action, not a universal moral law. Third, the postulates of morality are necessary assumptions of reason, but they are not logically provable facts. Correctly understanding these points is essential for grasping Kant's focus on the motive of duty and the rational structure of the categorical imperative.

131. (C) Principles are valid for all people in all situations.
Ethical universalism is the philosophical position that there are moral principles that apply to all people, regardless of their cultural, social, or personal background. It asserts that certain standards of right and wrong are objective and valid for everyone in all relevantly similar situations. This view stands in opposition to ethical relativism and subjectivism, which claim that morality is dependent on local customs or individual feelings. Universalism seeks to establish a consistent and fair moral framework.

132. (D) Preventive (Incapacitation) theory
The preventive theory of punishment, also known as the incapacitation theory, focuses on protecting society by physically restraining the offender. By using methods such as imprisonment or house arrest, the goal is to prevent the individual from having the opportunity to commit further crimes. Unlike the deterrent theory, which aims to change the offender's mind through fear, the preventive theory relies on physical barriers to ensure that the offender can no longer harm other members of the community.

133. (A) The achievement of well-being, flourishing, or the good life.
Eudaemonism is an ethical framework that centers on the achievement of eudaemonia, which is variously translated as well-being, flourishing, or the good life. This approach, most famously associated with Aristotle, emphasizes the development of virtue and the exercise of reason as the means to achieve true human excellence. In this view, morality is not just about following rules but about living in a way that fulfills one's potential and leads to a deep state of fulfillment.

134. (D) The fear of legal punishment.
In his discussion of utilitarianism, John Stuart Mill identified external sanctions as the rewards and punishments that come from outside the individual. These include the fear of legal punishment from the state, the hope for favor or fear of disapproval from other people, and the religious belief in divine reward or punishment. These external forces provide the initial motivation for individuals to act in ways that promote the general happiness, although Mill believed the internal sanction is ultimately foundational.

135. (B) P-4, Q-3, R-2, S-1
Ethical concepts are often linked to the thinkers who developed them. A.J. Ayer is a key figure in emotivism. John Stuart Mill is known for his qualitative hedonism. Immanuel Kant's central idea is the categorical imperative. Plato and Aristotle are the founders of the tradition focused on the four cardinal virtues. These philosophers represent different eras and approaches to ethics, ranging from ancient virtue theory and modern deontology to twentieth-century meta-ethical analysis of the nature of moral language.

136. (A) Ethical Non-cognitivism
Ethical non-cognitivism is the meta-ethical view that moral claims are not descriptions of facts about the world. Instead, they are seen as expressions of the speaker's attitudes, emotions,

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believing all pleasures are equal in kind and differ only in measurable intensity and duration. Mill introduced a qualitative distinction, arguing that intellectual and moral pleasures are intrinsically more valuable than physical ones. Together, their work defines the core of classical utilitarian thought.

121. (C) Retributive
Lex talionis, or the law of retaliation, is the ancient principle of an eye for an eye. It serves as the foundational idea for the retributive theory of punishment. According to this view, the purpose of a legal sanction is to ensure that an offender suffers a harm equivalent to the one they caused. This approach is rooted in the concept of desert and seeks to achieve a sense of balance and justice by making the punishment fit the crime exactly.

122. (A) Ethical Naturalism (a form of Descriptivism)
The open question argument was famously posed by G.E. Moore to challenge ethical naturalism, a form of descriptivism. Moore argued that even if we define good as something natural, like pleasure, it still remains an open and meaningful question to ask, Is pleasure good? If the two terms were truly identical, the question would be trivial. Since it is not, Moore concluded that good cannot be reduced to any natural property, a mistake he labeled the naturalistic fallacy.

123. (C) A duty
In deontological ethics, a duty is an action that is morally required based on one's role, professional obligations, or universal moral laws. When a firefighter saves a child because it is their job and they have a sense of obligation, they are fulfilling a duty. This framework emphasizes that morality is about doing what is required by the rules of conduct, regardless of the individual's personal desires or the specific consequences produced by their actions in a situation.

124. (A) The Principle of Utility
The fundamental principle of utilitarianism is the principle of utility, which states that actions are right in proportion as they tend to promote happiness and wrong as they tend to produce the reverse of happiness. This principle serves as the ultimate standard for evaluating morality, legislation, and social policy. It requires that we consider the overall impact of our choices on the well-being of all those affected, aiming for the greatest happiness for the greatest number of people.

125. (B) (ii), (i), (iii), (iv)
The history of modern ethics is marked by several foundational publications. Immanuel Kant's Groundwork (1785) established the basis of deontology. Jeremy Bentham's Principles (1789) formalized quantitative utilitarianism. John Stuart Mill refined these ideas in his work Utilitarianism (1861). Finally, Henry Sidgwick published The Methods of Ethics (1874), providing a comprehensive and critical synthesis of these different ethical systems toward the end of the nineteenth century. These works represent the core evolution of the field.

126. (D) Moral disagreement
A major critique of simple subjectivism is that it cannot account for the phenomenon of genuine moral disagreement. If saying X is wrong only means I disapprove of X, then two people who disagree are merely stating facts about their own feelings. For example, if one person says stealing is wrong and another says it is not, they are both speaking the truth about themselves and are not actually contradicting each other. This fails to capture moral debate reality.

127. (A) The conformity of an action to a moral law or rule.
In the context of deontological ethics, the term right primarily refers to the quality of an action that conforms to a moral law, rule, or duty. An act is considered right because it fulfills an obligation or adheres to an established standard of conduct, independent of the results it achieves. This priority of the right over the good distinguishes deontology from teleological theories, which define right actions based on their ability to produce desirable consequences for society.

128. (B) Experienced both of the pleasures being compared.
According to John Stuart Mill, a competent judge of pleasures is someone who has experienced both of the pleasures being compared. Mill argued that such individuals are uniquely qualified to determine which pleasure is qualitatively superior. He believed that those with experience of both higher, intellectual pleasures and

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action itself is right, the motive prevents it from being a truly moral act according to the strict standards of deontology.

82. (A) A. J. Ayer
A.J. Ayer was a prominent proponent of emotivism, often referred to as the boo/hooray theory of ethics. In his work, he argued that moral judgments are not factual statements but are instead expressions of emotional approval or disapproval. For Ayer, saying that an action is wrong is simply a way of saying boo to that action, conveying one's negative feelings. This view stems from logical positivism, which holds that only empirically verifiable statements have factual meaning.

83. (C) The view that principles apply to all people at all times.
Ethical universalism is the view that there are certain moral principles that are valid for all people, at all times, and in all situations. It denies the claim of relativists that morality is entirely dependent on culture or individual opinion. Universalists argue that reason or a common human nature provides a basis for objective moral standards that transcend social boundaries. This approach seeks to establish a consistent and fair framework for evaluating conduct across different human communities.

84. (D) Reformative theory
The reformative theory of punishment is centered on the idea that the legal system should aim to rehabilitate the offender. Its primary goal is to address the underlying causes of criminal behavior and transform the individual into a productive, law-abiding member of society. This view treats crime as a social or psychological problem that can be corrected through education, therapy, and skill-building, rather than merely inflicting suffering or focusing solely on the deterrence of other potential criminals.

85. (A) P-3, Q-2, R-1, S-4
Key ethical concepts are associated with specific frameworks. The categorical imperative is the center of Kant's deontology, emphasizing universal law. The principle of utility is the foundation of utilitarianism, focusing on the greatest happiness. Eudaemonia is the core of virtue ethics, representing human flourishing. Cultural relativism relates morality to societal norms. These pairings illustrate the diverse ways in which philosophers have attempted to define the ultimate standards and goals of human conduct and moral evaluation.

86. (B) It implies that an individual cannot be wrong in their basic moral judgments.
Ethical subjectivism faces the problem of infallibility, which implies that if morality is merely a matter of personal opinion, then an individual cannot be wrong about their own moral judgments. If someone sincerely believes that an action is right, then, for them, it is right. This makes it impossible to account for moral mistakes or the idea that someone's moral views could improve over time. It also makes genuine moral disagreement impossible, as everyone is reporting feelings.

87. (A) Duty: An action one is morally required to perform.
In ethical terminology, a duty is defined as an action that an individual is morally required to perform. It represents a binding obligation that stems from moral laws or rules. Unlike a right, which is an entitlement, or justice, which concerns fairness in distribution, duty focuses on the responsibilities of the moral agent. Understanding this definition is essential for deontological theories, which place the fulfillment of duty at the center of moral life and action evaluation.

88. (A) Both Statement I and Statement II are true.
Ethical theories are broadly classified into two main types based on their focus. Teleological theories, also known as consequentialist theories, judge the morality of an action by its results or the end it achieves. Deontological theories, or duty-based theories, judge actions by their inherent nature and whether they conform to established rules or duties, regardless of the outcome. These two approaches provide the fundamental frameworks for most normative ethical discussions and the different ways we evaluate human conduct.

89. (C) Justifying self-evident axioms like Utilitarianism.
Henry Sidgwick believed that intuition plays a crucial role in ethics by providing the fundamental,

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or prescriptions. Because they do not express propositions, moral statements cannot be true or false. This theory suggests that the primary role of moral language is to signal our internal states or to influence the behavior of others, rather than to provide information about an objective moral reality or properties.

137. (A) "Act only on that maxim which you can at the same time will to be a universal law."
One of the most famous formulations of Kant's Categorical Imperative is to act only on that maxim through which you can at the same time will that it should become a universal law. This principle requires individuals to consider whether the rule they are following could be consistently applied to everyone. If universalizing the maxim leads to a logical contradiction or a situation that a rational person would not want, then the action is morally impermissible according to deontology.

138. (A) Why follow moral rules when they conflict with interest?
The problem of the justification of morality is the philosophical task of providing a reason for why a person should act morally, especially when it conflicts with their self-interest. It asks for a rational ground for the ought of ethics. This is a central concern for moral philosophers because, without a clear justification, individuals might ask why they should sacrifice their own benefits or desires to follow rules that are designed for the general good or the fulfillment of duty.

139. (D) Morally right, if it produces the greatest overall good.
A utilitarian would evaluate the company's decision based on the total balance of happiness and suffering it produces. If firing 10% of the workforce is necessary to prevent the bankruptcy of the entire company, thereby saving the remaining 90% of jobs and continuing to provide goods and services, a utilitarian would likely judge the action as morally right. The focus is on the outcome that produces the greatest overall good for the greatest number of people involved.

140. (A) Both A and R are true and R is the correct explanation of A.
John Stuart Mill argued that intellectual pleasures are superior to sensual ones because they involve the higher faculties of human beings. To support this, he claimed that anyone who has experienced both types of pleasure will consistently prefer the intellectual and moral ones over the purely physical ones. This empirical observation, based on the testimony of competent judges, forms the basis of Mill's qualitative utilitarianism, which seeks to elevate the goal of morality beyond mere physical animalistic contentment.

141. (D) Known directly and are self-evident.
The central claim of ethical intuitionism is that basic moral truths are self-evident and are known directly by the mind. This theory, associated with philosophers like G.E. Moore, suggests that we possess a non-sensory faculty of moral intuition that allows us to apprehend moral properties and truths without the need for empirical evidence or logical deduction from non-moral premises. These truths are considered foundational and provide the starting point for our moral reasoning and the evaluation of actions.

142. (A) It holds that morality is independent of any divine being.
Super-naturalism, or Divine Command Theory, is the ethical view that morality is fundamentally dependent on a divine being. The incorrect claim is that it holds morality to be independent of any divine being. On the contrary, super-naturalism asserts that God's commands are the very source of moral rightness and wrongness. While this provides a clear authority for ethics, it must contend with the Euthyphro dilemma and the problem of interpreting different religious revelations as a basis for universal standards.

143. (A) The practice of self-control and moderation.
In the classical tradition of the four cardinal virtues, temperance is the virtue of self-control and moderation. It involves the ability to regulate one's desires, emotions, and physical appetites according to reason. A temperate person is not governed by their impulses but instead practices restraint in areas like eating, drinking, and other physical pleasures. This balance is seen as essential for developing a stable and virtuous character that contributes to the achievement of eudaemonia or human flourishing in society.

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the rational agency and inherent dignity of every individual. We must never manipulate or use others as mere tools for our own goals without their informed consent.

205. (A) (i) and (ii) only
Ethical theories are categorized by their primary principles. A teleological theory is indeed also called a consequentialist theory because it focuses on the outcome or goal. A deontological theory is also called a duty-based theory as it prioritizes moral rules and obligations. Other classifications like eudaemonism, intuitionism, and Kantian ethics are often misunderstood, but the fundamental link between teleology and consequences, and deontology and duty, is the starting point for understanding these systematic frameworks of moral evaluation.

206. (D) Giving to each person what they are due.
In the framework of the cardinal virtues, justice is broadly concerned with the principle of fairness and giving to each person what they are due. It involves the correct distribution of goods, the fair administration of laws, and the respect for the rights of others. A just person acts with equity and consistency in their dealings, ensuring that their actions contribute to the social order and the common good. This virtue provides the moral foundation for legal interactions in society.

207. (A) Universalizable command or imperative.
A prescriptivist like R.M. Hare would argue that a statement like You ought to keep your promises functions primarily as a universalizable command or imperative. According to this theory, the speaker is not just expressing a feeling, but is prescribing a rule of conduct that they intend to apply to everyone in relevantly similar circumstances. This dual nature of being both a prescription for behavior and a universalizable principle gives moral language its specific role in guiding human actions and providing structure.

208. (C) Principle of Utility
Immanuel Kant's moral theory is based on the concepts of the good will, the categorical imperative, and the fulfillment of duty. These elements emphasize rational autonomy and the inherent nature of actions rather than their results. The principle of utility, which focuses on maximizing happiness and minimizing pain for the greatest number, is the foundation of utilitarianism and is not a central concept in Kant's system. Kant explicitly rejected utility as a proper basis for determining the morality of human actions.

209. (B) Providing reasons to be moral, especially against a rational egoist.
The justification of morality is a central problem in ethics that addresses why an individual should follow moral rules, especially when they conflict with their personal interests. This challenge is most prominent when dealing with a rational egoist who believes that they should always act to maximize their own advantage. Philosophers attempt to provide reasons that show why it is rational to be moral, either by appealing to long-term self-interest, the requirements of reason, or the inherent value of moral life.

210. (B) P-4, Q-1, R-3, S-2
Meta-ethical theories address the meaning and nature of moral language and truths. Emotivism, associated with Ayer and Stevenson, sees moral judgments as expressions of feelings. Prescriptivism, championed by R.M. Hare, views them as universalizable commands. Intuitionism, developed by G.E. Moore, claims they refer to self-evident, non-natural properties. Subjectivism interprets them as reports of an individual's personal feelings. These theories provide the different logical and semantic frameworks for understanding how we use moral terms and what those terms signify in our moral discourse.

211. (C) Act Utilitarianism
Act utilitarianism is the theory most susceptible to the criticism that it might justify punishing an innocent person to prevent widespread harm, such as a riot. Because the theory evaluates the rightness of an action based on its total impact on utility in a specific instance, it could logically conclude that the suffering of one innocent individual is outweighed by the thousands of lives saved or the massive amount of unhappiness avoided. This potential for intuitive injustice is a reason many philosophers prefer rule utilitarianism.

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naturalism, and it stands in contrast to non-cognitivist views that interpret moral language as emotive, prescriptive, or as a way of expressing attitudes.

152. (D) Morally wrong; the maxim of lying is not universalizable.
According to the strict application of Kantian deontology, telling a lie is always morally wrong because the maxim of lying cannot be universalized. Even if the lie is told to save an innocent person's life, the act itself violates the moral law. Kant argued that we cannot control the consequences of our actions, but we are responsible for our adherence to duty. Therefore, since the categorical imperative forbids lying, the action is judged wrong regardless of the good results.

153. (A) Qualitative, distinguishing between higher and lower pleasures.
The most significant departure of John Stuart Mill from the utilitarianism of Jeremy Bentham is his introduction of qualitative distinctions between pleasures. Mill argued that not all pleasures are of equal value; those that engage our higher faculties—such as intellectual, moral, and aesthetic pleasures—are intrinsically superior to the lower, physical ones. This change moved utilitarianism away from a purely quantitative hedonic calculus and attempted to provide a more sophisticated account of what constitutes the greatest happiness for human beings.

154. (A) To analyze the nature, meaning, and justification of moral concepts and judgments.
The primary focus of meta-ethics is to analyze the nature, meaning, and justification of moral concepts and judgments. Unlike normative ethics, which asks how we should live, meta-ethics asks what we are doing when we talk about morality. It explores questions such as whether moral facts exist, if moral statements can be true or false, and how we can justify any moral principle. It is the philosophy of ethics, examining the foundations and the language of moral discourse.

155. (C) All of the above
Meta-ethics includes a wide range of theories about the nature of morality. Subjectivism and cultural relativism relate moral truth to individuals and societies, respectively. Super-naturalism grounds morality in divine command. Ethical realism asserts the existence of objective, mind-independent moral facts. Intuitionism is a form of realism that claims these facts are known through a self-evident mental faculty. These theories collectively attempt to explain where moral standards come from and how they relate to the world and to human thought and emotion.

156. (D) The ability to discern the appropriate course of action in a given situation.
Prudence, often called practical wisdom, is the cardinal virtue that involves the ability to discern the appropriate course of action in a given situation. It is the exercise of reason to determine the best means for achieving a good end. Prudence acts as a guide for the other virtues, ensuring that courage, justice, and temperance are applied correctly and effectively. It is the intellectual virtue that enables an individual to make wise decisions and live a balanced life.

157. (C) "Murder is wrong" is a "boo" expression of emotion.
An emotivist would analyze the statement Murder is wrong as a boo expression of emotion rather than a statement of fact. For an emotivist like A.J. Ayer, this claim does not describe an objective property of murder or even report the speaker's own feelings. Instead, it is a direct expression of disapproval, much like an emotional exclamation. Its purpose is to signal the speaker's negative attitude and to influence the feelings of the person hearing the statement.

158. (C) Quality (the type of pleasure involved)
Jeremy Bentham's hedonic calculus was designed to measure the quantity of pleasure and pain using seven criteria: intensity, duration, certainty, propinquity, fecundity, purity, and extent. He explicitly excluded the quality of pleasure from his calculation, famously stating that pushpin is as good as poetry if they produce the same amount of pleasure. For Bentham, there are no higher or lower pleasures; the only factor that matters in moral evaluation is the total amount of pleasure produced by an action.

159. (A) A hypothetical commonwealth of rational beings who are all treated as ends in themselves.
The Kingdom of Ends is a key concept in Kant's moral philosophy. It is a hypothetical, ideal state

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144. (D) Its moral worth depends on the happiness it produces.
In Kantian ethics, duty is a central concept determined by reason and the moral law. It must be undertaken for its own sake, rather than for some other purpose or end. Kant explicitly argued that the moral worth of an action performed from duty does not depend on the happiness it produces or the consequences that follow. Instead, the value of a dutiful act lies entirely in the maxim or principle that the agent follows out of respect for the law.

145. (B) (ii), (iii), and (iv)
Ethical theories are categorized by their primary principles. Utilitarianism is a classic form of teleology because it focuses on the outcome of happiness. Eudaemonism is concerned with virtue and the achievement of human flourishing. Justice and duty are the central concepts of deontological theories like Kant's. However, deontology is the opposite of consequentialism, so the claim that it is a form of it is incorrect. Understanding these relationships is crucial for a systematic study of the different approaches.

146. (A) Egoism, Utilitarianism, and Intuitionism.
Henry Sidgwick's The Methods of Ethics is a comprehensive study of three primary ways of making moral decisions: egoism, utilitarianism, and intuitionism. He examined the rational foundations and the potential conflicts between these methods, particularly the tension between the pursuit of one's own interest and the pursuit of the general good. Sidgwick's work is considered a masterpiece of analytical ethics, providing a rigorous and detailed comparison of the different systems that have traditionally guided human moral judgment.

147. (A) Realism asserts objective moral truths exist; non-cognitivism denies moral statements have truth value.
The central difference between ethical realism and non-cognitivism lies in their view of the status of moral statements. Ethical realism asserts that there are objective moral truths that exist independently of our thoughts. Non-cognitivism, however, denies that moral statements have any truth-value at all, viewing them as expressions of feelings or commands. This meta-ethical debate addresses whether morality is a form of objective knowledge or a human activity rooted in our emotions and the way we prescribe conduct.

148. (D) Deterrent
A judge who explains that a sentence is meant to make an example of the offender is appealing to the deterrent theory of punishment. The aim is not to seek revenge or to help the offender directly, but to discourage others from committing similar crimes by demonstrating the negative consequences of illegal behavior. This forward-looking approach uses the punishment as a signal to the rest of society, hoping to influence their future choices through the psychological mechanism of fear and deterrence.

149. (D) The general practice of following the rule "Do not lie" leads to better consequences than not following it.
A rule utilitarian would endorse the moral rule Do not lie if the general practice of following that rule produces better consequences for society than the practice of not following it. The focus is not on the results of a single act of lying, but on the utility of the rule itself. By consistently telling the truth, trust is maintained in society, which is essential for cooperation and overall happiness. Therefore, the rule is justified by its long-term benefits.

150. (C) A is true but R is false.
Ethical egoism is a normative theory because it makes a claim about how people ought to behave, asserting that they should act in their own self-interest. The assertion that it describes how people actually behave is incorrect; that is the claim of psychological egoism. Understanding the distinction between normative and descriptive theories is fundamental in ethics, as it clarifies whether a philosopher is offering a guide for action or a theory about human nature and motivation.

151. (D) The meta-ethical view that moral statements express propositions that can be true or false.
Ethical cognitivism is the meta-ethical position that moral statements express propositions and can therefore be true or false. According to this view, when we say Honesty is good, we are stating a belief about a fact or property that can be evaluated for its truth-value. Cognitivism includes theories like ethical realism and

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167. (A) Cultural Relativism
The argument that different cultures have different moral codes and therefore no universal moral standard exists is the foundation of cultural relativism. This view maintains that right and wrong are socially constructed and vary from one community to another. According to this perspective, we should not judge the practices of other societies by our own standards, as there is no objective or neutral position from which to evaluate different moral systems. It promotes tolerance and cultural understanding.

168. (C) Being a law unto oneself bound by rational moral law.
In Kant's philosophy, autonomy of the will refers to the ability of a rational being to be a law unto itself. This does not mean doing whatever one wants, but rather being bound by a moral law that one's own reason discovers and recognizes as necessary. An autonomous will is free from external influences, such as desires, social pressure, or divine command, and instead follows the dictates of rational duty. This capacity for self-legislation gives rational beings their inherent dignity.

169. (A) Internal sanction of conscience.
John Stuart Mill argued that while external sanctions like law and social opinion are important, the ultimate sanction of all morality is the internal sanction of conscience. This is a subjective feeling in the mind that produces a sense of duty and the psychological pain of remorse when one violates a moral principle. For Mill, this internal voice is the final ground of moral motivation, as it represents our own rational and emotional commitment to acting for the general happiness.

170. (A) Both A and R are true and R is the correct explanation of A.
According to emotivism, moral disagreements are not disagreements in belief about factual properties, but are instead disagreements in attitude. When two people differ on a moral issue, they are not arguing over a fact that could be true or false; they are expressing conflicting feelings of approval and disapproval. The purpose of their moral statements is not to describe the world, but to vent their own emotions and to influence the attitudes of the other person through emotional persuasion.

171. (D) Virtue Ethics (as in Eudaemonism)
Virtue ethics, a central part of eudaemonistic theories like Aristotle's, focuses on the development of a good character and the pursuit of flourishing. It emphasizes concepts such as the mean—the ideal middle point between excess and deficiency in character traits—and the cultivation of virtues like courage and justice. Unlike theories that prioritize rules or consequences, virtue ethics asks what kind of person should I be? and sees right actions as the natural outcome of a virtuous life.

172. (B) The ultimate good or goal (telos) towards which actions should aim.
The central aim of a teleological ethical theory is to define the ultimate good or goal (the telos) toward which all human actions should be directed. Once this goal—such as happiness, pleasure, or the fulfillment of a divine plan—is identified, the morality of any specific action is determined by its tendency to achieve that end. Teleological theories are essentially outcome-oriented, providing a framework where the rightness of conduct is derived from its ability to produce a pre-defined and desirable good.

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173. (D) To ensure virtue and happiness eventually coincide (summum bonum).
In Kant's moral philosophy, the postulate of the existence of God is necessary to ensure the possibility of the summum bonum, or the highest good, where virtue and happiness eventually coincide. While we have a duty to be virtuous, we cannot guarantee that our efforts will lead to happiness in this world. Therefore, we must assume a divine being who has the power to bring about a state of affairs where the virtuous are rewarded with happiness corresponding to their worthiness.

174. (A) The feeling of guilt for not promoting the general happiness.
For a utilitarian, an internal sanction of morality is the feeling of guilt or remorse that an individual experiences when they fail to promote the general happiness. This psychological reaction is the internal voice of conscience, signaling that the person has violated their sense of moral duty.

or commonwealth in which all rational beings are treated as ends in themselves and never merely as a means to an end. In this community, everyone both makes the moral laws and obeys them. This concept serves as a powerful reminder of the inherent dignity and autonomy of every person and provides a vision of a perfectly just society governed by universal principles.

160. (A) P-2, Q-4, R-1, S-3
Ethical theories are defined by their central principles regarding the goal of morality. Egoism focuses on the self-interest of the agent. Altruism emphasizes the promotion of the good of others. Universalism is the view that moral principles should apply to everyone equally across different contexts. Subjectivism bases moral judgments on the feelings or opinions of individuals. These frameworks represent the different ways that philosophers have tried to answer the question of whose interests morality should serve and what its foundation should be.

161. (B) Morally binding or required.
A moral obligation is an action that is morally binding or required for an individual. It carries the weight of a necessity that stems from ethical duty or law, rather than from personal interest or social convenience. When a person has an obligation, it means they ought to do it, and failing to do so is considered a moral failure. This concept is central to deontological ethics, which evaluates the morality of actions based on whether they fulfill such binding duties.

162. (C) Statement I is true, but Statement II is false.
In meta-ethics, cognitivism is the view that moral statements express beliefs and have truth-value. Ethical realism is a cognitivist position because it claims that moral judgments refer to objective facts that can be true or false. Emotivism, however, is a non-cognitivist position because it argues that moral judgments are merely expressions of emotion and do not state any facts. Therefore, realism and emotivism represent fundamentally different accounts of what we are doing when we make moral claims in discourse.

163. (C) It can potentially ignore the rights of the offender by imposing treatment without limits.
A primary criticism of the reformative theory of punishment is that it can potentially ignore the rights and autonomy of the offender. Because the goal is treatment or rehabilitation, the system might impose indefinite sentences or coercive medical and psychological treatments until the individual is deemed cured. Critics argue that this can lead to abuses where the punishment is no longer proportional to the crime and the individual is treated as a patient to be managed rather than a citizen.

164. (D) Categorical are unconditional; hypothetical are conditional on desires.
The fundamental distinction in Kant's ethics is between categorical and hypothetical imperatives. A categorical imperative is an unconditional moral law that applies to all rational beings regardless of their personal desires or goals. A hypothetical imperative, on the other hand, is conditional on a person having a certain desire; it tells you what to do if you want to achieve a particular result. For Kant, only the categorical imperative represents the true requirement of moral duty and rational conduct.

165. (B) (ii), (iii) and (iv)
Utilitarianism is a teleological theory that identifies the maximization of overall happiness as the central principle of morality. It was famously championed by Jeremy Bentham, who focused on quantitative pleasure, and John Stuart Mill, who introduced qualitative distinctions. Modern utilitarianism is often divided into act versions, which evaluate individual actions, and rule versions, which focus on following general rules that produce the greatest good. These components form the foundation of one of the most influential ethical frameworks.

166. (D) Can be defined in terms of natural, observable properties.
Ethical descriptivism is a meta-ethical theory asserting that moral terms can be defined in terms of natural, observable properties in the world. For example, a descriptivist might define good as that which promotes the survival of the species or that which maximizes pleasure. By reducing moral concepts to descriptive facts, this theory allows moral statements to be analyzed as factual claims that can be verified or falsified through empirical study, grounding ethics in the natural world.

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182. (B) Prescriptivity and Universalizability
A key feature of R.M. Hare's prescriptivism is the combination of two logical characteristics of moral language: it is prescriptive and it is universalizable. Prescriptivity means that to make a moral judgment is to issue a command or a recommendation for action. Universalizability means that if a person makes such a judgment, they must be willing to apply it to all similar cases. Together, these features distinguish moral discourse from emotional expressions and provide a rational structure for non-cognitivist ethics.

183. (D) Genuine disagreement is impossible beyond reporting feelings.
The main flaw of ethical subjectivism is that it implies genuine moral disagreement is impossible. If moral statements only report the speaker's personal feelings, then two people who appear to disagree are actually just stating truths about their own different internal states. For example, if one person says I like X and another says I don't like X, they are not contradicting each other. This fails to account for how people actually engage in moral debate over objective right and wrong.

184. (A) How soon the pleasure or pain will occur.
In Jeremy Bentham's hedonic calculus, propinquity refers to how soon the pleasure or pain resulting from an action will occur. Bentham believed that pleasures that are expected to happen sooner have a higher value in moral calculation than those that are further off in the future. This criterion, along with intensity, duration, and certainty, helps provide a quantitative assessment of the overall impact of an action on the balance of happiness and suffering for those involved in the situation.

185. (B) P-3, Q-1, R-2, S-4
Ethical theories are distinguished by their primary focus and claims. Deontology emphasizes the importance of moral duties and following rules. Teleology centers on the consequences or the ultimate end of an action. Non-cognitivism is the meta-ethical view that moral statements lack a truth-value. Ethical realism asserts that there are objective moral facts in the world. These categories provide the fundamental structural framework for understanding the various ways that philosophers have approached the questions of moral rightness, language, and reality.

186. (C) A state of affairs to be maximized, such as pleasure or happiness.
In a teleological framework like utilitarianism, the concept of good is typically defined as a state of affairs to be maximized, such as happiness, well-being, or pleasure. Unlike deontological theories where good might be defined by conformity to duty, teleology identifies a desirable outcome as the ultimate standard of value. The morality of any action is then judged by its effectiveness in producing this pre-defined good, making the theory outcome-oriented and focused on achieving the best results.

187. (A) R.M. Hare - Prescriptivism
R.M. Hare is the primary proponent of prescriptivism, a meta-ethical theory that views moral judgments as universalizable commands. This theory attempts to provide a rational foundation for moral language while maintaining a non-cognitivist stance. In contrast, other philosophers are associated with different systems: J.S. Mill with utilitarianism, Immanuel Kant with deontology, and Jeremy Bentham with quantitative utilitarianism. These correct associations are essential for a proper understanding of the history of ethical thought and the development of major philosophical frameworks.

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188. (A) Both Statement I and Statement II are true.
Act and rule utilitarianism offer different strategies for applying the principle of utility to moral decisions. Act utilitarianism assesses the consequences of each individual act to determine its rightness. Rule utilitarianism, however, suggests that we should evaluate the consequences of following a general moral rule. If consistently following a rule like do not lie produces the most happiness overall, then the rule is justified and should be followed, even if a specific instance of lying might seem beneficial.

189. (D) It relies on revelation that may be interpreted in different ways.
A key problem for super-naturalist theories of ethics, like Divine Command Theory, is that they rely on religious revelation that can be interpreted in many different and conflicting ways. Different

religions and denominations often have diverging views on what the divine being has commanded, leading to confusion and disagreement over what is truly moral. Without a neutral, rational way to adjudicate these differences, the theory fails to provide a universally clear and consistent basis for establishing moral rules and duties.

190. (A) Both A and R are true and R is the correct explanation of A.
G.E. Moore's version of intuitionism is a form of ethical cognitivism and realism because it asserts that moral truths are objective and can be known. He argued that good is a simple, non-natural property that cannot be defined in terms of physical or psychological facts. Instead, it is something that we apprehend directly through a specific faculty of moral intuition. This position avoids the naturalistic fallacy by insisting that the good is a unique category of property distinct from natural ones.

191. (A) Justice
The principle of treating like cases alike is a fundamental component of the concept of justice. It requires consistency and fairness in the application of rules and the distribution of rewards and punishments. According to this principle, individuals in similar circumstances should be treated in the same way, without arbitrary discrimination. This ensures that moral and legal judgments are based on relevant criteria rather than personal bias, providing an equitable framework for social interaction and the administration of law.

192. (A) An action required by reason and the moral law, independent of one's inclinations.
In Kantian ethics, a duty is best understood as an action that is required by reason and the moral law, independent of one's personal inclinations or desires. It represents an unconditional obligation that stems from the categorical imperative. For Kant, performing one's duty is the highest form of moral conduct because it demonstrates a commitment to follow the dictates of rational morality for their own sake, rather than acting out of a hope for reward or fear of punishment.

193. (C) Disease or pathology that needs to be treated.
The reformative theory of punishment views criminal behavior not as a sin to be punished, but as a kind of disease or social pathology that needs to be treated. This approach shifts the focus of the legal system from retribution to rehabilitation. By addressing the psychological and environmental factors that lead to crime, the goal is to cure the offender and help them develop the habits and character needed to become a productive and law-abiding member of their community once again.

194. (A) Moral conduct should be directed toward the well-being of others.
Altruism is the ethical doctrine asserting that moral conduct should be primarily directed toward the well-being and interests of others. It holds that an action is right if it promotes the good of other people, often requiring the agent to put aside their own self-interest. This perspective values selfless service, compassion, and the pursuit of the common good, providing an alternative to egoistic theories that prioritize the individual agent's own happiness or advantage as the ultimate moral standard.

195. (A) (i), (ii) and (iv)
Immanuel Kant's moral philosophy is built on several key principles. He argued that moral duties are categorical imperatives rather than hypothetical ones. He identified the good will as the only thing that is inherently good without qualification. Furthermore, he maintained that a moral action is one performed solely from a sense of duty. Crucially, Kant rejected the idea that the consequences of an action determine its moral worth, focusing instead on the rational principle or maxim behind the act itself.

196. (D) Moral statements are not capable of being true or false.
The central claim of ethical non-cognitivism is that moral statements do not express propositions about the world and are therefore not capable of being true or false. Unlike cognitivist theories, which see moral language as describing facts, non-cognitivism views it as serving other functions, such as expressing emotions, signaling attitudes, or issuing prescriptions. This position challenges the idea that moral knowledge is possible in the same way as empirical or logical knowledge and emphasizes the emotive roles of ethics.

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197. (A) Psychological egoism is a descriptive theory (how people do act), while ethical egoism is a normative theory (how people should act).
The difference between psychological egoism and ethical egoism is the distinction between a descriptive and a normative claim. Psychological egoism describes how people actually behave, asserting that all human actions are motivated by self-interest. Ethical egoism, however, is a normative theory that states how people should behave, arguing that individuals have a moral obligation to always act in their own interest. While the former is a theory of human nature, the latter is a theory of moral conduct.

198. (C) Kant's Universal Law formulation.
A person who refrains from cheating because they believe that the universalization of such a maxim would cause the education system to collapse is using Kant's Universal Law formulation. This reasoning tests the morality of an act by considering what would happen if everyone followed the same rule. If the universal practice of the act leads to a logical contradiction or the destruction of the social institution involved, then the act is morally impermissible according to deontology.

199. (D) Pleasures involving the use of higher faculties like intellect, imagination, and moral sentiments.
In his qualitative version of utilitarianism, John Stuart Mill identified higher pleasures as those that involve the use of higher human faculties, such as the intellect, imagination, and moral sentiments. These include intellectual inquiry, aesthetic enjoyment, and acts of benevolence. Mill argued that these pleasures are intrinsically more valuable and contribute more to human flourishing than the lower pleasures associated with purely physical and sensual gratifications. This distinction was central to his goal of providing a sophisticated utilitarian framework.

200. (B) Egoism, Utilitarianism, and Intuitionism
Henry Sidgwick is famous for his systematic analysis of three methods of ethics: egoism, utilitarianism, and intuitionism. In his work, The Methods of Ethics, he compared these frameworks to determine which provides the most rational basis for moral conduct. He explored how these methods often conflict, particularly rational egoism and universal utilitarianism, leading to the dualism of practical reason. His rigorous and impartial study remains a foundational text in analytical and normative ethics, providing a model for critical evaluation.

201. (D) "Euthanasia—boo!"
An emotivist analysis of a moral statement focuses on its emotional content rather than its factual or descriptive meaning. For a claim like Euthanasia is wrong, an emotivist like A.J. Ayer would interpret it as an expression of negative feeling, equivalent to saying Euthanasia—boo! This boo signifies the speaker's disapproval and is intended to influence others' feelings. It lacks any truth-value because it does not attempt to state a fact about the world or the speaker's own beliefs.

202. (A) Retributive
The retributive theory of punishment is based on the idea that justice requires making an offender suffer in proportion to the severity of their crime. This approach seeks to restore a sense of moral balance that was disturbed by the wrongful act. Retribution is backward-looking and focuses on the concept of desert—giving the criminal what they deserve based on their past conduct. It is not primarily concerned with reforming the individual or deterring others, but with satisfying the moral demand for justice.

203. (A) Both Statement I and Statement II are true.
Ethical realism and cultural relativism offer different views on the nature of moral facts. Realism claims that there are mind-independent moral facts that exist as an objective part of the world. Cultural relativism, however, asserts that moral facts are mind-dependent, specifically relying on the collective beliefs and standards of a particular culture or society. While both theories accept that moral statements can be true or false, they disagree on what makes those statements true—an objective reality or convention.

204. (D) Treat humanity, in oneself or others, always as an end and never merely as a means.
Kant's Formula of Humanity is a core formulation of the Categorical Imperative. It commands us to treat humanity, whether in our own person or in the person of any other, always at the same time as an end and never merely as a means to an end. This principle requires that we respect

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While laws and social pressure provide external motivation, this internal feeling is the ultimate ground of moral commitment for the utilitarian, as it reflects a personal and rational dedication to the principle of utility.

175. (A) (iv), (ii), (iii), (i)
The development of modern ethics can be traced through the contributions of key philosophers in a specific chronological sequence. John Stuart Mill refined utilitarianism in the mid-nineteenth century. G.E. Moore introduced intuitionism and the critique of naturalism in the early twentieth century. C.L. Stevenson further developed the meta-ethical theory of emotivism in the 1930s and 40s. Finally, R.M. Hare formulated his theory of prescriptivism in the 1950s, adding a focus on universalizable commands to the non-cognitivist tradition of analysis.

176. (B) It places too much emphasis on the intentions of the agent rather than the consequences.
Utilitarianism is often criticized for being too demanding or for justifying actions that seem intuitively unjust, such as harming an innocent person for a greater benefit. It is also challenged on the difficulty of measuring happiness. However, the claim that it places too much emphasis on intentions is not a common objection. On the contrary, utilitarianism is a consequentialist theory that focuses almost entirely on outcomes, often being criticized for neglecting the moral importance of an agent's motives.

177. (A) A non-propositional utterance expressing approval of honesty.
A non-cognitivist would argue that the statement Honesty is a virtue is not a factual claim about the nature of honesty. Instead, it is a non-propositional utterance that expresses the speaker's emotional approval of honesty. It lacks a truth-value because it does not aim to describe an objective moral fact or property. For the non-cognitivist, the primary function of such moral language is to signal an attitude or to commend a certain character trait, rather than provide empirical information.

178. (C) Retribution is backward-looking; deterrence is forward-looking.
The primary distinction between retributive and deterrent theories of punishment lies in their temporal focus and justification. The retributive theory is backward-looking, asserting that punishment is justified solely because the offender has committed a crime in the past and deserves to suffer for it. The deterrent theory, however, is forward-looking, arguing that the purpose of punishment is to prevent future crimes by discouraging the offender and others in society. These theories represent different views on legal sanctions.

179. (D) The maxim upon which it is based.
In Kantian ethics, the moral worth of an action is determined by the maxim upon which it is based, rather than by its consequences or the character of the person performing it. A maxim is the subjective principle that guides the agent's choice. For an action to be morally good, it must be performed from a sense of duty, meaning the agent's maxim is one that they can consistently will to become a universal law for all rational beings.

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180. (B) (i), (iv), and (v)
There are several common errors in classifying ethical theories. Act utilitarianism evaluates individual actions, not just general rules. Eudaemonism equates the good life with flourishing and virtue, not merely with fleeting pleasure. Prescriptivism is a non-cognitivist theory that views moral judgments as universalizable commands, not as purely descriptive claims. These distinctions are vital for accurately understanding the different frameworks of normative and meta-ethical thought and their specific methods of evaluating human conduct and language in philosophy.

181. (C) The correctness of actions, often in relation to rules or duties.
In ethics, the concept of right is primarily concerned with the correctness of actions, often in relation to established moral rules, laws, or duties. It addresses whether a particular behavior is permissible or mandatory according to a given ethical standard. This focus on actions and their conformity to principles distinguishes the right from the good, which typically refers to the desirable ends or goals of human life, and from character-based concepts like virtue found in eudaemonistic frameworks.

212. (D) Teleological focuses on consequences; deontological on duty.
The primary difference between a teleological and a deontological approach to ethics lies in their focus for moral evaluation. A teleological approach, such as utilitarianism, focuses on the consequences and the ultimate end an action achieves. A deontological approach, such as Kantianism, focuses on the concept of duty and the inherent nature of the act itself, regardless of the outcome. These two frameworks provide the most common and competing ways to determine the rightness and wrongness of human actions in moral philosophy.

213. (C) Utilitarianism; Kantianism
A doctor's white lie to a terminally ill patient might be justified by utilitarianism if the deception prevents unnecessary suffering and produces a greater balance of happiness for the patient. However, it would be condemned by Kantian deontology, which maintains that lying is always morally wrong because it violates a universal duty and treats the patient merely as a means to an end, rather than respecting their autonomy and right to the truth as a rational being.

214. (D) Ethical Naturalism
Ethical naturalism is the meta-ethical theory that moral properties are real and objective, and can be identified with or reduced to natural properties that are studied by the sciences, such as pleasure, survival, or social welfare. According to this view, to say that X is good is to state a factual claim about how X relates to these observable, empirical properties. This approach attempts to ground morality in the natural world and allows moral statements to have an objective truth-value.

215. (A) Both A and R are true and R is the correct explanation of A.
The retributive theory of punishment is often summarized by the ancient principle of an eye for an eye, which holds that justice is served when the punishment matches the crime. This backward-looking theory justifies punishment solely on the basis of desert; the criminal should be punished because they committed a wrongful act and it is what they deserve. This focus on proportional retribution and past conduct distinguishes it from theories that aim for future benefits like deterrence or the rehabilitation of the offender.

216. (A) A state of living well and doing well; a complete and well-lived life.
Eudaemonia, a central concept in Aristotle's ethics, is best described as a state of human flourishing, well-being, or living well. It represents the ultimate goal of life, achieved through a lifelong commitment to the exercise of reason and the cultivation of moral excellence or virtue. Unlike fleeting pleasures, eudaemonia is a stable and complete state of being where an individual fulfills their potential as a rational and social creature, representing the highest and most satisfying form of existence.

217. (C) heteronomous
In Kant's philosophy, the opposite of an autonomous will is a heteronomous will. An autonomous will is one that follows a moral law that its own reason has legislated. A heteronomous will, however, is one that is influenced by something external to its own reason, such as desires, instincts, inclinations, or the commands of others. For Kant, morality requires autonomy; any action governed by heteronomy lacks true moral worth because the agent is being controlled by external forces rather than their own duty.

218. (A) The hope of favour and the fear of displeasure from our fellow-creatures or from the Ruler of the Universe.
John Stuart Mill argued that the ultimate sanction of all morality—the reason we feel compelled to follow the principle of utility—is the hope of favor and the fear of displeasure from our fellow creatures or from a divine ruler. These external pressures, combined with the internal feeling of conscience, provide the motivation for individuals to act for the general happiness. Mill believed that as people become more enlightened and social, their internal sense of duty becomes the primary driver of conduct.

219. (D) Humility
The four cardinal virtues established in classical Greek philosophy are prudence, justice, fortitude, and temperance. These were considered the core virtues around which a moral and balanced life

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is commending X and issuing a rule that should be followed by anyone in a similar situation. This work provided a new way of understanding the rational structure of ethical discourse.

235. (A) Both A and R are true; R explains A.
Utilitarianism is a classic teleological ethical theory because it determines the rightness or wrongness of an action by its tendency to produce a certain end or goal. In this case, the goal is the maximization of the good, which is defined as the greatest happiness for the greatest number of people. Because the theory focuses on the consequences and the ultimate outcome rather than on inherent rules or duties, it is fundamentally oriented toward achieving specific and desirable results for society.

236. (B) To serve as the sources of motivation for moral action.
In the utilitarian theories of Bentham and Mill, sanctions serve as the sources of motivation for individuals to follow moral rules and act for the general happiness. They identified external sanctions, such as legal punishment and social disapproval, and internal sanctions, like the feeling of conscience and duty. These forces provide the necessary pleasure or pain to influence human behavior, ensuring that individuals have a reason to align their actions with the principle of utility even when it might conflict with interest.

237. (A) A strict form of Deontology.
The idea that moral rules are absolute and must be followed without exception is a feature most commonly associated with a strict form of deontological ethics. This approach, often linked to Immanuel Kant, maintains that certain duties—such as the duty to tell the truth—are mandatory regardless of the circumstances or the potential for good consequences. This rejection of flexibility and the focus on the inherent nature of the act itself distinguish strict deontology from more flexible systems like utilitarianism or virtue ethics.

238. (D) Super-naturalism
A person who argues that lying is wrong because it is forbidden in the Ten Commandments is appealing to a super-naturalist framework of ethics. This view, also known as Divine Command Theory, bases morality on the will and the commands of a divine being. The source of moral authority is seen as absolute and external to human reason or experience. In this framework, the rightness or wrongness of an action is determined entirely by its conformity to what has been revealed as God's law.

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239. (A) It is nothing more than a rationalization for revenge.
A major criticism of the retributive theory of punishment is that it is often seen as nothing more than a rationalization for the primitive impulse of revenge. Critics argue that simply inflicting pain on an offender because they caused pain does not truly achieve anything positive and only adds to the total amount of suffering in the world. This objection suggests that a more enlightened and rational society should focus on more productive goals, such as the deterrence of future crime or rehabilitation.

240. (D) (i), (ii), (iii) and (iv)
Meta-ethical theories provide different accounts of the status of moral judgments. Cognitivism holds that moral claims are truth-apt and express beliefs. Non-cognitivism denies this, viewing them as expressions of feelings or commands. Within these broad categories, emotivism is a form of non-cognitivism, while intuitionism is a form of cognitivism. These theories collectively explore whether morality is a matter of objective facts and moral knowledge or if it is primarily an expression of human attitudes and the way we prescribe conduct.

241. (B) To be binding on all rational beings regardless of personal goals.
Kant argued that the moral law must take the form of a categorical imperative because to be truly moral, a law must be binding on all rational beings regardless of their personal goals or desires. A hypothetical imperative only applies if one wants a certain result, making it contingent and subjective. However, morality requires an unconditional and universal command that arises from reason alone. This ensures that moral duties are absolute and not dependent on the changing feelings or situations of agents.

be a central consideration in one's own moral decision-making and conduct.

227. (C) An entitlement or a just claim to something.
In the context of ethics and political philosophy, a right is an entitlement or a just claim to something. It represents a protection or a benefit that an individual is owed by others or by society. Rights can be legal, stemming from social laws, or moral, stemming from human nature or ethical principles. Unlike duties, which focus on what a person must do, rights focus on what a person is entitled to receive, providing a framework for individual freedom and protection.

228. (A) Both Statement I and Statement II are true.
Henry Sidgwick argued that the fundamental axioms of utilitarianism could be known through a direct faculty of intuition, providing a rational starting point for ethics. However, he also famously identified the dualism of practical reason, which is the inability of reason alone to resolve the conflict between rational egoism and universal utility. Sidgwick found that both principles seemed equally supported by reason, yet they could lead to contradictory demands on the agent, a problem that he considered a major challenge.

229. (D) Virtue Ethics
Virtue ethics is the moral framework that holds that an action is right if it is what a virtuous person would do in those circumstances. Unlike theories that focus on following rules or calculating consequences, virtue ethics focuses on the development of character traits like honesty, courage, and wisdom. This approach, rooted in the thought of Aristotle, emphasizes that morality is about being a certain kind of person and that right actions flow naturally from a character that has achieved excellence.

230. (B) (i), (iii), and (v)
Immanuel Kant's ethical system is based on several foundational principles. It asserts that the moral worth of an action depends on its conformity to duty and that the moral law must be universal, applying to all rational beings. Additionally, Kant identified freedom, immortality, and the existence of God as necessary postulates of practical reason. Importantly, he rejected the idea that happiness is the foundation of morality and insisted that people must never be treated merely as a means to an end.

231. (D) To discourage potential future offenses.
According to the deterrent theory, the primary function of punishment is to discourage potential future offenses by creating a credible threat of negative consequences. This theory is forward-looking and focuses on the psychological effect of legal sanctions on the offender and the general public. By associating criminal acts with pain or loss, the system aims to influence the rational choices of individuals, thereby preventing crime and protecting the safety and order of society through the influential mechanism of deterrence.

232. (A) There are objective moral facts that exist independently of our beliefs about them.
Ethical realism is the meta-ethical view that there are objective moral facts and properties that exist independently of human beliefs, feelings, or cultural traditions. According to this position, when we make a moral judgment, such as stealing is wrong, we are stating a claim that is either true or false based on its correspondence with an objective moral reality. Realism provides a basis for the idea that moral progress is possible and that some moral views are more accurate than others.

233. (C) Teleology: maximizing 'good'; Deontology: 'right' is independent of 'good'.
Teleological and deontological ethics are distinguished by how they define good and right. In teleology, the right action is defined entirely by its tendency to maximize the pre-defined good, such as happiness. In deontology, however, right and duty are prior to and independent of the good. This means that an action can be right simply because it follows a moral rule, even if it does not produce the most happiness. These differences represent the fundamental strategies for moral reasoning and evaluation.

234. (A) R. M. Hare
R.M. Hare is the most famous proponent of prescriptivism, a meta-ethical theory that analyzes moral judgments as being both prescriptive and universalizable. Unlike other thinkers who focused on emotions or intuition, Hare argued that moral language functions like a universal command. By saying X is good, a person

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is built. Humility is not one of these classical cardinal virtues; rather, it is often seen as a specific virtue in different religious traditions, such as Christianity. The cardinal virtues provide a foundational framework for ethics based on the development of character and the practical application of reason to human affairs.

220. (A) (i), (ii), and (iii)
Meta-ethical theories are classified by their view on the truth-value of moral judgments. Emotivism and prescriptivism are non-cognitivist because they deny that moral statements are true or false. Intuitionism, naturalism, and subjectivism are cognitivist because they maintain that moral statements express beliefs that can have a truth-value. These distinctions help philosophers understand the logical status of moral discourse and whether ethical claims are more like factual reports about the world or like expressions of our inner attitudes and prescriptions.

221. (D) The personal rule or policy behind an action.
A maxim in the context of Kantian ethics is best understood as the subjective principle or personal rule of policy that an individual follows when deciding to act. It describes what the person intends to do and the reason for doing it. The moral test for any action is whether its underlying maxim can be consistently and logically willed as a universal law for all rational beings. This requirement ensures that moral actions are based on consistent rational principles rather than on personal whim.

222. (A) The rightness or wrongness of an action is determined by the moral code of the society in which it is performed.
The main argument of cultural relativism is that the rightness or wrongness of an action is determined entirely by the moral code of the society in which that action occurs. This theory claims that there are no universal moral truths that apply to all cultures. Instead, morality is seen as a social construction that varies from one community to another. According to this view, the standards of one's own culture have no objective superiority, and we should show tolerance toward different practices.

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223. (A) Act focuses on single actions; Rule focuses on types of rules.
The fundamental difference between act and rule utilitarianism lies in their focus when applying the principle of utility. Act utilitarianism focuses on individual, specific actions and evaluates them based on their immediate consequences for happiness. Rule utilitarianism, however, focuses on types of rules; it argues that we should follow general moral rules that, if consistently practiced by everyone, would produce the greatest overall happiness for society in the long run. These represent two different strategies for achieving consequentialist goals.

224. (A) Super-naturalism / Divine Command Theory
The Euthyphro dilemma, a classic challenge from Plato's dialogues, poses a significant problem for super-naturalism and Divine Command Theory. It asks whether actions are right because God commands them, or if God commands them because they are inherently right. This question forces a choice that either makes morality arbitrary and dependent on the divine will or suggests that there is a standard of goodness that exists independently of God, which would then be the true foundation for all moral laws.

225. (A) P-4, Q-1, R-2, S-3
The four cardinal virtues are associated with specific aspects of moral character and action. Prudence is defined as practical wisdom and the ability to make good decisions. Justice involves fairness and giving each person their due. Temperance represents self-control and moderation of the appetites and emotions. Courage, or fortitude, is the strength and resolve to face fear, danger, and adversity. These virtues collectively provide the classic foundation for developing a stable, balanced, and excellent character that enables one to live a virtuous life.

226. (A) A concern for the welfare of others.
The primary motivation for altruism is a sincere and selfless concern for the welfare of others. It involves acting to benefit another person without any expectation of reward or personal gain. Altruism stands in contrast to egoism, which is motivated by self-interest. This ethical principle values empathy, compassion, and the pursuit of the common good, suggesting that the needs and interests of other human beings should

242. (A) Both individual actions and the establishment of moral rules and rights.
In John Stuart Mill's utilitarianism, the principle of utility is the ultimate foundation for all moral evaluation. It is used to justify not only individual actions but also the establishment of general moral rules and the protection of individual rights. Mill argued that because following rules like do not lie and respecting rights like liberty produces the most happiness for society in the long run, these concepts are essential for the promotion of the general good and are thus required by utility.

243. (C) Emotivism
The meta-ethical theory that claims the statement X is good is equivalent to an emotional expression like Hooray for X! is emotivism. This theory, famously advanced by A.J. Ayer, suggests that moral language does not state facts but instead expresses the speaker's feelings of approval or disapproval. By reducing moral claims to emotional ejaculations, emotivism denies that moral statements can be true or false and focuses instead on how language is used to signal attitudes and to influence the emotions of others.

244. (A) Rule Utilitarianism
Rule utilitarianism is the theory that the moral rightness of an act is determined by its conformity to a set of rules, and these rules are chosen based on their overall utility. According to this view, we should not evaluate individual actions directly by their consequences. Instead, we should follow rules that, if adopted by everyone, would lead to the greatest general happiness. This approach aims to maintain the benefits of general moral stability while still being grounded in the teleological principle of maximizing well-being.

245. (B) P-2, Q-4, R-1, S-3
Ethical terms are the central components of different philosophical frameworks. Good Will is the foundation of Kantian deontology. Eudaemonia is the goal of Aristotelian virtue ethics. Utility is the principle of utilitarianism. Intuition is the primary source of knowledge for non-naturalist realism or intuitionism. These concepts illustrate the diverse ways that philosophers have identified the core of morality, whether it be in a rational motive, the achievement of flourishing, the maximization of happiness, or the direct apprehension of truths.

246. (D) The concept of obligation or duty.
A key component of a deontological ethical theory is the concept of obligation or duty. In these frameworks, the morality of an action is determined by whether it fulfills a binding responsibility or follows an established moral law. This focus on doing what is required by duty, regardless of the consequences, distinguishes deontology from teleological theories that prioritize the calculation of outcomes and from virtue-based theories that emphasize character. Obligation represents the absolute ought of the moral life in these systems.

247. (D) The standard of morality in subjectivism is the individual; in cultural relativism, it is the society.
The primary difference between ethical subjectivism and cultural relativism lies in the source of the moral standard. For a subjectivist, the standard of morality is the individual's own feelings or opinions; an action is right if the individual approves of it. For a cultural relativist, however, the standard is the society or culture; an action is right if it conforms to the collective norms and codes of that specific community. While both are forms of relativism, they differ on whose attitudes determine morality.

248. (A) His rational agency is respected through a mutual consent arrangement.
According to Kant, using a taxi driver to reach a destination is not treating him merely as a means because the transaction is based on mutual consent and the driver's rational agency is respected. While the driver is being used as a means to achieve a goal, the fact that he voluntarily agrees to provide the service in exchange for payment means he is also being treated as an end. This distinction is crucial in Kantian ethics, as it allows for cooperation while prohibiting exploitation.

249. (C) Normative ethics and meta-ethics.
Henry Sidgwick's The Methods of Ethics is primarily a work in normative ethics and meta-ethics. It provides a systematic and analytical examination of the different ways that moral agents can reason and make decisions. Sidgwick

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view, expressing that an action is good simply communicates one's feelings of approval. There are no universal moral truths; instead, morality depends entirely on the specific sentiments and attitudes held by each individual person.

267. (B) By the norms and standards approved by a specific society.
Cultural relativism establishes that moral rightness is determined by the specific conventions and standards of a particular community. Under this theory, an action is considered correct if it aligns with the prevailing norms of the culture in which it occurs. This perspective suggests that morality is not universal but is instead a product of the collective approval and social traditions.

268. (A) That there is no overarching standard to judge different cultural moral codes.
A significant consequence of adopting cultural relativism is the denial of any universal moral criteria. If right and wrong are solely determined by societal norms, then no culture possesses the authority to critique the ethical practices of another. This view implies that all moral systems are equally valid within their own contexts, as there is no neutral ground for objective judgment.

269. (C) Super-naturalism
Super-naturalism grounds the foundation of morality in a divine source, making ethical truths objective through the will of God. According to this framework, an action is morally right because it is commanded by a transcendent being and wrong because it is forbidden. This perspective places the origin of duty outside of human reason or natural properties, relying instead on divine authority.

270. (D) Cultural Relativism
The argument that a practice is justified based on the approval of the society at that time reflects the core logic of cultural relativism. This theory maintains that moral standards are relative to the specific codes of a community. Therefore, if a culture accepts a particular institution, it is deemed right within that social context, regardless of external or modern moral views.

271. (C) Moral facts are objective and independent of human perception.
Ethical realism asserts that moral values exist as real, objective features of the world. This position argues that statements about morality can be factually true or false, similar to scientific observations. These moral facts do not depend on individual beliefs, cultural norms, or personal feelings. Instead, they remain constant and discoverable, standing apart from the subjective experiences or perceptions of humans.

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272. (B) Through direct apprehension via a faculty of moral intuition.
Intuitionism posits that humans possess a unique faculty for recognizing fundamental moral truths directly. These objective principles are not reached through logical deduction from non-moral facts or by observing the natural world. Instead, they are grasped as self-evident realities. Similar to how we perceive physical objects, this moral intuition allows a mature mind to understand basic ethical propositions without needing further justification.

273. (D) a self-evident proposition.
For an intuitionist, basic moral principles are regarded as immediately apparent upon reflection. Such propositions do not require external proof or complex logical derivation because their truth is grasped directly by the mind. These principles function as the foundational starting points of moral knowledge. Once understood, they are seen as inherently true and do not need any further evidence to be validated.

274. (A) Subjectivism and Relativism
Ethical realism stands in clear opposition to theories that view morality as dependent on human attitudes or social conventions. While subjectivism claims morality is personal sentiment and relativism argues it is culturally defined, realism maintains that moral truths are objective and independent. By asserting the existence of mind-independent moral facts, realism directly challenges the idea that ethics is merely a human construct.

275. (C) Intuitionism is a specific form of ethical realism.
Ethical realism is a broad category that includes any theory asserting objective moral facts.

258. (A) To guide the other virtues in determining right action.
Prudence, often referred to as practical wisdom, serves as the essential navigational tool within virtue ethics. It provides the necessary insight for a moral agent to apply other cardinal virtues correctly in complex situations. By enabling the discernment of the most appropriate path, prudence ensures that justice, fortitude, and temperance are exercised effectively to achieve the ultimate goal of eudaemonia.

259. (C) The practice of virtue is what constitutes the state of eudaemonia itself.
In eudaemonistic thought, virtues are not merely tools used to attain happiness as a separate result. Instead, the consistent exercise of these moral excellences is fundamentally what flourishing consists of. Happiness is defined by the very act of living virtuously. Without these virtues, a life cannot be considered truly good or successful, regardless of any external pleasures or material achievements.

260. (A) A person who practices restraint from excessive indulgence.
Temperance is defined as the practice of self-control and the moderation of one's desires. It involves a conscious effort to avoid overindulgence in sensual pleasures or physical comforts. A person demonstrating this virtue maintains a balanced lifestyle, ensuring that their impulses do not dominate their reason. This mastery over one's own appetites is a critical component of a virtuous life.

261. (D) That moral obligation is primarily to promote one's own good.
Ethical egoism is a normative theory asserting that the fundamental duty of every individual is to advance their own self-interest. Within this framework, the rightness of any action is determined by its ability to maximize the benefits for the person performing it. It presents self-promotion as the primary moral standard, suggesting that personal well-being is the ultimate criteria of morality.

262. (B) Ethical egoism is a normative claim about obligation, while psychological egoism is a descriptive claim about motivation.
These two concepts differ based on their focus on human behavior. One theory makes a prescriptive statement regarding how individuals ought to behave, focusing on the duty to pursue personal benefit. In contrast, the other theory offers a factual observation about human nature, claiming that people are naturally driven by self-interest. One concerns moral requirements, while the other describes actual motivations.

263. (C) Altruism
Altruism identifies the well-being of others as the primary source of moral value. This perspective holds that individuals have a distinct obligation to help or serve fellow human beings. Such actions are considered morally worthy even when they require the agent to sacrifice their own interests. The central focus is the positive impact an action has on the welfare of other people.

264. (D) Both egoism and certain forms of partial altruism.
Universalism advocates for an impartial standard of morality where everyone's interests are considered equally. By demanding that principles apply to all people without bias, it rejects theories that prioritize the self. Similarly, it opposes forms of helping others that only favor specific groups or close relations. This framework seeks to eliminate the inherent partiality found in both self-centered and group-centered ethics.

265. (A) Universalist
An ethical approach requiring that the interests of every individual be weighted equally demonstrates a commitment to impartiality. This perspective ignores personal relationships, group affiliations, or individual identities when making moral judgments. By treating a stranger's needs with the same significance as those of a family member, this framework exemplifies a broad standard of morality that applies consistently to all rational beings.

266. (B) It means that the speaker has feelings of approval towards charity.
Subjectivism interprets moral judgments as personal reports of an individual's internal states rather than objective facts. According to this

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adopted as necessary practical requirements to ensure that the moral life remains a rational and meaningful endeavor.

285. (C) guarantee the ultimate coincidence of virtue and happiness.
In Kant's philosophy, the postulate of God's existence serves to bridge the gap between being virtuous and being happy. While acting morally does not always lead to happiness in the physical world, Kant believed it is necessary to assume a divine being who can ensure that these two elements eventually align. This postulate provides a rational hope for ultimate cosmic justice.

286. (D) The principle that actions are judged by their tendency to produce pleasure or pain.
Jeremy Bentham's principle of utility establishes the core foundation of utilitarian ethics. It asserts that the morality of any action is determined by its ability to generate benefit or prevent harm. By focusing on the production of pleasure and the avoidance of pain, this principle provides a quantitative method for evaluating whether a particular behavior contributes to the greatest overall happiness.

287. (C) measure the amount of pleasure or pain from an action.
The hedonic calculus was developed as a systematic tool to calculate the total utility resulting from various choices. By analyzing specific factors such as intensity and duration, this method allows for a numerical estimation of the pleasure or pain an action produces. This quantitative approach enables individuals and legislators to make moral decisions based on the objective measurement of anticipated consequences.

288. (B) Quality
Bentham's original version of the hedonic calculus focused strictly on the quantitative aspects of pleasure and pain. Factors like how strong the sensation is (intensity) or how long it lasts (duration) were central to his measurements. However, he did not differentiate between the types or quality of different pleasures. Such a qualitative distinction was only introduced later by John Stuart Mill.

289. (D) To serve as external motivations for complying with the principle of utility.
The four sanctions—physical, political, moral, and religious—act as external pressures that encourage individuals to act in ways that promote the general happiness. By providing various sources of pleasure for compliance or pain for disobedience, these sanctions ensure that personal behavior aligns with social utility. They provide the necessary motivation for people to follow the principle of utility in their everyday lives.

290. (A) The moral or popular sanction
When an individual's behavior is influenced by the potential approval or disapproval of their community, they are responding to the moral or popular sanction. This type of motivation stems from the social consequences of one's actions within a peer group or society. It illustrates how the desire for social acceptance can effectively guide a person to follow moral norms and general utility.

291. (C) He introduced a qualitative distinction between pleasures.
J.S. Mill refined the utilitarian framework by arguing that not all pleasures are of equal value. While Bentham's approach was purely quantitative, Mill proposed that some experiences, particularly those involving the intellect and emotions, are inherently superior to physical or sensual ones. This significant shift moved the theory away from a simple calculation of total pleasure toward a more sophisticated evaluation of happiness.

292. (A) The pleasure derived from intellectual discovery.
Under Mill's qualitative framework, higher pleasures are those that engage the distinctively human faculties of reason and imagination. Intellectual discoveries and emotional growth are considered more valuable than basic bodily satisfactions. Mill argued that a person would prefer intellectual growth over simple animalistic contentment. Thus, mental and cultural pursuits are prioritized over sensual experiences.

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Intuitionism falls under this umbrella by arguing that these facts are real but known through a special moral faculty. Therefore, intuitionism provides a specific realist account of how humans access moral knowledge. It upholds the core realist belief in objectivity while offering a unique explanation of epistemology.

276. (A) A good-will
In Kantian ethics, the only thing that possesses intrinsic value regardless of its results is a good-will. Other attributes like intelligence, courage, or wealth can be misused for harmful purposes if they are not guided by a moral will. Thus, the good-will stands alone as being good without qualification, as its worth does not depend on success or favorable outcomes.

277. (D) it acts from duty, irrespective of inclinations or outcomes.
According to Kant, the goodness of a will is determined by its motivation rather than what it achieves. A will is considered truly good when it acts specifically for the sake of duty. This means the individual chooses to do what is right because it is a moral requirement, even if they have no personal desire or expect no benefit from the action.

278. (B) The distinction between acting from duty and acting in accordance with duty.
Kant identifies a vital difference between doing the right thing for the right reason and doing it for other motives. An action may outwardly appear correct while being driven by self-interest or inclination. However, for an act to possess genuine moral worth, it must be performed specifically because it is a duty, rather than just happening to align with moral rules.

279. (C) a test for the universalizability of one's maxims.
The Categorical Imperative serves as a rational tool to evaluate the morality of a person's underlying principles. It requires individuals to consider whether their personal rules for acting could be applied consistently as a universal law for everyone. By testing if a principle can be universalized without contradiction, it determines whether an action is consistent with the absolute demands of reason.

280. (D) performed in accordance with duty but lacks moral worth.
In this scenario, the shopkeeper's behavior matches what morality requires, which is being honest. However, since the motivation is a fear of a bad reputation rather than respect for duty, the action lacks moral worth in Kant's system. It is a prudent choice that happens to coincide with the requirements of the moral law.

281. (A) A subjective principle or personal rule for acting.
In the context of Kantian ethics, a maxim represents the personal rule or internal principle that an individual follows when making a choice. It describes the specific intention and the reason behind an action. For a behavior to be considered moral, the agent must ensure that this subjective principle can be transformed into a universal law that applies to all rational beings.

282. (B) Treating people merely as instruments for one's own goals.
The practical imperative, also known as the formula of the end in itself, forbids the use of rational beings as simple tools. It emphasizes that every person has intrinsic dignity and must always be respected as an end. This principle ensures that individuals are never exploited or manipulated to achieve another's personal objectives, recognizing their status as autonomous and valuable moral agents.

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283. (B) The freedom of the will
Kant identified certain essential assumptions, called postulates, that are necessary for morality to be meaningful. Among these is the freedom of the will, which is required because moral responsibility cannot exist if individuals are not capable of choosing their actions. While it cannot be proven through theoretical reason, freedom must be assumed as a vital precondition for any ethical framework.

284. (A) Because they are necessary for morality to be coherent.
Although the postulates of morality cannot be theoretically demonstrated, Kant argued they are essential for a logical ethical system. Without assuming freedom, immortality, and God, the concepts of duty and the pursuit of virtue would lose their foundation. Therefore, these beliefs are

explored the rational foundations of ethics while also comparing and critiquing the specific moral systems like egoism, utilitarianism, and intuitionism. His work is celebrated for its rigor and its attempt to unify these different approaches through a detailed analysis of practical reason and its logical structure.

250. (D) The Principle of Utility
In Kantian ethics, the postulates of morality are necessary assumptions for the possibility of a coherent moral life: the freedom of the will, the immortality of the soul, and the existence of God. The principle of utility, which is the foundational principle of utilitarianism focusing on the maximization of happiness, is not a postulate in Kant's system. Kant's deontology is built on rational duty and the categorical imperative, which explicitly rejects utility and consequences as the proper basis for determining moral worth.

251. (B) Its capacity to promote a pre-defined 'good'.
In a teleological or consequentialist framework, the morality of an action depends entirely on its results. This perspective defines the concept of rightness through the lens of outcomes that advance a specific, independent good. Consequently, a particular action is deemed correct if it effectively serves to maximize this pre-established good, rather than following inherent rules or specific obligations.

252. (A) The 'right' is defined prior to and independently of the 'good'.
Deontological ethics posits that the moral value of an action resides in the act itself rather than the resulting consequences. Within this specific framework, duty and obligation are considered primary. Moral conduct is determined by adherence to rules or principles, establishing that the rightness of a behavior is fundamentally established before and exists separately from any concept of good.

253. (C) A teleological framework, because it judges actions by their outcomes.
Ethical systems focused on consequences prioritize the final result over the adherence to specific rules. Such a framework evaluates the morality of a choice based on whether it achieves the greatest possible benefit or welfare. Therefore, it would support a violation of a strict regulation if that specific breach leads to a significant increase in overall happiness or social utility.

254. (D) primary concepts that are independent of outcomes.
Within a deontological system, the concepts of duty and obligation function as the fundamental pillars of moral conduct. These principles dictate how one should act based on rules or universal laws, irrespective of the eventual effects. Moral requirements are not derived from their usefulness in producing favorable results but are instead treated as primary directives that demand unconditional human compliance.

255. (C) As a method of distribution that maximizes a desirable outcome.
In a teleological approach, the concept of justice is understood in relation to the ultimate goal of maximizing welfare. Rather than being an inherent property of an act, justice involves the strategic arrangement or distribution of resources to achieve the best possible consequence. This perspective prioritizes the overall realization of a good end when determining what constitutes a just society.

256. (B) The attainment of a state of flourishing or 'eudaemonia'.
Eudaemonism identifies the highest aim of human existence as reaching a state of well-being or flourishing. This ultimate objective is not merely about fleeting pleasure but involves living a life that is characterized by moral excellence and virtue. Achieving this state signifies that an individual has realized their true potential and is leading a comprehensive and fulfilling human life.

257. (D) the character and virtues of the moral agent.
Unlike consequentialist theories that evaluate individual acts based on their external effects, Eudaemonism emphasizes the internal development of the person. This approach focuses on the cultivation of stable character traits and personal excellences. It suggests that morality is fundamentally about the type of person one becomes through virtuous habits rather than simply calculating the impact of every single separate action.

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293. (D) It applies the principle to a set of rules for general conduct.
Rule Utilitarianism suggests that the principle of utility should be used to establish a set of general moral rules rather than evaluating every individual act. The goal is to identify which rules, if consistently followed by everyone, would result in the greatest overall benefit for society. Individuals then act in accordance with these rules to ensure the long-term maximization of happiness.

294. (B) He sought to provide a rational, impartial justification for "universal hedonism".
Henry Sidgwick contributed to the utilitarian tradition by offering a more rigorous philosophical defense of its core principles. He argued for a universal form of hedonism, suggesting that reason demands an impartial view of the good. By analyzing ethics from a broad perspective, he aimed to reconcile utilitarianism with other ethical theories while establishing a logical foundation for impartiality.

295. (C) The principle of impartiality
The concept that no single person's welfare is more significant than another's from a universal perspective is the cornerstone of utilitarian impartiality. This idea requires that an agent consider the interests of all affected parties equally when making a moral decision. It provides a rational justification for setting aside personal biases or favoritism in favor of achieving the greatest good for everyone.

296. (D) That moral statements can be true or false.
Ethical cognitivism is the meta-ethical position that moral judgments function similarly to factual claims. It asserts that when people make moral statements, they are expressing propositions that are capable of being true or false. This view holds that morality involves the realm of knowledge and objective truth, suggesting that ethical language describes features of reality that can be evaluated.

297. (A) To express the speaker's emotions and influence others.
Emotivism, a non-cognitivist theory, argues that moral language does not state facts or report truths. Instead, its primary role is to communicate the speaker's personal feelings or attitudes toward a particular behavior. Furthermore, these expressions are used to evoke similar emotional responses in other people. Saying something is wrong is a way of showing disapproval and attempting to influence listeners.

298. (B) As a command equivalent to "Do not steal."
Prescriptivism interprets moral statements as imperatives that direct behavior rather than descriptions of the world. When someone makes a moral judgment, they are essentially issuing a command about how people should act. This theory emphasizes the prescriptive nature of ethical language, suggesting that moral claims function as universalizable instructions that indicate what an individual and others are required to do.

299. (B) Descriptivism
Descriptivism is identified as a form of cognitivism because it maintains that moral judgments describe specific features of reality. Whether these features are natural properties or non-natural truths, the theory holds that ethical statements are truth-apt. This means that moral language is used to provide descriptions that can be assessed for their accuracy, firmly placing it within the cognitivist tradition.

300. (A) emotivism sees moral language as expressive, while prescriptivism sees it as imperative.
Although both are non-cognitivist theories, they differ in how they explain the function of moral language. One view focuses on the expression of internal emotions to influence the feelings of others. The other view treats moral statements as commands. While both reject objective moral facts, they identify different primary roles for ethical speech.

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50. Arrange the following key events in Dr. B.R. Ambedkar's life in chronological order:
i Drafting of the speech 'Annihilation of Caste'
ii Conversion to Buddhism in Nagpur
iii Submission of the Draft Constitution of India
iv Founding the Independent Labour Party
(A) i, iv, iii, ii
(B) iv, i, ii, iii
(C) i, ii, iv, iii
(D) iv, iii, i, ii

51. J. Krishnamurti's analysis of the self concludes that the 'self' or 'me' is:
(A) An eternal and indestructible spiritual substance.
(B) The ultimate source of all human creativity and love.
(C) A structure of thought, a bundle of memories and experiences.
(D) A divine spark that needs to be realized through effort.

52. The Gandhian principle of 'Swaraj' primarily means:
(A) Political independence from foreign rule exclusively.
(B) Economic prosperity and industrial growth for the nation.
(C) The establishment of a centralized socialist state system.
(D) Self-rule, self-control, and rule over oneself.

53. Match the following principles with Radhakrishnan's interpretation:
List I (Principle):
P. Intellect,
Q. Intuition,
R. Idealist view of life,
S. Hindu view of life
List II (Interpretation):
1. Direct apprehension,
2. Spirit as reality,
3. Analytical faculty,
4. Dharma-based life
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-3, R-4, S-2
(C) P-3, Q-2, R-1, S-4
(D) P-2, Q-1, R-4, S-3

54. The philosophy of Deendayal Upadhyaya that advocates a holistic approach to life, integrating body, mind, intellect, and soul is called:
(A) Radical Humanism
(B) Integral Humanism
(C) Practical Vedanta
(D) Neo-Buddhism

55. According to Narayana Guru, what is the path to spiritual freedom and social equality?
(A) Strict adherence to traditional caste rules and ancient rituals.
(B) Political revolution and the use of strategic violence.
(C) Conversion to a foreign religion for social mobility.
(D) Self-realization through education and spiritual wisdom.

56. Which of the following is NOT consistent with Jyotiba Phule's critique of the caste system?
(A) The caste system is a benign hierarchy ensuring social stability.
(B) The caste system is a human creation for the purpose of exploitation.
(C) The system is sanctioned by religious texts to maintain Brahmin dominance.
(D) Education for all is key to the destruction of the caste hierarchy.

57. M. N. Roy's materialism holds that:
(A) Mind is a supernatural entity entirely separate from matter.
(B) The universe is a product of a purposeful divine creator.
(C) The world and mind are material and governed by natural laws.
(D) Materialism is fundamentally incompatible with a moral life.

58. Consider the following statements regarding K. C. Bhattacharyya's concept of 'Swaraj in ideas':
i It means the uncritical imitation of Western thought.
ii It involves being conscious of one's own unique intellectual standpoint.
iii It is about a critical assimilation of ideas, whether indigenous or foreign.
iv It is an exhortation not to be a 'shadow' of other thinkers.
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reality.
(B) It is a form of sensory perception and observation.
(C) It is illogical and inherently contradictory to reason.
(D) It is an analytical process of breaking down concepts.

9. Consider the following statements regarding Swami Vivekananda's idea of a Universal Religion:
i It is based on the Vedantic principle of the essential divinity of the soul.
ii It requires all people to convert to a single, newly formulated faith.
iii It emphasizes direct spiritual realization over adherence to specific dogmas and rituals.
iv It accepts that different religions are valid paths to the same ultimate reality.
Which of the above statements are correct?
(A) i, ii, and iii
(B) i, iii, and iv
(C) ii, iii, and iv
(D) i, ii, and iv

10. J. Krishnamurti's concept of 'Choiceless awareness' refers to:
(A) The observation of 'what is' without judgment, condemnation, or comparison.
(B) The act of making vital decisions without any form of external influence.
(C) A state of psychological passivity, inaction, and total indifference.
(D) The process of selecting the best spiritual path from many alternatives.

11. According to Mahatma Gandhi, what is the ultimate principle from which all other values, including non-violence, are derived?
(A) Swaraj (Self-Rule)
(B) Satyagraha (Truth-Force)
(C) Sarvodaya (Welfare of All)
(D) Truth (Satya)

12. Arrange the following thinkers in the correct chronological order of their birth:
i Narayana Guru
ii Jyotiba Phule
iii Sri Aurobindo
iv Swami Vivekananda
v B. R. Ambedkar
(A) ii, i, iv, iii, v
(B) i, ii, iii, iv, v
(C) ii, iv, i, v, iii
(D) iii, ii, i, v, iv

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13. The philosophy of 'Neo-Buddhism' as propounded by Dr. B.R. Ambedkar primarily emphasizes:
(A) The traditional metaphysical doctrines of karma and rebirth.
(B) Asceticism and monastic life as the supreme spiritual ideal.
(C) Rationality, morality, and the principle of social equality.
(D) The worship of Buddhist deities and various elaborate rituals.

14. Deendayal Upadhyaya's philosophy of 'Integral Humanism' is an attempt to synthesize:
(A) Western capitalism and Soviet-style state communism.
(B) The interests of the individual and the family unit.
(C) Political power and economic wealth through exclusive means.
(D) Material progress and the realization of spiritual values.

15. Consider the following statements regarding Mahatma Gandhi's critique of modern civilization:
i He praised it for its focus on bodily welfare and material comfort.
ii He described it as "Satanic" and soulless.
iii He believed it was fundamentally based on brute force and immorality.
iv He argued that it promoted true self-rule or Swaraj.
v It multiplies human wants and enslaves people to them.
Which of the above statements are correct?
(A) i, iii, and iv
(B) ii, iii, and v
(C) i, ii, and v
(D) ii, iv, and v

16. What is the central message of Narayana Guru's teaching, "one caste, one religion, one God"?
(A) The need to create a new, single religion for all humanity.

(A) The mystical experience foundation of all great religions.
(B) The creation of a brand new synthetic global religion.
(C) The conversion of all global people to the Hindu faith.
(D) The rejection of all religious institutions and structures.

67. What is the role of 'thought' in J. Krishnamurti's philosophy?
(A) It is the primary tool used for achieving enlightenment.
(B) It is inherently divine and always leads to ultimate truth.
(C) It is the source of fragmentation, conflict, and the self.
(D) It is entirely irrelevant to the human spiritual quest.

68. Arrange the following Gandhian concepts in a logical sequence of development:
i Non-violence (Ahimsa) as the means
ii Truth (Satya) as the ultimate end
iii Satyagraha as the application of Truth and Non-violence
iv Swaraj as the fruit of Satyagraha
(A) i, ii, iii, iv
(B) ii, i, iii, iv
(C) iii, i, ii, iv
(D) ii, iv, i, iii

69. Gandhi's critique of modern civilization, as expressed in 'Hind Swaraj', argues that it is:
(A) The supreme pinnacle of historical human achievement.
(B) A neutral system that can be easily used for good or evil.
(C) A "disease" that promotes materialism and immorality.
(D) Superior to traditional Indian civilization in every aspect.

70. "Annihilation of Caste" is a famous undelivered speech written by:
(A) Mahatma Gandhi
(B) B. R. Ambedkar
(C) Jyotiba Phule
(D) Narayana Guru

71. Consider the following statements regarding the teachings of Narayana Guru:
i He strongly endorsed the caste hierarchy as a natural social order.
ii He consecrated temples open to all, challenging Brahminical hegemony.
iii His famous message is "One Caste, One Religion, One God for Man".
iv He promoted both spiritual freedom and social equality.
v He believed religious conversion was the only solution to casteism.
Which of the above statements are correct?
(A) i, iii, and v
(B) ii, iii, and iv
(C) i, ii, and v
(D) ii, iv, and v

72. Deendayal Upadhyaya's philosophy of Integral Humanism is deeply rooted in the Vedantic principle of:
(A) Advaita (Non-dualism)
(B) Dvaita (Dualism)
(C) Vishishtadvaita (Qualified Monism)
(D) Bhedabheda (Difference and Non-difference)

73. The 'Tirukkural' by Thiruvalluvar offers guidance that is widely regarded as:
(A) Sectarian and dogmatic in its religious approach.
(B) Focused exclusively on the ascetic and monastic life.
(C) Secular, universal, and ethical.
(D) Exclusively for the benefit of political rulers.

74. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below.
Assertion (A): According to K.C. Bhattacharyya, philosophy's subject matter is 'the speakable'.
Reason (R): This implies that philosophy is concerned with truths that are embodied in concepts and can be expressed in propositional form, distinguishing it from both science and mysticism.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.

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iii The emergence of Supermind is the next logical step.
iv Human beings represent the final and ultimate stage of evolution.
Which of the above statements are correct?
(A) i and iv
(B) ii and iii
(C) i and iii
(D) ii and iv

25. Swami Dayanand Saraswati's concept of 'Traitavada' refers to the eternal and distinct existence of which three entities?
(A) God, Self, and Maya
(B) Brahman, Atman, and Jagat
(C) God, Self, and Nature
(D) Mind, Body, and Soul

26. In Swami Vivekananda's philosophy, 'Religious Experience' is considered:
(A) The direct perception of spiritual truth at the core of religion.
(B) Less important than strict adherence to religious ritual protocols.
(C) An unfortunate illusion created by the biological functioning of the mind.
(D) Accessible only to a select few ancient prophets and sages.

27. According to Muhammad Iqbal, what is the relationship between intellect and intuition?
(A) They are antagonistic, and one must be chosen over the other.
(B) Intellect is significantly superior to the faculty of intuition.
(C) Intellect deals with reality, while intuition deals with illusion.
(D) Intuition is a higher form of intellect that grasps reality in its wholeness.

28. Arrange the following stages of evolution in Sri Aurobindo's philosophy in the correct ascending order:
i Mind
ii Supermind
iii Life
iv Matter
(A) iv, iii, i, ii
(B) iv, i, iii, ii
(C) iii, iv, i, ii
(D) i, iii, iv, ii

29. Rabindranath Tagore's "Religion of Man" suggests that:
(A) Man should worship a specific, anthropomorphic religious deity.
(B) Religion is an outdated institution that should be abandoned entirely.
(C) Divinity is to be found in humanity and its creative expressions.
(D) Only one specific institutionalized religion is fundamentally true.

30. K. C. Bhattacharyya defines philosophy as the:
(A) Systematic study of supernatural and paranormal phenomena.
(B) Logical analysis of linguistic structures and grammar.
(C) Direct pursuit of political power and social influence.
(D) Systematic elaboration of the speakable.

31. Consider the following statements about Sri Aurobindo's Integral Yoga:
i It exclusively focuses on the ascent of consciousness to the Spirit.
ii It seeks a total transformation of mind, life, and body.
iii It involves a dual movement of ascent and descent of consciousness.
iv The ultimate goal is the establishment of a divine life on earth.
v It is a path of world-negating asceticism.
Which of the above statements are correct?
(A) i, ii, and v
(B) ii, iii, and iv
(C) i, iv, and v
(D) ii, iii, and v

32. Sarvepalli Radhakrishnan's 'Idealist view of life' is profoundly influenced by which school of Indian philosophy?
(A) Nyaya
(B) Advaita Vedanta
(C) Vaisheshika
(D) Charvaka

33. What does J. Krishnamurti mean by 'Freedom from the known'?
(A) Forgetting all of one's previous personal memories and facts.
(B) Liberation from conditioning by past experiences and traditions.

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(B) The fundamental unity of humanity, transcending social divisions.
(C) The superiority of one particular caste and religion over others.
(D) The advocacy for monotheistic religion over polytheistic systems.

17. The Tirukkural, authored by Thiruvalluvar, is a classic text primarily concerned with:
(A) Mystical experiences and various tantric spiritual practices.
(B) A comprehensive guide to ethics, polity, and human love.
(C) The chronological history of ancient Tamil kings and wars.
(D) The glorification of a particular deity through hymns of praise.

18. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below.
Assertion (A): M. N. Roy transitioned from orthodox Marxism to a philosophy he termed 'Radical Humanism'.
Reason (R): He came to believe that the quest for freedom and truth are the basic urges of human existence, which should not be subordinated to any collective entity like a class or a nation.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false based on Roy's intellectual history.
(D) A is false but R is true according to modern philosophical analysis.

19. Jyotiba Phule's critical understanding of the caste system was based on his view that it was:
(A) A divine and unchangeable order of the social world.
(B) A functional division of labor beneficial to the society.
(C) A system of exploitation created to maintain Brahmin supremacy.
(D) A natural outcome of the biological evolution of social groups.

20. Which of the following is NOT a central theme in the philosophy of M. N. Roy?
(A) Materialism
(B) Radical Humanism
(C) Rationalism
(D) The subordination of the individual to the state

21. Match the following core concepts with their associated thinkers:
List I (Core Concept):
P. Swaraj in ideas,
Q. Choiceless awareness,
R. Integral Humanism,
S. Neo-Buddhism
List II (Thinker):
1. J. Krishnamurti,
2. Deendayal Upadhyaya,
3. B. R. Ambedkar,
4. K. C. Bhattacharyya
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-1, R-2, S-3
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-2, R-3, S-1

22. Maulana Azad's humanism is characterized by its emphasis on:
(A) The inherent superiority of the Islamic cultural system.
(B) The common values shared by all religions and cultures.
(C) A purely secular, atheistic, and non-spiritual worldview.
(D) The immediate need for a single world governmental body.

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23. The 'Mahima Dharma', associated with Sant Kabi Bhima Bhoi, is primarily a:
(A) Polytheistic and ritualistic tradition of religious worship.
(B) Political movement for regional and state-level autonomy.
(C) Philosophical school based strictly on Advaita Vedanta logic.
(D) Socio-religious reform movement emphasizing a formless God.

24. Consider the following statements regarding the views of Sri Aurobindo on evolution:
i It is a purely mechanical and biological process.
ii It is a spiritual progression towards the manifestation of the Divine.

(C) They are different but complementary perspectives on reality.
(D) They are outdated and have no relevance in the modern world.

42. In the philosophy of Sri Aurobindo, 'Integral Yoga' aims at:
(A) The transformation of the being and divinization of life.
(B) Achieving personal salvation and an escape from the world.
(C) Developing psychic powers for achieving personal material gain.
(D) The mastery of physical postures known as asanas exclusively.

43. Which of the following terms did Muhammad Iqbal use for his concept of the ideal human, the perfected self?
(A) Insan-i-Kamil
(B) Wali
(C) Qalandar
(D) Mard-e-Momin (or Superman)

44. Which of the following is NOT a part of the Tirukkural's threefold division of subject matter?
(A) Aram (Virtue)
(B) Veedu (Liberation/Moksha)
(C) Porul (Wealth/Polity)
(D) Inbam (Love)

45. Consider the following statements about Dr. B.R. Ambedkar's adoption of Neo-Buddhism:
i It was a rejection of the hierarchical structure of Hinduism.
ii It emphasized rationality and scientific outlook.
iii It retained the traditional Buddhist belief in a permanent soul (atman).
iv It was seen as a path towards achieving social equality and dignity.
v It was a purely political move with no spiritual dimension.
Which of the above statements are correct?
(A) i, ii, and iv
(B) i, iii, and v
(C) ii, iii, and iv
(D) i, iv, and v

46. For Rabindranath Tagore, the highest aim of education is:
(A) To secure a lucrative job in the industrial sector.
(B) To train students to be obedient citizens of the state.
(C) To master a specific set of narrow technical skills.
(D) To develop a person into a complete, harmonious human being.

47. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below.
Assertion (A): Rabindranath Tagore was a critic of the dominant model of nationalism.
Reason (R): He believed that aggressive and competitive nationalism was a threat to humanity and hindered the realization of universal human values.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false based on Tagore's specific lectures.
(D) A is false but R is true according to international political theory.

48. The concept of 'Subject as Freedom' in K. C. Bhattacharyya's philosophy implies that:
(A) The subject is completely determined by external physical objects.
(B) The subject's nature is freedom realized through dissociation.
(C) Freedom is achieved by identifying the subject with the body.
(D) Freedom is a political right granted exclusively by the state.

49. What, according to Radhakrishnan, is the 'Hindu view of life' primarily centered on?
(A) The pursuit of material wealth above all other personal goals.
(B) The concept of Dharma, which regulates individual and social life.
(C) A rigid and unchanging set of ancient religious rituals.
(D) The rejection of all worldly activities in favor of asceticism.

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CHAPTER 05
Contemporary Indian Philosophy

1. Which concept of Swami Vivekananda advocates for applying the highest spiritual principles of Vedanta to everyday life and social service?
(A) Universal Religion
(B) Practical Vedanta
(C) Religious Experience
(D) Integral Yoga

2. According to Sri Aurobindo, what is the principle of truth-consciousness that is destined to emerge after the mental stage in evolution?
(A) Supermind
(B) Psyche
(C) Overmind
(D) Higher Mind

3. Match the following thinkers with their core concepts:
List I (Thinker):
P. Swami Vivekananda,
Q. Sri Aurobindo,
R. Muhammad Iqbal,
S. Mahatma Gandhi
List II (Core Concept):
1. Integral Yoga,
2. Khudi (Self),
3. Satyagraha,
4. Practical Vedanta
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-1, S-2
(D) P-3, Q-1, R-4, S-2

4. Muhammad Iqbal's concept of 'Self' is known by which term?
(A) Atman
(B) Fana
(C) Baqa
(D) Khudi

5. Rabindranath Tagore's idea of education, as implemented in Visva-Bharati, emphasizes which of the following?
(A) Rote memorization and strict institutional discipline
(B) Exclusively Western scientific and industrial training
(C) Harmony with nature and creative self-expression
(D) Purely scriptural study and traditional rote learning

6. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below.
Assertion (A): Dr. B.R. Ambedkar was a staunch critic of the caste system and advocated for its complete annihilation.
Reason (R): He believed the caste system was divinely sanctioned by Hindu scriptures, making reform from within impossible.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false based on Ambedkar's actual writings.
(D) A is false but R is true according to the provided premises.

7. What did K. C. Bhattacharyya mean by 'Swaraj in ideas'?
(A) Complete rejection of all Western philosophical concepts
(B) The uncritical acceptance of traditional Indian thought
(C) Translating Indian philosophical texts into European languages
(D) Attaining intellectual self-determination and freedom from conceptual slavery

8. Sarvepalli Radhakrishnan distinguishes between intellect and intuition. Which of the following statements best describes his view on intuition?
(A) It is a direct and integral apprehension of

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(A) i, ii, and iii
(B) i and iv
(C) ii, iii, and iv
(D) i, iii, and iv

59. Swami Vivekananda's view on religious rituals was that they are:
(A) The ultimate and final goal of all religious life.
(B) Unnecessary and should be abolished in every instance.
(C) The only possible way to achieve spiritual salvation.
(D) "Kindergarten of religion," to be transcended later.

60. The following question consists of two statements. Select the correct answer using the codes given below.
Statement I: For Sri Aurobindo, the evolution from Mind to Supermind is an inevitable spiritual destiny for humanity.
Statement II: Integral Yoga is the method prescribed by Sri Aurobindo to consciously participate in and accelerate this evolutionary process.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

61. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below.
Assertion (A): Swami Vivekananda's Practical Vedanta seeks to bridge the gap between the sacred and the secular.
Reason (R): He taught that the divine Atman resides in every being, and therefore, serving humanity is a form of worshipping God.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false based on the provided logic.
(D) A is false but R is true according to alternative interpretations.

62. According to Muhammad Iqbal, the human self (Khudi) achieves strength and permanence through:
(A) Annihilating its individual existence in the Absolute.
(B) A life of passive contemplation and total renunciation.
(C) Complete and final submission to the forces of fate.
(D) Love, creative action, and struggle against opposing forces.

63. Rabindranath Tagore's critique of nationalism was directed against its tendency to:
(A) Foster collective selfishness and mechanical organization.
(B) Promote the ideal of universal brotherhood and peace.
(C) Encourage open cultural exchange between different nations.
(D) Uphold the principle of individual freedom and autonomy.

64. Consider the following statements regarding Deendayal Upadhyaya's Integral Humanism:
i It is based on Advaita Vedanta, seeing unity in all existence.
ii It rejects the four Purusarthas as outdated.
iii It seeks an integrated and balanced development of the individual and society.
iv It advocates a 'third way' different from both capitalism and socialism.
Which of the above statements are correct?
(A) i, ii, and iii
(B) ii and iv
(C) i, iii, and iv
(D) i, ii, and iv

65. K. C. Bhattacharyya's 'doctrine of Maya' interprets Maya as:
(A) A divine and purposeful power of cosmic creation.
(B) An indefinite relation between the subject and the object.
(C) A complete illusion with no degree of reality whatsoever.
(D) The principle of ignorance that can be removed by knowledge.

66. Radhakrishnan's concept of a Universal Religion is based on:

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(C) Rejecting all forms of modern scientific and technical knowledge.
(D) The freedom to acquire any new knowledge one actively desires.

34. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below.
Assertion (A): J. Krishnamurti asserts that the analysis of the self, as practiced in psychoanalysis, does not lead to freedom.
Reason (R): He argues that the 'analyser' is itself a part of the 'analysed' (the self), and this division is an illusion that perpetuates the problem.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false according to Krishnamurti's specific view.
(D) A is false but R is true as per modern psychological theory.

35. The Gandhian concept of 'Satyagraha' is best defined as:
(A) A political strategy of passive resistance against the state.
(B) A method of armed struggle for achieving social justice.
(C) The "soul-force" used to resist injustice non-violently.
(D) A form of civil disobedience aimed at creating social chaos.

36. Which of the following is an INCORRECT statement regarding Dr. B.R. Ambedkar's views?
(A) He advocated for the complete annihilation of the caste system.
(B) He embraced a version of Buddhism that emphasized rationality.
(C) He analyzed the philosophy of Hinduism as one of graded inequality.
(D) He believed that the Varna system was a benevolent social structure.

37. Match the following thinkers' ideas with the associated concepts from Rabindranath Tagore:
List I (Thinker's Idea):
P. Religion of man,
Q. Ideas on education,
R. Concept of Nationalism,
S. Visva-Bharati
List II (Associated Concept):
1. Critique of chauvinistic patriotism,
2. Finding divine in creativity,
3. Synthesis of learning in nature,
4. Holistic development
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-1, R-4, S-2
(C) P-2, Q-4, R-1, S-3
(D) P-2, Q-3, R-4, S-1

38. Deendayal Upadhyaya's Integral Humanism considers the four 'Purusarthas'. Which of the following is NOT one of them?
(A) Dharma (Righteousness)
(B) Jati (Caste)
(C) Artha (Wealth)
(D) Kama (Desire)

39. The socio-ethical perspective of Mahima Dharma, as expressed by Sant Kabi Bhima Bhoi, strongly opposes:
(A) Meditation and individual prayer.
(B) The principle of monotheism.
(C) Social service and compassion.
(D) The caste system and idol worship.

40. Consider the following statements regarding the central tenets of M. N. Roy's Radical Humanism:
i Man is the measure of everything.
ii Human rationality is the basis for morality.
iii Individual freedom must be subordinated to collective goals.
iv Society should be reconstructed from the bottom up through a network of people's committees.
Which of the above statements are correct?
(A) i, ii, and iii
(B) ii, iii, and iv
(C) i, iii, and iv
(D) i, ii, and iv

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41. According to Swami Dayanand Saraswati, what is the relationship between the six systems of Indian philosophy (Nyaya, Vaisheshika, etc.)?
(A) They are mutually contradictory and only one can be correct.
(B) They are all fundamentally inferior to Western philosophical logic.

(C) A is true but R is false based on the provided assertion.
(D) A is false but R is true according to scientific positivism.

75. Maulana Azad's humanism was primarily derived from his interpretation of:
(A) Western liberal political and social thought.
(B) Traditional Marxist and socialist ideology.
(C) Ancient Greek and Roman philosophical schools.
(D) The core message of the Quran as promoting universal welfare.

76. Sant Kabi Bhima Bhoi is a prominent poet-saint associated with which socio-religious movement in Odisha?
(A) Brahmo Samaj
(B) Mahima Dharma
(C) Arya Samaj
(D) Ramakrishna Mission

77. Match the following key terms with their associated thinkers or saints:
List I (Key Term):
P. Radical Humanism,
Q. Traitavada,
R. Mahima Dharma,
S. One Caste
List II (Thinker/Saint):
1. Narayana Guru,
2. Bhima Bhoi,
3. M. N. Roy,
4. Dayanand Saraswati
(A) P-3, Q-4, R-2, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-2, R-4, S-1
(D) P-4, Q-3, R-1, S-2

78. What was Swami Dayanand Saraswati's approach to the six orthodox systems (Shad-darshanas) of Indian philosophy?
(A) He rejected all of them as fundamentally flawed.
(B) He accepted only the Vedanta system as valid.
(C) He argued they were inferior to the Puranic teachings.
(D) He viewed them as complementary parts of a whole truth.

79. The term 'Superman' in Muhammad Iqbal's philosophy refers to:
(A) The ideal man who acts as God's vicegerent.
(B) A person with supernatural physical powers and speed.
(C) A racially superior individual in a social hierarchy.
(D) An individual who has merged his identity into God.

80. According to J. Krishnamurti, true freedom is:
(A) The ability to choose between multiple conditioned responses.
(B) A state of being free from the conditioning of the past.
(C) Political liberty granted by a national constitution.
(D) The power to do whatever one personally desires.

81. Which of the following statements about Jyotiba Phule's social reform efforts is INCORRECT?
(A) He was a pioneer of women's education in India.
(B) He supported the caste system as a necessary structure.
(C) He advocated for the rights of lower-caste people.
(D) He wrote critically about Brahminical dominance.

82. In Aurobindo's philosophy, what is the role of the 'mind'?
(A) It is a transitional and imperfect instrument of knowledge.
(B) It is the highest possible level of human consciousness.
(C) It is the ultimate source of all truth and reality.
(D) It is a faculty that must be destroyed for liberation.

83. Which of the following is NOT one of the three core principles of Sri Aurobindo's Integral Yoga?
(A) Aspiration
(B) Rejection
(C) Isolation
(D) Surrender

84. Consider the following statements about Radhakrishnan's philosophy:

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'the speakable'.

119. Radhakrishnan holds that intuition is not irrational but supra-rational. This means:
(A) Intuition inherently contradicts the laws of reason.
(B) Intuition is a lower and more primitive form of reason.
(C) Intuition and reason are entirely unrelated faculties.
(D) Intuition transcends reason without violating its limits.

120. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below.
Assertion (A): Swami Dayanand Saraswati proposed 'Traitavada'.
Reason (R): He held that God, the individual soul (Jiva), and primordial matter (Prakriti) are three distinct, co-eternal, and uncreated entities, thus rejecting Advaitic monism.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false as per Dayanand's works.
(D) A is false but R is true according to Puranic tradition.

121. What is the central concern of J. Krishnamurti's teachings?
(A) The interpretation of various ancient holy scriptures.
(B) The establishment of a new global world order.
(C) The total and unconditional freedom of the human mind.
(D) The promotion of a specific yogic meditation technique.

122. Gandhi's concept of 'Satyagraha' differs from passive resistance in that it is:
(A) An active and dynamic force based on love and soul-force.
(B) A weapon intended for use only by the weak.
(C) Based on a deep hatred for the political oppressor.
(D) Devoid of any spiritual or mental component.

123. Consider the following statements regarding K. C. Bhattacharyya's philosophy:
i He proposes the idea of 'Swaraj in ideas'.
ii He defines philosophy as the subjective enjoyment of the beautiful.
iii His concept of 'Subject as Freedom' involves progressive dissociation from the object.
iv His doctrine of Maya treats it as a definite illusion.
Which of the above statements are correct?
(A) i and iii
(B) ii and iv
(C) i, iii, and iv
(D) i, ii, and iii

124. According to Ambedkar, the caste system is not just a division of labour but also a division of:
(A) Political parties
(B) Labourers
(C) Economic classes
(D) Religious beliefs

125. The philosophy of Integral Humanism was officially adopted by which political party?
(A) Indian National Congress
(B) Communist Party of India
(C) Bharatiya Jana Sangh
(D) Swatantra Party

126. Narayana Guru established a temple in Aruvippuram in 1888, which was a revolutionary act because:
(A) It was the largest temple ever built in Kerala.
(B) It was dedicated to a foreign deity of the West.
(C) It strictly forbade the entry of all women.
(D) He consecrated a deity despite being from a lower caste.

127. The central theme of Thiruvalluvar's Tirukkural is:
(A) The exposition of a righteous and practical way of life.
(B) The narration of various ancient mythological stories.
(C) The praise and glorification of a particular king.
(D) The advocacy of extreme asceticism and

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i The ultimate reality is the Absolute Ego or God.
ii The human self, or Khudi, should aim for annihilation (fana) in God.
iii The ideal human is the 'Superman' who has a highly developed and unique self.
iv Intuition is a higher, more direct mode of knowing than intellect.
v He was an advocate of territorial nationalism.

Which of the above statements are correct?
(A) i, iii, and iv
(B) ii, iii, and v
(C) i, iv, and v
(D) ii, iv, and v

93. M. N. Roy was the primary proponent of which philosophy?
(A) Integral Humanism
(B) Practical Vedanta
(C) Radical Humanism
(D) Sarvodaya

94. Maulana Azad's humanism is best described as:
(A) Atheistic and purely materialistic.
(B) Exclusivist and sectarian in nature.
(C) Based on Western existentialist logic.
(D) Syncretic and universalist Islamic thought.

95. In the philosophy of J. Krishnamurti, the "known" represents:
(A) Conditioning experiences, memories, and traditions of the mind.
(B) The sum total of objective scientific and factual facts.
(C) The ultimate reality which is the goal of all seeking.
(D) The teachings found within the ancient holy scriptures.

96. Swami Dayanand Saraswati's Traitavada is a form of:
(A) Monism
(B) Pluralistic Realism
(C) Qualified Monism
(D) Illusionism

97. What is the socio-ethical perspective of Mahima Dharma, particularly emphasized by Bhima Bhoi?
(A) Reinforcement of the existing religious caste hierarchy.
(B) Critique of caste and idol worship with deep compassion.
(C) A focus on individual salvation without social concern.
(D) The promotion of elaborate and traditional Vedic rituals.

98. Arrange the following texts/speeches in the order they were written:
i Hind Swaraj (Gandhi)
ii Annihilation of Caste (Ambedkar)
iii The Life Divine (Aurobindo)
iv Lectures from Colombo to Almora (Vivekananda)
(A) iv, i, iii, ii
(B) i, iv, ii, iii
(C) iv, iii, i, ii
(D) i, ii, iv, iii

99. For Sri Aurobindo, the triple process of Integral Yoga consists of:
(A) Right knowledge, right action, and right devotion
(B) Hearing, reflection, and deep spiritual meditation
(C) Aspiration, rejection, and total surrender
(D) Self-control, charity, and social compassion

100. Muhammad Iqbal's philosophy emphasizes the development of 'Khudi'. What is the ultimate destiny of this developed self?
(A) It dissolves its individuality into the Absolute Ego.
(B) It is reborn into a brand new physical human body.
(C) It ceases to exist entirely after physical death.
(D) It attains a unique and personal form of immortality.

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101. Consider the following statements regarding Rabindranath Tagore's view on education:
i Education should be imparted in a natural and free environment.
ii The primary medium of instruction should always be English.
iii Education must foster the creative and aesthetic sensibilities of the child.
iv The main purpose of education is to pass examinations.

155. The tripartite structure of the Tirukkural, dealing with virtue, wealth, and love, is intended to guide:
(A) Only dedicated spiritual ascetics and monks.
(B) Only powerful national kings and ministers.
(C) Only aesthetic poets and scholarly researchers.
(D) The common person in leading a righteous life.

156. Jyotiba Phule's critical understanding of the caste system identified it as:
(A) A system of 'graded inequality' in social life.
(B) A 'diabolical contrivance' to suppress and exploit.
(C) A functional and necessary division of labour.
(D) A divine and purposeful social ordinance.

157. M. N. Roy's materialism is distinct from mechanical materialism because it acknowledges:
(A) The existence of a permanent individual soul.
(B) A divine purpose guiding the entire universe.
(C) The creative role of consciousness in history.
(D) The futility of engaging in scientific inquiry.

158. Maulana Azad's concept of humanism emphasized:
(A) The supremacy of one culture over all others.
(B) A complete break from all religious traditions.
(C) The need for a global and unified political state.
(D) Common human heritage and shared ethical values.

159. The socio-ethical perspective of Mahima Dharma as found in the works of Bhima Bhoi includes:
(A) Belief in a formless God (Alekha) and social service.
(B) The worship of many traditional gods and goddesses.
(C) A strong emphasis on caste and ritual purity.
(D) The accumulation of wealth as a spiritual goal.

160. Swami Dayanand Saraswati's reconciliation of the six systems of Indian Philosophy was an attempt to:
(A) Prove that only the Nyaya system is correct.
(B) Demonstrate their underlying unity and complement.
(C) Show their inherent contradictions and irrelevance.
(D) Create a brand new, seventh system of philosophy.

161. Vivekananda's view on religious experience is that it is:
(A) An unreliable and transient emotional outburst.
(B) The ultimate foundation of all possible religions.
(C) Inferior to the formal study of scriptural knowledge.
(D) Limited to a few chosen ancient prophets.

162. The concept of 'supermind' in Sri Aurobindo's philosophy signifies:
(A) The infinite and dynamic truth-consciousness.
(B) A highly developed human intellectual faculty.
(C) A complex global computer and data network.
(D) The collective unconscious of all humanity.

163. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below.
Assertion (A): Muhammad Iqbal's philosophy is a call for action and self-strengthening, not passive resignation.
Reason (R): He believed that the development of Khudi (Self) through creative action and struggle is the purpose of life, leading to nearness to God while retaining one's own uniqueness.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false according to Iqbal's Reconstruction.
(D) A is false but R is true as per Sufi traditions.

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ii It provides a comprehensive and secular guide to ethical living.
iii It is divided into three sections: Virtue, Wealth, and Love.
iv It primarily focuses on the life of renunciation and asceticism.
v It is considered a masterpiece of Tamil literature.

Which of the above statements are correct?
(A) i, iv, and v
(B) ii, iii, and iv
(C) ii, iii, and v
(D) i, iii, and iv

110. Deendayal Upadhyaya's Integral Humanism aims to achieve an integrated life by balancing the four Purusarthas. What is this balance called?
(A) Moksha (Liberation)
(B) Tyaga (Renunciation)
(C) Sanyam (Control)
(D) Samanvaya (Integration)

111. The core principle of Narayana Guru's philosophy is:
(A) Human upliftment based on the principle of unity.
(B) The establishment of a brand new world religion.
(C) The preservation of the traditional caste system.
(D) The promotion of ritualistic and physical worship.

112. Jyotiba Phule used the term 'Shetji-Bhatji' to criticize the nexus between:
(A) The British rulers and traditional Indian princes.
(B) The moneylenders and the Brahmin religious priests.
(C) The upper-caste men and the lower-caste women.
(D) The industrialists and the modern political class.

113. M. N. Roy's Radical Humanism is 'radical' because:
(A) It advocates for immediate and violent revolution.
(B) It goes to the root of the problem, which is man.
(C) It completely rejects the value of modern science.
(D) It is based on a belief in a supernatural being.

114. Swami Vivekananda's interpretation of Vedanta is called 'Practical' because it emphasizes:
(A) Service to humanity as a form of divine service.
(B) Abstract and complex metaphysical speculation.
(C) The practice of difficult yogic physical postures.
(D) The study of scriptures without any application.

115. According to Sri Aurobindo, the force that drives the process of evolution is:
(A) Random and accidental genetic biological mutation.
(B) The singular will of the individual human ego.
(C) A secret consciousness seeking to manifest itself.
(D) The constant struggle for basic economic survival.

116. In Iqbal's philosophy, who is considered the ultimate, all-encompassing Self?
(A) The Superman
(B) The Prophet
(C) The community (Millat)
(D) God (The Absolute Ego)

117. Tagore's 'Religion of Man' can be best described as:
(A) A form of secular and materialistic atheism.
(B) An institutionalized creed with fixed rituals.
(C) Faith in the divine potential of human humanity.
(D) The worship of modern man as a new God.

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118. Which statement is INCORRECT regarding K.C. Bhattacharyya's philosophy?
(A) He advocated for 'Swaraj in ideas' or intellectual sovereignty.
(B) He argued that Indian philosophy should adopt Western categories.
(C) He viewed the subject's essential nature as freedom.
(D) He defined philosophy as the elaboration of

Which of the above statements are correct?
(A) i and iii
(B) ii and iv
(C) i and iv
(D) ii and iii

102. In K. C. Bhattacharyya's thought, the statement 'The subject is freedom' means that freedom is:
(A) A distant future goal to be attained through effort.
(B) An intrinsic and constitutive nature of the self.
(C) A legal privilege granted by a sovereign society.
(D) An unfortunate illusion created by human ignorance.

103. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below.
Assertion (A): Radhakrishnan gives primacy to intuition over intellect for the apprehension of ultimate reality.
Reason (R): He argues that intellect is analytical and provides only partial knowledge, whereas intuition is synthetic and grasps the reality as a whole.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false as per Radhakrishnan's analysis.
(D) A is false but R is true according to alternative logic.

104. S. Radhakrishnan's "The Hindu View of Life" presents Hinduism as:
(A) A progressive historical religion, continuously evolving.
(B) A rigid set of unchangeable religious dogmas.
(C) A religion exclusively for people of Indian origin.
(D) A system that is no longer relevant in modern life.

105. In the context of J. Krishnamurti's teachings, 'analysis of self' is seen as a futile process because:
(A) The self is too complex to be intellectually analyzed.
(B) Only a qualified religious guru can perform analysis.
(C) The analyser is not separate from the analysed object.
(D) The self is an illusion and does not exist at all.

106. Match the following ideas of B.R. Ambedkar with their associated concepts:
List I (Ambedkar's Idea):
P. Annihilation of Caste,
Q. Philosophy of Hinduism,
R. Neo-Buddhism,
S. Constitutionalism
List II (Associated Concept):
1. Moral religion,
2. Graded inequality,
3. Solution to caste,
4. Rights through law
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-2, R-1, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-3, R-1, S-4

107. Mahatma Gandhi's concept of 'Truth' is:
(A) A purely relative and subjective personal notion.
(B) A set of propositions found in holy scriptures.
(C) A scientific fact verifiable by laboratory experiment.
(D) Identical with God, the absolute and ultimate reality.

108. Dr. B.R. Ambedkar's philosophy of Hinduism concludes that it is essentially a religion of:
(A) Universal liberty, equality, and social fraternity.
(B) Rules and regulations, rather than moral principles.
(C) Deep universal brotherhood and shared human values.
(D) High social mobility and inherent legal justice.

109. Consider the following statements regarding the teachings of Thiruvalluvar in the Tirukkural:
i It is a sectarian text for a specific religious group.

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renunciation.

128. Jyotiba Phule's book 'Gulamgiri' (Slavery) was dedicated to:
(A) The British rulers for the abolition of Sati.
(B) The American people who worked to end slavery.
(C) The Brahmin priests for their spiritual guidance.
(D) The Maratha king Shivaji and his royal legacy.

129. Which of the following is a key component of M. N. Roy's Materialism?
(A) The existence of a hidden supernatural realm.
(B) Mind and consciousness as products of matter.
(C) The idea that matter is fundamentally inert and lifeless.
(D) The complete rejection of all objective scientific laws.

130. Maulana Azad's commentary on the Quran, 'Tarjuman al-Quran', emphasizes the theme of:
(A) Wahdat-e-Deen (Unity of all Religions).
(B) Religious exclusivity and sectarian isolation.
(C) The necessity of engaging in holy war.
(D) The superiority of traditional Arab culture.

131. Match the following concepts of Sri Aurobindo with their characteristics:
List I (Aurobindo's Concept):
P. Matter,
Q. Life,
R. Mind,
S. Supermind
List II (Characteristic):
1. Divisive consciousness,
2. Truth-consciousness,
3. Inconscient,
4. Vital force
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

132. A famous saying of Sant Kabi Bhima Bhoi, expressing the core of Mahima Dharma's socio-ethical outlook, is:
(A) The world is a complete illusion and only Brahman is ultimate reality.
(B) Righteous action is always better than a state of total inaction.
(C) Seek to know thyself through meditation and inward reflection.
(D) Let my soul be condemned to hell, but let the universe be redeemed.

133. Swami Dayanand Saraswati's movement, the Arya Samaj, had the motto:
(A) "Back to the Puranas"
(B) "The world is my family"
(C) "Back to the Vedas"
(D) "Truth alone triumphs"

134. For Vivekananda, the two primary forms of religious experience are:
(A) Jnana Yoga and Bhakti Yoga exclusively.
(B) Experience of the impersonal and personal God.
(C) Ritual performance and physical pilgrimage.
(D) Prophecy and the performance of miracles.

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135. The following question consists of two statements. Select the correct answer using the codes given below.
Statement I: According to Muhammad Iqbal, a strong and developed 'Khudi' (Self) is essential for a meaningful life.
Statement II: Iqbal believed that intellect is a hindrance to the development of Khudi and must be completely abandoned in favour of intuition.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

136. Consider the following statements about Tagore's educational philosophy:
i It advocated for education within the confines of a classroom.
ii It emphasized a close connection with nature.
iii It gave importance to the development of artistic and creative faculties.
iv It aimed at creating harmony between the individual and the universe.
v It prioritized examinations and rote learning for success.
Which of the above statements are correct?

i He views intuition as being opposed to and destructive of intellect.
ii His 'Idealist view of life' posits that the world is a manifestation of a spiritual reality.
iii He argues for a universal religion based on shared mystical experience.
iv His 'Hindu view of life' rejects the concept of Dharma.

Which of the above statements are correct?
(A) i and iv
(B) ii and iii
(C) i, ii, and iii
(D) ii, iii, and iv

85. In Gandhian thought, 'Ahimsa' (Non-violence) is:
(A) A tactic for the weak who cannot use violence effectively.
(B) Limited to not causing physical harm to other humans.
(C) The supreme law or Dharma and power of love.
(D) A principle to be followed only in personal spiritual life.

86. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below.
Assertion (A): Sri Aurobindo's concept of evolution is not merely biological but spiritual and cosmic.
Reason (R): It involves the involution of the Spirit into Matter and its subsequent evolution through Life and Mind towards the Supermind.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false based on Aurobindo's texts.
(D) A is false but R is true according to scientific materialists.

87. What does K. C. Bhattacharyya mean by 'Subject as Freedom'?
(A) Freedom is a property of the physical object of consciousness.
(B) Political freedom is the highest form of human freedom.
(C) The subject is always bound and can never be truly free.
(D) The subject's essential nature is freedom realized progressively.

88. Deendayal Upadhyaya's Integral Humanism is centered on the concept of 'Chiti', which means:
(A) The innate intelligence or soul of a nation.
(B) The individual mind of a single citizen.
(C) The collective will of the people in a democracy.
(D) The economic infrastructure of a modern society.

89. Match the following Gandhian terms with their meanings:
List I (Gandhian Term):
P. Truth (Satya),
Q. Non-violence,
R. Satyagraha,
S. Swaraj
List II (Meaning):
1. Force of Truth,
2. Self-rule,
3. Ultimate principle/God,
4. Means to realize Truth
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

90. Swami Vivekananda's concept of 'Universal Religion' means:
(A) Recognizing the common divine basis of all religions.
(B) Creating a single new religion called Vedantism exclusively.
(C) Proving the logical superiority of Hinduism over other faiths.
(D) A religion without God, based only on ethical conduct.

91. The three parts of the Tirukkural are Aram, Porul, and Inbam, which correspond to the Sanskrit concepts of:
(A) Dharma, Artha, and Moksha
(B) Artha, Kama, and Moksha
(C) Karma, Jnana, and Bhakti
(D) Dharma, Artha, and Kama

92. Consider the following statements regarding Muhammad Iqbal's philosophy:

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(A) Intellectual self-determination free from subservience.
(B) A blind imitation of Western philosophical traditions.
(C) A wholesale rejection of India's philosophical past.
(D) The political liberation of India as the sole goal.

147. Match the following thinkers with their associated philosophies:
List I (Thinker):
P. K. C. Bhattacharyya,
Q. M. N. Roy,
R. Deendayal Upadhyaya,
S. Narayana Guru
List II (Philosophy):
1. Integral Humanism,
2. Radical Humanism,
3. Dictum on unity,
4. Swaraj in ideas
(A) P-4, Q-2, R-1, S-3
(B) P-1, Q-3, R-2, S-4
(C) P-4, Q-1, R-3, S-2
(D) P-2, Q-4, R-1, S-3

148. For Radhakrishnan, the idealist view of life means:
(A) The physical world is an absolute illusion.
(B) Life is a fundamentally meaningless struggle.
(C) Material pleasure is the highest possible goal.
(D) The ultimate reality is spiritual.

149. According to J. Krishnamurti, 'choiceless awareness' leads to:
(A) General confusion and persistent indexcision.
(B) The gradual strengthening of the individual ego.
(C) Direct perception of reality and inner transformation.
(D) The need for an external religious authority or guru.

150. Consider the following statements regarding M. N. Roy's philosophy:
i It is called Radical Humanism.
ii It is founded upon a spiritualist metaphysics.
iii It considers man as a rational being, and his rationality as the basis of morality.
iv It views freedom as a supreme value.
v It advocates for a party-based political system.
Which of the above statements are correct?
(A) i, ii, and v
(B) ii, iii, and iv
(C) i, iii, and iv
(D) i, iv, and v

151. What is the fundamental difference between Gandhi's 'Satyagraha' and 'duragraha' (stubborn persistence)?
(A) Satyagraha uses violence, while duragraha does not.
(B) Satyagraha is a political tool, while duragraha is a religious one.
(C) There is no fundamental difference between the two concepts.
(D) Satyagraha is based on truth and love, unlike duragraha.

152. Dr. B.R. Ambedkar's final religious choice was Buddhism because he believed it was:
(A) A religion compatible with reason and equality.
(B) The oldest and most original religion of India.
(C) A religion that promised supernatural spiritual powers.
(D) The religion of the numerical majority of Indians.

153. Deendayal Upadhyaya's Integral Humanism is a critique of both:
(A) Hinduism and Buddhism.
(B) Capitalism and Communism.
(C) Monarchy and Democracy.
(D) Science and Religion.

154. What is the meaning of Narayana Guru's dictum "Whatever be the religion, it is enough if it makes a man better"?
(A) Ethical transformation is the true test of religion.
(B) All existing religions are fundamentally false.
(C) One must change religions frequently for growth.
(D) Religion has no role in making a person better.

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(A) i, ii, and iii
(B) ii, iii, and iv
(C) i, iv, and v
(D) ii, iv, and v

137. K. C. Bhattacharyya's philosophy is often described as a form of:
(A) Materialism
(B) Logical Positivism
(C) Phenomenological Absolutism
(D) Existentialism

138. The ideal of 'Sarvodaya', often associated with Gandhi, means:
(A) Welfare of all people.
(B) Majority rule of the state.
(C) Welfare of the strongest.
(D) Welfare of the poorest.

139. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below.
Assertion (A): Mahatma Gandhi was critical of modern, industrialized civilization.
Reason (R): He believed it was based on materialism, violence, and the exploitation of both man and nature, and it hindered the attainment of true Swaraj (self-rule).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false based on Gandhi's Hind Swaraj.
(D) A is false but R is true as per modern industrial economics.

140. Which of the following is the best description of Ambedkar's 'Neo-Buddhism'?
(A) A faithful continuation of the traditional Theravada tradition.
(B) A socially and ethically re-interpreted Buddhism, also known as Navayana.
(C) A form of Zen Buddhism focusing on meditation and awakening.
(D) A purely political ideology utilizing traditional Buddhist symbols.

141. Deendayal Upadhyaya's Integral Humanism considers the needs of body, mind, intellect, and soul. These correspond to which four Purusarthas?
(A) Jnana, Karma, Bhakti, Yoga
(B) Jati, Kula, Dharma, Desa
(C) Artha, Kama, Dharma, Moksha
(D) Brahmacharya, Grihastha, Vanaprastha, Sannyasa

142. The main objective of Swami Vivekananda's Practical Vedanta was to:
(A) Prove the logical consistency of Vedantic doctrines.
(B) Confine Vedantic teachings to the quiet of monasteries.
(C) Establish a brand new religion based solely on Vedanta.
(D) Use Vedantic principles to solve the practical problems of life.

143. Sri Aurobindo's philosophy of evolution is:
(A) Integral, involving both ascent and descent of consciousness.
(B) Linear and purely unidirectional in its movement.
(C) Cyclical and repetitive in its historical process.
(D) Entirely random and without any spiritual purpose.

144. Which of the following is NOT a characteristic of Iqbal's 'Superman'?
(A) A highly developed individuality (Khudi).
(B) A being who seeks power for political domination.
(C) The vicegerent of God on Earth.
(D) A product of creative evolution and spiritual effort.

145. What is the fundamental principle of Tagore's "Religion of Man"?
(A) The worship of a personal God external to the human.
(B) The realization of the 'Universal Man' within the individual.
(C) Adherence to a strict code given in a holy book.
(D) The practice of extreme asceticism and renunciation.

146. K. C. Bhattacharyya's concept of "Swaraj in ideas" calls for:

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164. Rabindranath Tagore established Visva-Bharati with the motto "Yatra viśvaṁ bhavatyekanīḍam," which means:
(A) "Knowledge is power."
(B) "Truth alone triumphs."
(C) "Work is worship."
(D) "Where the world makes its home in a single nest."

165. K. C. Bhattacharyya's 'doctrine of Maya' differs from the classical Advaitic view in that it is described in terms of:
(A) The divine power of the creator God.
(B) Absolute and final non-existence.
(C) An epistemological indefiniteness of relation.
(D) A psychological or moral human failing.

166. Consider the following statements regarding the philosophy of J. Krishnamurti:
i Freedom is achieved by following a specific path or method.
ii Thought is the creator of time, fear, and the self.
iii Choiceless awareness means observing without the interference of the past.
iv Truth is a pathless land.
Which of the above statements are correct?
(A) i, ii, and iii
(B) ii, iii, and iv
(C) i, iii, and iv
(D) i, ii, and iv

167. M. N. Roy's philosophy of Radical Humanism is based on which set of values?
(A) Faith, devotion, and total personal surrender
(B) Nationalism, tradition, and political authority
(C) Class struggle, revolution, and dictatorship
(D) Freedom, reason, and human morality

168. Radhakrishnan's advocacy for an 'idealist view of life' implies that:
(A) Consciousness is foundational to the universe.
(B) The material world is the only possible reality.
(C) Human ideals are unattainable mental fantasies.
(D) Life has no ultimate meaning or spiritual purpose.

169. What did Gandhi mean by his 'critique of modern civilization'?
(A) A wholesale rejection of all physical technology.
(B) A preference for the British political system.
(C) A critique of materialism and consumerism.
(D) An argument that India should not industrialize.

170. 'Annihilation of Caste' by B. R. Ambedkar argues that the real method of breaking the caste system is:
(A) The destruction of the religious notions of caste.
(B) Inter-caste dining among various social groups.
(C) The inter-marriage of members of different castes.
(D) The economic upliftment of the lower social castes.

171. Consider the following statements regarding the core tenets of Swami Dayanand Saraswati's philosophy:
i A belief in Traitavada (three eternal entities: God, Self, Nature).
ii The infallible authority of the Vedas.
iii A rejection of idolatry, caste system by birth, and child marriage.
iv An acceptance of the Puranas as authoritative scriptures.
v A belief in Advaita Vedanta.
Which of the above statements are correct?
(A) i, iv, and v
(B) ii, iii, and iv
(C) i, ii, and iii
(D) iii, iv, and v

172. The central teaching of Narayana Guru can be summarized as:
(A) "Many castes, many religions, many gods for man."
(B) "Strengthen through organization, liberate through education."
(C) "Go back to the traditional Vedic rituals."
(D) "The world is an absolute mental illusion."

173. What is the main subject matter of the 'Porul' section of the Tirukkural?
(A) Love and romantic human relationships
(B) Virtue and universal ethical conduct

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rituals, which he often viewed as preparatory or even secondary, but in direct, personal religious experience. He posited that the core of all religions is the experiential realization of the divine, and it is this shared quest for experience that unites humanity. Consequently, religious rituals, while potentially useful for some as initial steps, should not be mistaken for the essence of religion itself. The ultimate aim is to manifest the inherent divinity within each soul, transforming society through self-realization and selfless action, thereby making spirituality a practical force for human upliftment and collective well-being rather than a purely esoteric pursuit.

Based on the above source, attempt the following five questions.

251. According to Swami Vivekananda, what is the primary basis for his concept of a Universal Religion?
(A) The universal adoption of a single set of religious rituals.
(B) The shared human potential for direct, personal religious experience.
(C) The synthesis of all religious scriptures into one holy book.
(D) The historical dominance of Vedantic philosophical principles.

252. Which of the following best describes the principle of "Practical Vedanta"?
(A) The implementation of Vedantic ideals through service and daily action.
(B) A focus on the esoteric and otherworldly aspects of Vedanta.
(C) The rejection of all religious rituals in favor of meditation.
(D) A theoretical comparison between Vedanta and Western philosophies.

253. How does Vivekananda's philosophy distinguish between religious experience and religious rituals?
(A) It considers both to be equally essential for spiritual realization.
(B) It prioritizes religious rituals as the foundation for religious experience.
(C) It regards religious experience as the core of religion, with rituals being secondary.
(D) It views religious rituals and religious experience as identical concepts.

254. An inference from the paragraph is that Vivekananda's philosophy would most likely support:
(A) Strict adherence to dogmatic structures to ensure religious purity.
(B) Social disengagement to focus solely on individual salvation.
(C) The establishment of a new, syncretic global religious institution.
(D) Interfaith dialogue focused on finding common experiential ground.

255. What is the ultimate objective of applying Practical Vedanta in society, as per the source?
(A) To prove the superiority of Vedanta over other philosophies.
(B) To replace diverse cultural practices with a uniform code of conduct.
(C) To manifest the inherent divinity within individuals for collective upliftment.
(D) To encourage a return to ancient forms of worship and ritualism.

Direction : Please read the following source carefully.

The philosophies of Sri Aurobindo and Muhammad Iqbal, while distinct, both articulate a dynamic vision of human potential and evolution. Sri Aurobindo's thought is centered on a cosmic process of evolution, a spiritual ascent from matter to life, then to mind, and ultimately to a state he terms the supermind. This is not merely a biological but a spiritual progression, facilitated by the practice of Integral Yoga, which aims to transform the entire being—physical, vital, and mental—to receive and manifest this higher consciousness. The transition from mind to supermind is presented as a pivotal step in the earth's and humanity's destiny. Similarly, Muhammad Iqbal's philosophy revolves around the development of the Self (Khudi). He conceives of a journey for the individual man to actualize his latent potentialities and achieve a higher state, that of the superman. This development is fueled by a creative tension between intellect and intuition (Ishq), with intuition providing the vital, dynamic force for the Self's growth towards God. For Iqbal, the active, striving Self fortifies its individuality through engagement with the world, not by negating it. While Aurobindo's evolution is a cosmic, multi-stage process culminating in the

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wants, was conducive to the attainment of Swaraj.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

184. Dr. B.R. Ambedkar was the chairman of which important committee of the Constituent Assembly of India?
(A) Drafting Committee
(B) Union Powers Committee
(C) Provincial Constitution Committee
(D) Advisory Committee on Fundamental Rights

185. Deendayal Upadhyaya's Integral Humanism gives primacy to:
(A) The Individual over the needs of Society.
(B) The Society over the needs of the Individual.
(C) A harmonious vision of individual and society.
(D) A decentralized and communitarian polity.

186. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below.
Assertion (A): Narayana Guru's activities, such as temple consecration, were a direct challenge to the Brahminical hegemony of his time.
Reason (R): By performing rituals traditionally reserved for Brahmins, he asserted the spiritual rights of the lower castes and promoted a vision of social equality.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false based on social history.
(D) A is false but R is true as per modern sociology.

187. The Tirukkural by Thiruvalluvar is notable for its:
(A) Focus on a specific religious dogma and creed.
(B) Complex and abstract metaphysical arguments.
(C) Historical narrative of the ancient Tamil kings.
(D) Universal and secular ethical teachings.

188. M. N. Roy's political philosophy evolved from:
(A) Anarchism to traditional Western Liberalism.
(B) Marxism to the stage of Radical Humanism.
(C) Gandhism to orthodox Marxist ideology.
(D) Radical Humanism to traditional Spiritualism.

189. Swami Vivekananda's message at the Parliament of World's Religions in 1893 was primarily one of:
(A) The inherent superiority of the Hindu faith.
(B) The need for a single, unified world religion.
(C) Religious tolerance and universal acceptance.
(D) The rejection of all forms of organized religion.

190. For Sri Aurobindo, the 'Supermind' is not just a higher state of consciousness but also:
(A) An abstract and purely logical principle.
(B) A state of absolute void or nothingness.
(C) The peak of human intellectual capacity.
(D) A powerful creative agency for transformation.

191. Consider the following statements regarding Dr. B.R. Ambedkar's critique of the philosophy of Hinduism:
i He argued it is a religion of principles, not rules.
ii He saw the principle of graded inequality as its core.
iii He believed it was incompatible with the ideals of liberty, equality, and fraternity.
iv He praised it for its capacity for social reform.
v He identified the Varna system as its ideal social organization.
Which of the above statements are correct?
(A) i, iv, and v
(B) ii, iii, and v
(C) i, iii, and iv
(D) ii, iv, and v

192. For Rabindranath Tagore, the 'Religion of Man' is realised through:
(A) Ascetic practices and withdrawal from the

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social world.
(B) Creative activities and love expressing human surplus.
(C) Adherence to strictly prescribed religious rituals.
(D) Dogmatic belief in a specific set of holy scriptures.

193. The concept 'Swaraj in ideas' by K. C. Bhattacharyya implies:
(A) A revival of ancient and traditional superstitions.
(B) Intellectual sovereignty conscious of presuppositions.
(C) The rejection of modern science and technology.
(D) The literal translation of Western ideas into local languages.

194. Radhakrishnan's 'idealist view of life' is grounded in the Upanishadic dictum:
(A) "Tat Tvam Asi" (That Thou Art)
(B) "Satyameva Jayate" (Truth alone triumphs)
(C) "Ahimsa Paramo Dharma" (Non-violence is the highest duty)
(D) "Vasudhaiva Kutumbakam" (The world is one family)

195. 'Freedom from the known' in J. Krishnamurti's philosophy is crucial because:
(A) Forgetting the past makes a person more efficient.
(B) It allows one to learn a specific technical skill.
(C) The 'known' prevents the direct perception of reality.
(D) The 'known' is always scientifically inaccurrate.

196. The Gandhian technique of 'Satyagraha' was first experimented with and developed by Gandhi in:
(A) Champaran, India
(B) England
(C) Ahmedabad, India
(D) South Africa

197. Which contemporary Indian philosopher provided a detailed critique of modern civilization in his work 'Hind Swaraj'?
(A) Sri Aurobindo
(B) S. Radhakrishnan
(C) Mahatma Gandhi
(D) J. Krishnamurti

198. Deendayal Upadhyaya's Integral Humanism critiques both capitalism and communism for being:
(A) Too focused on traditional religious matters.
(B) Excessively materialistic and neglectful of man.
(C) Overly focused on democratic governance.
(D) Fundamentally anti-technology in their approach.

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199. Narayana Guru's slogan "One Caste, One Religion, One God for Man" was a powerful call for:
(A) Social hierarchy and structured order.
(B) Mandatory religious conversion for all.
(C) The creation of a brand new political party.
(D) Universal brotherhood and social reform.

200. The literary work 'Tirukkural' is divided into three books on:
(A) Virtue, Wealth, and Love
(B) Grammar, Poetry, and Drama
(C) History, Geography, and Science
(D) God, Soul, and Matter

201. Match the following thinkers with their associated ideas or movements:
List I (Thinker):
P. Jyotiba Phule,
Q. M. N. Roy,
R. Maulana Azad,
S. Sant Kabi Bhima Bhoi
List II (Idea/Movement):
1. Mahima Dharma,
2. Wahdat-e-Deen,
3. Radical Humanism,
4. Satyashodhak Samaj
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-4, R-1, S-2

202. M. N. Roy's materialism is described as 'physical realism', which means:
(A) The physical world exists independently of perception.
(B) The physical world is a total mental illusion.

(C) Only that which is physically touched is real.
(D) Physical comfort is the highest possible goal.

203. For Swami Dayanand Saraswati, 'Traitavada' posits the independent reality of God, Self, and Nature. In this scheme, God is:
(A) The material cause of the entire universe.
(B) Identical with the physical universe itself.
(C) An impersonal and inactive spiritual principle.
(D) The efficient cause of the universe.

204. Vivekananda's concept of "Practical Vedanta" can be seen as a form of:
(A) Karma Yoga (the path of action) exclusively.
(B) An integration of all four traditional yogas.
(C) Jnana Yoga (the path of knowledge) primarily.
(D) Bhakti Yoga (the path of devotion) alone.

205. According to Sri Aurobindo, the current human consciousness, dominated by the mind, is a state of:
(A) Gnosis or perfect and complete knowledge.
(B) Superconsciousness above the mental plane.
(C) Ignorance or the state of 'Avidya'.
(D) Total and final spiritual unconsciousness.

206. Consider the following statements regarding Iqbal's view of the 'Superman':
i He is the pinnacle of human development, the vicegerent of God.
ii He achieves his status through a passive life of contemplation.
iii His self (Khudi) is fully realized and fortified.
iv He seeks to dominate others for personal power.
v He is a result of intense personal effort and divine grace.
Which of the above statements are correct?
(A) i, iii, and v
(B) ii, iv, and v
(C) i, ii, and iv
(D) iii, iv, and v

207. Tagore's 'Religion of Man' is founded on the belief in the:
(A) "Surplus" in man, expressed in art and love.
(B) Literal truth of all ancient religious myths.
(C) Need for a single, organized world religious body.
(D) Finality and absolute power of human reason.

208. The main purpose of Jyotiba Phule's critical understanding of the caste system was to:
(A) Justify its historical existence and continuity.
(B) Expose it as oppression and emancipate castes.
(C) Reform it quietly from within the system.
(D) Prove its divine origin using sacred texts.

209. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct answer using the codes given below.
Assertion (A): J. Krishnamurti was against all organized religions, gurus, and systems of thought.
Reason (R): He held that truth is a 'pathless land' and cannot be approached through any formula, creed, or authority, which only conditions the mind and prevents direct perception.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false as per Krishnamurti's dialogues.
(D) A is false but R is true according to institutionalized faiths.

210. What are the three 'gunas' of Prakriti (Nature) according to the Traitavada of Swami Dayanand Saraswati?
(A) Sattva, Rajas, and Tamas
(B) Dharma, Artha, and Kama
(C) Jnana, Ichha, and Kriya
(D) Anava, Karma, and Maya

211. K. C. Bhattacharyya's concept of philosophy has been characterized as a movement of thought that progresses through three grades of consciousness. These are:
(A) The bodily, the psychic, and the spiritual.
(B) The waking, dream, and deep sleep states.
(C) The empirical, objective, and spiritual.
(D) The objective, subjective, and

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transcendental.

212. Which statement best captures Radhakrishnan's understanding of the 'Hindu view of life'?
(A) It is a monolithic and unchanging religious creed.
(B) It is based exclusively on traditional temple rituals.
(C) It is a life-negating and fundamentally pessimistic worldview.
(D) It is an experiential journey towards spiritual truth.

213. For J. Krishnamurti, the "analysis of self" is a trap because:
(A) It requires too much analytical intellectual effort.
(B) The self is a divine entity that should not be questioned.
(C) Analysis creates a division perpetuating the self.
(D) There are no valid psychological techniques for self-analysis.

214. Which of the following is NOT a core principle of Mahatma Gandhi's philosophy?
(A) Truth (Satya)
(B) Vengeance (Pratishodh)
(C) Non-violence (Ahimsa)
(D) Satyagraha

215. Consider the following statements regarding Radhakrishnan's view on Intellect and Intuition:
i Intuition is a form of mystical feeling that is contrary to reason.
ii Intellect provides knowledge through analysis and symbolism.
iii Intuition is a direct, integral insight that surpasses the intellect.
iv Intuitive knowledge is the highest form of knowing, but it is not a rejection of intellect.
Which of the above statements are correct?
(A) i, ii, and iii
(B) i and iv
(C) ii, iii, and iv
(D) i, iii, and iv

216. In his undelivered speech "Annihilation of Caste," Ambedkar argues that political reform must be preceded by:
(A) Social reform
(B) Economic reform
(C) Religious reform
(D) Educational reform

217. Deendayal Upadhyaya's Integral Humanism is based on the idea of a 'Dharma Rajya', which means:
(A) A theocratic state system.
(B) A state ruled by traditional religious priests.
(C) A state upholding righteousness as its principle.
(D) A state that enforces one specific religion.

218. The phrase "spiritual freedom and social equality" best summarises the philosophical goal of:
(A) Narayana Guru
(B) M. N. Roy
(C) Deendayal Upadhyaya
(D) J. Krishnamurti

219. Thiruvalluvar's Tirukkural has been praised by many, including Mahatma Gandhi, for its:
(A) Deep and abstract metaphysical speculations.
(B) Complex and technical poetic meter.
(C) Historical accuracy regarding ancient kings.
(D) Purity of thought and profound, simple wisdom.

220. Who among the following thinkers provided a 'critical understanding of Caste-system' from a non-Brahmin perspective in the 19th century?
(A) Swami Vivekananda
(B) Jyotiba Phule
(C) Sarvepalli Radhakrishnan
(D) Sri Aurobindo

221. Match the following concepts of K.C. Bhattacharyya with their meanings:
List I (Concept):
P. Philosophy,
Q. Subject as Freedom,
R. Doctrine of Maya,
S. Swaraj in ideas
List II (Meaning):
1. Intellectual self-determination,
2. Dissociation,
3. Indefinite status,
4. Speakable content
(A) P-1, Q-2, R-3, S-4

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(B) P-4, Q-3, R-2, S-1
(C) P-4, Q-2, R-3, S-1
(D) P-3, Q-4, R-1, S-2

222. M. N. Roy's Materialism is a philosophy that:
(A) Admits the existence of a spiritual and holy world.
(B) Rejects the various findings of modern science.
(C) Proposes that wealth is the only goal of life.
(D) Affirms the physical universe is the only reality.

223. Maulana Azad's contribution to Indian thought lies mainly in his:
(A) Interpretation of Islam emphasizing humanism.
(B) Theory of Radical Humanism and secularism.
(C) Formulation of Integral Humanism and its values.
(D) Direct critique of the traditional caste system.

224. The socio-ethical perspective of Mahima Dharma, championed by Sant Kabi Bhima Bhoi, advocated for:
(A) A society based on a rigid religious caste hierarchy.
(B) A society based on equality and fraternity.
(C) The absolute rule of a professional priestly class.
(D) The rejection of all forms of social responsibility.

225. Swami Dayanand Saraswati's reconciliation of the six systems of Indian philosophy aimed to:
(A) Show that they are all fundamentally contradictory.
(B) Establish a unified Hindu philosophical front.
(C) Prove that only the Vedanta system is true.
(D) Replace them with modern Western philosophy.

226. According to Vivekananda, religious rituals are:
(A) Helpful aids for the beginner in religious life.
(B) Essential for all stages of human spiritual life.
(C) Harmful and must be strictly avoided at all costs.
(D) The only valid path to achieving final salvation.

227. In Sri Aurobindo's evolutionary scheme, what lies between Mind and Supermind?
(A) A great void or state of absolute nothingness.
(B) The subconscious and unconscious mental realm.
(C) Levels like Higher Mind, Illumined Mind, and Overmind.
(D) The vital or life-plane of biological existence.

228. For Iqbal, 'Intellect' and 'Intuition' are related in which way?
(A) Intellect is scientific while intuition is emotional.
(B) They are irreconcilable and eternal opposites.
(C) Intellect must be destroyed for intuition to arise.
(D) Intuition is a higher form complementing intellect.

229. Tagore's idea of nationalism was a critique of the concept of the:
(A) Cultural Nation
(B) Spiritual Nation
(C) Political Nation-State
(D) Global Nation

230. K.C. Bhattacharyya's 'Swaraj in ideas' is a call for:
(A) Absolute cultural and social isolationism.
(B) Intellectual authenticity and self-determination.
(C) Violent and immediate political revolution.
(D) Religious fundamentalism and orthodox dogma.

231. S. Radhakrishnan's concept of a Universal Religion is based on the idea of:
(A) A common and unified creed for all people.
(B) A common set of rituals for all humanity.
(C) A single and powerful global religious authority.
(D) The unity of mystical experience underlying faiths.

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232. J. Krishnamurti argues that 'choiceless awareness' is the key to freedom. This state is characterized by:
(A) Pure observation without any judgment or evaluation.
(B) General Indifference and psychological apathy.
(C) The active process of choosing the right path.
(D) Following instructions of a teacher without question.

233. Which of the following is the most accurate description of Gandhi's concept of 'Truth'?
(A) It is a dogma to be accepted without question.
(B) It is a relative concept that changes with every individual.
(C) It is an absolute reality realized through experience.
(D) It is a logical proposition that can be proven.

234. B. R. Ambedkar's final conversion to Buddhism was a symbolic act of:
(A) Rejection of Hinduism and the caste system.
(B) Political opportunism for immediate gain.
(C) Accepting a foreign faith of the East.
(D) Seeking personal salvation alone in solitude.

235. Consider the following statements regarding Deendayal Upadhyaya's Integral Humanism:
i It is an anthropocentric philosophy, placing man at the center of everything.
ii It is based on the principle of Advaita Vedanta.
iii It seeks an integrated development of body, mind, intellect, and soul.
iv It is a synthesis of Western Capitalism and Marxism.
v It emphasizes the four Purusarthas: Dharma, Artha, Kama, Moksha.
Which of the above statements are correct?
(A) i, ii, and iv
(B) ii, iii, and v
(C) i, iv, and v
(D) ii, iv, and v

236. Narayana Guru's reformist activities in Kerala primarily aimed at:
(A) Promoting Sanskrit education among the Brahmins.
(B) Challenging discrimination and fostering equality.
(C) Establishing a political party for the Ezhava community.
(D) Spreading Christianity among the lower caste groups.

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237. The teachings of Thiruvalluvar in the Tirukkural are widely admired for their:
(A) Clear sectarian and religious bias.
(B) Dependence on ancient royal patronage.
(C) Universal applicability and ethical depth.
(D) Mystical obscurity and hidden meanings.

238. Jyotiba Phule's work for social reform included the establishment of:
(A) Traditional temples for use by Brahmin priests.
(B) A political party to support British colonial rule.
(C) A brand new set of religious scriptures and texts.
(D) Schools for girls and lower-caste children.

239. M. N. Roy's Radical Humanism is 'humanism' because:
(A) It places man as the maker of his own destiny.
(B) It is based on the teachings of a particular holy man.
(C) It believes in the inherent sinfulness of all men.
(D) It derives its values from a hidden supernatural source.

240. The main theme of Maulana Azad's writings, such as 'Ghubar-e-Khatir', reflects a deep sense of:
(A) Traditional and rigid religious dogmatism.
(B) Humanism, rationalism, and composite culture.
(C) Modern and aggressive political ambition.
(D) Orthdox Marxist and socialist ideology.

241. Sant Kabi Bhima Bhoi's philosophy of Mahima Dharma is characterized by:
(A) Polytheism and the practice of idol worship.
(B) Monotheism in a formless God and social equality.
(C) Strict adherence to the traditional caste system.

(D) The pursuit of supernatural and magical powers.

242. Swami Dayanand Saraswati's Traitavada is a philosophical doctrine of:
(A) Pluralism
(B) Absolute Monism
(C) Qualified Monism
(D) Nihilism

243. The ultimate goal of Sri Aurobindo's philosophy is the:
(A) Escape of the individual soul from the world cycle.
(B) Perfection of the analytical and rational mind.
(C) Establishment of a Divine Life on Earth.
(D) Creation of a global and unified political empire.

244. Iqbal's philosophy of the self or 'Khudi' was a response against:
(A) Activist and world-affirming trends in Indian thought.
(B) The emergence of a modern scientific worldview.
(C) The universal principles of modern democracy.
(D) Life-negating trends in forms of mysticism.

245. Tagore's educational philosophy as practiced at Shantiniketan aimed at a synthesis of:
(A) Fine Arts and Scientific disciplines.
(B) Traditional Indian and modern Western learning.
(C) Both (A) and (B) in an integrated fashion.
(D) Nature-based and formal classroom education.

246. For K. C. Bhattacharyya, the highest form of freedom is:
(A) Political freedom from external national rule.
(B) Realization of absolute freedom from the object.
(C) Economic freedom and total material security.
(D) The freedom to satisfy all individual human desires.

247. Radhakrishnan's 'Idealist view of life' is a reinterpretation of which classical Indian philosophy?
(A) Charvaka
(B) Nyaya-Vaisheshika
(C) Samkhya-Yoga
(D) Vedanta

248. The phrase 'Freedom from the known', central to J. Krishnamurti's teaching, implies:
(A) A mind unburdened by the past seeing truth directly.
(B) A state of clinical amnesia and memory loss.
(C) The total rejection of all modern scientific knowledge.
(D) A legal license to remain willfully ignorant.

249. Gandhi's 'Swaraj' is a comprehensive concept that includes:
(A) Only political independence from foreign rule.
(B) Only economic self-sufficiency and national growth.
(C) Political, economic, and spiritual self-rule.
(D) Only rule by the numerical majority in state.

250. Dr. B. R. Ambedkar's rationale for rejecting Hinduism was his conviction that:
(A) Graded inequality was inseparable from its identity.
(B) It was not a sufficiently modern religion.
(C) It was not an indigenous religion of India.
(D) Its scriptures were not written in a classical tongue.

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Direction : Please read the following source carefully.

Swami Vivekananda's philosophy offers a dynamic reinterpretation of Vedanta for the modern era, encapsulated in his concept of Practical Vedanta. This doctrine seeks to bridge the perceived gap between the spiritual and the temporal by advocating the application of the highest Vedantic truths in everyday life, service, and social conduct. Central to his vision is the idea of a Universal Religion, which is not a new creed but an acceptance of the plurality of spiritual paths as valid means to a common end. Vivekananda emphasized that this universality is grounded not in adherence to specific religious

(C) Polity, governance, and the pursuit of wealth
(D) Ultimate spiritual liberation and moksha

174. Jyotiba Phule's social reform movement was known as:
(A) Arya Samaj
(B) Brahmo Samaj
(C) Prarthana Samaj
(D) Satyashodhak Samaj (Truth-Seekers' Society)

175. Match the following concepts of Muhammad Iqbal with their descriptions:
List I (Iqbal's Concept):
P. Self (Khudi),
Q. God,
R. Man,
S. Superman
List II (Description):
1. Aim of development,
2. Candidate for immortality,
3. All-embracing Ego,
4. Core of consciousness
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-4, R-2, S-1

176. Swami Vivekananda believed that the core of all religions is the:
(A) Set of complex rituals and ancient mythologies.
(B) Realization of the divinity within the person.
(C) Social structure and hierarchy they create.
(D) Moral code they prescribe for daily life.

177. In Sri Aurobindo's system, what is the role of 'Integral Yoga'?
(A) To escape the cycle of physical birth and death.
(B) To hasten the spiritual evolution of consciousness.
(C) To attain supernatural and magical powers.
(D) To achieve perfect and eternal physical health.

178. Muhammad Iqbal's concept of 'man' is that of:
(A) A co-worker with God for infinite development.
(B) A fallen creature destined for spiritual damnation.
(C) A perfect being who needs no further development.
(D) A puppet controlled by the hands of fate.

179. For Tagore, nationalism becomes dangerous when it:
(A) Promotes the cultural heritage of a specific nation.
(B) Organizes people for a common political purpose.
(C) Becomes aggressive, isolationist, and dehumanizing.
(D) Encourages economic self-sufficiency and growth.

180. The phrase 'the speakable' in K.C. Bhattacharyya's definition of philosophy refers to content that is:
(A) Beyond all possible human expression.
(B) Expressible in contemplative feeling only.
(C) Same as empirical facts studied by science.
(D) Theoretically demanded to be expressed in judgment.

181. What is the relation between intellect and intuition in Radhakrishnan's philosophy?
(A) They are identical in their basic function.
(B) They are fundamentally antagonistic to each other.
(C) Intuition is the fulfillment of the intellect.
(D) Intellect is superior to the faculty of intuition.

182. J. Krishnamurti's concept of 'thought' implies that it is:
(A) Always creative and fundamentally liberating.
(B) A response of memory, and therefore limited.
(C) The only tool for perceiving reality directly.
(D) A faculty that is separate from the thinker.

183. The following question consists of two statements. Select the correct answer using the codes given below.
Statement I: For Gandhi, Swaraj means not just political independence but also self-rule and mastery over one's senses.
Statement II: Gandhi believed that modern civilization, with its emphasis on multiplying

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supermind, Iqbal's focus is more on the individual Self's dynamic journey toward becoming the superman through the power of intuition.
Based on the above source, attempt the following five questions.

256. What is the primary vehicle for spiritual progression in Sri Aurobindo's philosophy?
(A) The exclusive development of the intellect.
(B) The practice of Integral Yoga.
(C) A rejection of the physical and material world.
(D) The attainment of the state of superman.

257. In Muhammad Iqbal's philosophy, the "superman" is the culmination of:
(A) The complete dominance of intellect over intuition.
(B) A cosmic evolutionary process involving the supermind.
(C) A withdrawal from the world to achieve spiritual purity.
(D) The Self's successful journey of actualizing its potentialities.

258. A key distinction between Aurobindo's and Iqbal's concepts of human development is that:
(A) Aurobindo focuses on cosmic evolution towards the supermind, while Iqbal focuses on the individual Self's journey towards the superman.
(B) Iqbal emphasizes the role of Integral Yoga, while Aurobindo emphasizes the tension between intellect and intuition.
(C) Aurobindo's goal is the superman, whereas Iqbal's goal is the supermind.
(D) Iqbal's philosophy involves a spiritual ascent through multiple stages like matter and life, while Aurobindo's does not.

259. According to the source, what is the role of "intuition" (Ishq) in Iqbal's thought?
(A) A faculty to be suppressed by the rational intellect.
(B) A concept identical to Aurobindo's supermind.
(C) The dynamic, vital force that drives the development of the Self.
(D) A secondary element in the journey towards God.

260. The transition from mind to supermind in Aurobindo's philosophy is described as:
(A) A pivotal event in the spiritual destiny of humanity and the earth.
(B) A purely biological and Darwinian evolutionary step.
(C) A metaphorical concept with no practical implications.
(D) A process achievable only by rejecting the faculty of mind entirely.

Direction : Please read the following source carefully.

The philosophies of Rabindranath Tagore and K. C. Bhattacharyya present nuanced critiques of prevailing norms, one centered on humanism and nationalism, the other on intellectual freedom. Tagore's "Religion of man" posits a universal humanistic spirituality that transcends institutionalized religion and focuses on the divine potential within humanity itself. This vision is intrinsically linked to his ideas on education, which advocate for holistic development, creativity, and harmony with nature, as opposed to mere rote learning for utilitarian ends. From this humanistic standpoint, Tagore offers a powerful critique of modern, aggressive nationalism, which he saw as a source of conflict and dehumanization, advocating instead for an internationalism that respects cultural diversity. In a different but related vein, K. C. Bhattacharyya tackles the issue of intellectual servitude in his call for "Swaraj in ideas." This concept demands freedom from the unconscious assimilation of Western philosophical categories and a return to authentic, indigenous modes of thinking. For Bhattacharyya, the very "Concept of Philosophy" involves a rigorous inward journey toward realizing the "subject as Freedom." This process is, however, obscured by the "doctrine of Maya," which represents the layers of objectification and conceptual construction that veil the true, free nature of the subject. Both thinkers, in their own domains, champion a form of liberation—Tagore from narrow nationalism and dogmatic religion, and Bhattacharyya from intellectual colonization.
Based on the above source, attempt the following five questions.

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Direction : Please read the following source carefully.

The concept of freedom is explored with radical depth in the philosophies of K. C. Bhattacharyya and J. Krishnamurti, though their paths to it diverge significantly. Bhattacharyya's "Concept of Philosophy" is an arduous, introspective process aimed at realizing the "subject as Freedom." This is an absolute freedom where the subject is realized in its pure, unobjectified state. The primary obstacle in this journey is the "doctrine of Maya," which for Bhattacharyya represents the pervasive tendency to objectify the subject, thereby veiling its intrinsic freedom. To counter this, he calls for "Swaraj in ideas," an intellectual decolonization that involves consciously shedding alien conceptual systems that impose a foreign mode of objectification. True philosophy is this progressive liberation of the subject from all forms of conceptual and objective entanglement. J. Krishnamurti, on the other hand, locates the source of bondage not in philosophical objectification but in the very mechanism of "thought." His "conception of thought" is that it is a product of memory and time—"the known"—and therefore can never be free. Consequently, true liberation is "Freedom from the known." This is not an endpoint to be reached through a method but a state of "Choiceless awareness" that arises from a direct and continuous "analysis of self" without accumulation. While Bhattacharyya's freedom is a metaphysical realization of the subject's true nature through philosophical critique, Krishnamurti's freedom is a psychological deliverance from the entire structure of conditioned thought.

Based on the above source, attempt the following five questions.

296. What is the principal aim of K. C. Bhattacharyya's "Concept of Philosophy"?
(A) To achieve political independence or "Swaraj."
(B) To formulate a new doctrine of Maya.
(C) To prove the superiority of Western conceptual systems.
(D) To realize the absolute freedom of the subject from objectification.

297. According to J. Krishnamurti's philosophy as described in the passage, the fundamental barrier to freedom is:
(A) The very process of thought, which is conditioned by the past.
(B) The doctrine of Maya.
(C) The lack of a proper spiritual method or guru.
(D) The failure to achieve "Swaraj in ideas."

298. A key distinction between the freedom sought by Bhattacharyya and that described by Krishnamurti is that:
(A) Bhattacharyya's is a psychological freedom, while Krishnamurti's is a metaphysical one.
(B) Bhattacharyya seeks freedom through philosophical analysis, while Krishnamurti seeks it through liberation from thought itself.
(C) Bhattacharyya embraces thought as a tool for freedom, while Krishnamurti seeks a specific kind of thought.
(D) Bhattacharyya's "Swaraj in ideas" is identical to Krishnamurti's "Freedom from the known."

299. In Bhattacharyya's philosophy, the call for "Swaraj in ideas" is a necessary step because:
(A) It is the only way to understand the workings of thought as described by Krishnamurti.
(B) Alien conceptual frameworks intensify the objectification that obscures the subject's freedom.
(C) Political freedom is a prerequisite for any philosophical inquiry.
(D) It helps in achieving the state of "Choiceless awareness."

300. The "analysis of self" in J. Krishnamurti's teaching should lead to:
(A) A state of pure observation without conclusion, known as "Choiceless awareness."
(B) The construction of a new, better self-image.
(C) The attainment of the "subject as Freedom."
(D) A complete understanding of the "doctrine of Maya."

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267. J. Krishnamurti's concept of "Freedom from the known" implies liberation from:
(A) The influence of all scientific and historical knowledge.
(B) The conditioning imposed by past experiences and memory.
(C) The need for any form of self-analysis or observation.
(D) The idealist view of life as proposed by Radhakrishnan.

268. A key difference between Radhakrishnan's and Krishnamurti's approach to knowledge is that:
(A) Radhakrishnan sees intellect as a preparatory step, while Krishnamurti sees thought itself as a cage.
(B) Radhakrishnan values intuition, while Krishnamurti values intellect.
(C) Krishnamurti proposes a system to achieve awareness, while Radhakrishnan rejects all systems.
(D) Radhakrishnan's view is materialist, while Krishnamurti's is idealist.

269. Radhakrishnan's "Idealist view of life" is philosophically grounded in the belief that:
(A) Reality is ultimately material and can only be understood through intellect.
(B) All religions are fundamentally flawed and must be replaced.
(C) Ultimate reality is spiritual and is best accessed through intuitive experience.
(D) The Hindu view of life is incompatible with the concept of a Universal Religion.

270. What is "Choiceless awareness" in the context of J. Krishnamurti's teachings?
(A) A state of intellectual certainty achieved through logical deduction.
(B) The decision to follow a specific spiritual path or guru.
(C) A state of passive ignorance and withdrawal from the world.
(D) A state of pure observation without the interference of judgment or thought.

Direction : Please read the following source carefully.

The social and political philosophies of Mahatma Gandhi and Bhim Rao Ambedkar, while both aimed at liberation, stemmed from different analyses of Indian society. Gandhi's vision was holistic, encapsulated in the concept of "Swaraj," which meant not just political independence but also self-rule, self-reliance, and moral regeneration of the individual and the nation. The means to achieve this was "Satyagraha," or truth-force, which is inextricably linked to "Truth" and "Non-violence" (Ahimsa). His philosophy included a profound "critique of modern civilization," which he saw as materialistic, exploitative, and spiritually corrosive. He sought a reformed and purified society based on indigenous values. In stark contrast, Ambedkar's primary focus was the radical "Annihilation of caste," which he identified as the fundamental structure of oppression in India. His critique of the "philosophy of Hinduism" was scathing, as he argued that its scriptural and philosophical foundations sanctioned the graded inequality of the caste system. For Ambedkar, true liberation was impossible within this framework. This led him to champion "Neo-Buddhism" as a rational, egalitarian, and humanistic alternative that could provide the basis for a society free from caste-based discrimination and spiritual hierarchy. While Gandhi worked for reform from within a broadly Hindu spiritual framework, Ambedkar advocated for a radical structural and philosophical break from it.

Based on the above source, attempt the following five questions.

271. What is the core difference between Gandhi's concept of "Swaraj" and Ambedkar's primary objective?
(A) Swaraj is purely political, while Ambedkar's goal was economic.
(B) Gandhi aimed for the annihilation of caste, while Ambedkar aimed for Swaraj.
(C) Swaraj is a holistic concept of self-rule, while Ambedkar's focus was the specific "Annihilation of caste."
(D) Swaraj is based on modern civilization, while Ambedkar's goal was a critique of it.

272. Ambedkar's advocacy for "Neo-Buddhism" was primarily motivated by his belief that it offered:
(A) A more complex system of rituals than Hinduism.
(B) A rational and egalitarian alternative to the philosophy of Hinduism.

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domains of life.

285. From the passage, one can infer that the principal tool for liberation advocated by Jyotiba Phule was:
(A) The adoption of Narayana Guru's philosophy.
(B) The performance of traditional religious rituals.
(C) The pursuit of modern education.
(D) The complete withdrawal from social life.

Direction : Please read the following source carefully.

Indian thought encompasses a vast spectrum of ethical and philosophical traditions, from the classical wisdom of the Tamil region to the devotional reform movements of Eastern India. The "Tirukkural," attributed to the sage Thiruvalluvar, is a masterpiece of secular, humanistic ethics that has transcended time and religious divides. Organized into sections on virtue (Aram), wealth (Porul), and love (Inbam), the text provides a comprehensive and pragmatic guide to an ethical and purposeful life. Its teachings are notable for their universal applicability, offering wisdom on governance, friendship, and personal conduct without reliance on specific theological doctrines or sectarian affiliations. In a different historical and cultural context, the 19th-century poet-saint Sant Kabi Bhima Bhoi emerged as a central voice of "Mahima Dharma" in Odisha. His work provides a distinct "Socio-Ethnical perspective" that is both devotional and radically reformist. Mahima Dharma is a monotheistic faith that strongly rejects idol worship, caste discrimination, and elaborate priestly rituals. Bhima Bhoi's impassioned poetry articulated a deep sense of compassion and social justice, famously expressing a willingness to endure suffering for the sake of the world's salvation. His socio-ethical vision was to establish an egalitarian community based on direct devotion to a formless Absolute (Alekha) and a simple, moral life, thereby challenging the established hierarchical social order.

Based on the above source, attempt the following five questions.

286. A significant distinction between the ethical framework of the Tirukkural and that of Mahima Dharma is that:
(A) The Tirukkural is explicitly theological, while Mahima Dharma is secular.
(B) The Tirukkural focuses on wealth and love, while Mahima Dharma focuses only on virtue.
(C) The Tirukkural is a reformist movement, while Mahima Dharma is a classical text.
(D) The Tirukkural offers universal secular ethics, while Mahima Dharma's ethics are embedded in a specific monotheistic and reformist faith.

287. Sant Kabi Bhima Bhoi's "Socio-Ethnical perspective of Mahima Dharma" was fundamentally:
(A) Supportive of the existing caste hierarchy and ritualism.
(B) Focused on political power through military means.
(C) Reformist, egalitarian, and critical of caste discrimination.
(D) A system of polytheistic idol worship.

288. The universal applicability of the "Tirukkural" stems from its:
(A) Foundation in a specific monotheistic doctrine.
(B) Character as a pragmatic and secular guide to ethical living.
(C) Rejection of the concepts of virtue, wealth, and love.
(D) Origin as a socio-religious reform movement in Odisha.

289. The philosophical position of Mahima Dharma, as expressed by Sant Kabi Bhima Bhoi, can be described as:
(A) Polytheistic and ritualistic.
(B) Agnostic and secular.
(C) Supportive of priestly hierarchies.
(D) Monotheistic and iconoclastic.

290. Based on the passage, the primary goal of Sant Kabi Bhima Bhoi's socio-ethical vision was to:
(A) Create an egalitarian society based on devotion and simple morality.
(B) Compile a text on secular ethics similar to the Tirukkural.

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279. A key characteristic of M. N. Roy's "Materialism" as the basis for his humanism is its:
(A) Acceptance of a supernatural creator.
(B) Integration of soul and body as a spiritual whole.
(C) Rejection of supernaturalism and religious authority.
(D) Emphasis on economic production as the sole aim of life.

280. Based on the source, one can infer that "Integral Humanism" seeks to achieve a balance between:
(A) The individual and the state through a partyless system.
(B) Reason and faith by rejecting all spiritual concepts.
(C) Eastern culture and Western political structures.
(D) Material progress and spiritual well-being.

Direction : Please read the following source carefully.

The struggle against the caste system in modern India was spearheaded by thinkers who employed distinct yet powerful philosophical strategies, as seen in the work of Narayana Guru and Jyotiba Phule. Narayana Guru, a pivotal figure from Kerala, approached social reform through a profound spiritual and philosophical lens. He argued that "spiritual freedom" and "social equality" were inextricably linked and could not be achieved in isolation. His movement was encapsulated in the revolutionary slogan "one caste, one religion, one God for mankind," which sought to dismantle the very basis of caste hierarchy by positing a universal human identity under a single, non-sectarian divine principle. His method was one of social and spiritual synthesis, aiming to elevate the oppressed masses by providing them with access to spiritual knowledge and self-respect. In contrast, Jyotiba Phule, a social reformer from Maharashtra, offered a direct and trenchant "Critical understanding of the Caste-system." He analyzed caste not as a spiritual or religious matter but as a historical system of Brahmanical oppression and socio-economic exploitation. Phule's critique aimed to awaken the consciousness of the "shudras" and "ati-shudras" (lower castes and outcastes) to their enslavement. He saw modern education as the most potent weapon for their liberation from this entrenched system of inequality. While Narayana Guru's approach was philosophically integrative and spiritual, Phule's was sociologically critical and revolutionary.

Based on the above source, attempt the following five questions.

281. What is the primary methodological difference between Narayana Guru and Jyotiba Phule in their fight against caste?
(A) Narayana Guru used a spiritual-synthetic approach, while Phule used a socio-historical critical method.
(B) Narayana Guru advocated for violent revolution, while Phule promoted non-violence.
(C) Narayana Guru rejected religion entirely, while Phule sought to reform it.
(D) Narayana Guru focused on economic reform, while Phule focused on spiritual freedom.

282. The core message of Narayana Guru's dictum "one caste, one religion, one God for mankind" is:
(A) The promotion of a single new religion to replace all others.
(B) The establishment of a universal human identity to overcome caste divisions.
(C) A call for the lower castes to adopt the religion of the upper castes.
(D) An argument for the separation of spiritual freedom and social equality.

283. Jyotiba Phule's "Critical understanding of the Caste-system" primarily identified it as:
(A) A benign system of social organization.
(B) A system of socio-economic exploitation and oppression.
(C) A necessary stage in spiritual evolution.
(D) A concept that was inseparable from spiritual freedom.

284. In Narayana Guru's philosophy, the relationship between "spiritual freedom" and "social equality" is best described as:
(A) Interdependent and mutually reinforcing.
(B) Mutually exclusive and contradictory.
(C) Hierarchical, with social equality being unimportant.
(D) Unrelated and belonging to different

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8. (A) It is a direct and integral apprehension of reality.
Sarvepalli Radhakrishnan describes intuition as a direct and integral apprehension of reality that transcends the analytical limits of the intellect. While the intellect provides symbolic and partial knowledge by breaking things down, intuition offers a holistic insight into the essence of existence. He maintains that intuition is supra-rational, meaning it does not contradict reason but fulfills it by providing a unified and immediate experience of spiritual truth.

9. (B) i, iii, and iv
Swami Vivekananda's vision of a Universal Religion is rooted in the Vedantic principle of the soul's essential divinity. It does not demand conversion to a single faith but acknowledges that different religions are valid paths leading to the same ultimate reality. This concept emphasizes direct spiritual realization over rituals and dogmas, suggesting that a universal faith should accept the diverse ways through which humanity seeks to experience and realize the Divine.

10. (A) The observation of 'what is' without judgment, condemnation, or comparison.
J. Krishnamurti defines choiceless awareness as the state of observing the contents of one's mind and the external world without any judgment, comparison, or condemnation. It involves a total perception of 'what is' without the interference of the past or the ego's desires. This form of awareness is essential for self-understanding and leads to a radical transformation of the mind by liberating it from conditioned patterns and psychological conflicts.

11. (D) Truth (Satya)
Mahatma Gandhi believed that Truth, or Satya, is the ultimate reality and the supreme principle from which all other values originate. He identified Truth with God, asserting that it is the eternal law of the universe. In his philosophy, non-violence and social service are means to realize this absolute Truth. Every action and ethical commitment must be grounded in the pursuit of Truth through selfless and courageous living in service.

12. (A) ii, i, iv, iii, v
The chronological sequence of these significant Indian thinkers begins with Jyotiba Phule, born in 1827. Narayana Guru followed in 1856, then Swami Vivekananda in 1863, and Sri Aurobindo in 1872. Finally, B. R. Ambedkar was born in 1891. This timeline highlights the historical progression of movements for social justice, spiritual revival, and constitutional rights. Each figure contributed uniquely to the intellectual and social landscape that defined the journey of modern India.

13. (C) Rationality, morality, and the principle of social equality.
Neo-Buddhism, as propounded by Dr. B.R. Ambedkar, is a reinterpretation of traditional Buddhist teachings that emphasizes rationality, social morality, and equality. It rejects metaphysical concepts like rebirth as understood in orthodox traditions, focusing instead on the potential for human liberation from social oppression. This version of Buddhism, often called Navayana, seeks to provide a spiritual and ethical foundation for a democratic society free from the traditional caste-based social hierarchies.

14. (D) Material progress and the realization of spiritual values.
Deendayal Upadhyaya's philosophy of Integral Humanism seeks to synthesize material progress with the realization of spiritual values. It argues that the individual is not merely an economic being but a composite of body, mind, intellect, and soul. By balancing these four aspects, society can achieve holistic development. This approach rejects the extreme materialism of capitalism and communism, advocating for a social order that respects both individual needs and collective responsibilities.

15. (B) ii, iii, and v
Mahatma Gandhi offered a profound critique of modern civilization in his work Hind Swaraj, describing it as a soulless and "Satanic" system. He argued that it fundamentally relies on brute force and immorality while multiplying human wants and enslaving people to them. Instead of promoting true self-rule, he believed modern civilization prioritizes bodily welfare over spiritual progress. For Gandhi, authentic

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(C) Promote a complex system of idol worship.
(D) Preserve the existing social order and its traditions.

Direction : Please read the following source carefully.

The intellectual landscape of modern India reveals diverse approaches to synthesis and reform, as seen in the philosophies of Maulana Azad and Swami Dayanand Saraswati. Maulana Azad's thought is distinguished by a profound "Humanism" that he developed through his interpretation of Islamic theology. He championed the idea of a universal brotherhood of man, arguing that the essential message of all prophetic religions is one of unity and shared ethical values. His humanism transcended narrow sectarian and nationalistic loyalties, advocating for a composite culture where different communities could coexist and flourish based on shared humanistic principles. His was a vision of unity across religious divides. Swami Dayanand Saraswati, on the other hand, embarked on a project of reform and consolidation within the Indic philosophical traditions. He proposed a "Reconciliation of the six systems of Indian Philosophy," arguing that darshanas like Nyaya, Vaisheshika, and Vedanta were not contradictory but offered complementary perspectives on the singular truth of the Vedas. His own metaphysical doctrine of "Traitavada" was central to this project. This doctrine posits the co-eternal and distinct existence of three realities: "God (Ishvara), Self (Jiva), and Nature (Prakriti)." This realist and pluralist metaphysics stood in contrast to the dominant Advaita Vedanta and was intended to provide a robust philosophical basis for social action and reform. While Azad sought a humanistic synthesis across different world religions, Dayanand sought a rationalized reconciliation within the diverse schools of Indian philosophy.

Based on the above source, attempt the following five questions.

291. What is the principal difference in the synthesising projects of Maulana Azad and Swami Dayanand Saraswati?
(A) Azad sought synthesis within Indian philosophy, while Dayanand sought synthesis across world religions.
(B) Azad's humanism was based on materialism, while Dayanand's was based on Advaita Vedanta.
(C) Azad focused on unity across religions, while Dayanand focused on reconciliation within Indian philosophical systems.
(D) Azad promoted Traitavada, while Dayanand promoted a universal humanism based on Islamic theology.

292. Swami Dayanand Saraswati's doctrine of "Traitavada" is a metaphysical theory that asserts:
(A) The co-eternal and distinct existence of God, Self, and Nature.
(B) The singular, non-dual existence of Brahman alone.
(C) The non-existence of God, Self, and Nature.
(D) The reconciliation of God and Self into a single entity.

293. The primary purpose of Maulana Azad's "Humanism" was to:
(A) Argue for the superiority of one religion over all others.
(B) Reconcile the six systems of Indian philosophy.
(C) Establish a new political party based on religious principles.
(D) Promote a universal human fraternity based on shared ethical values.

294. Swami Dayanand Saraswati's attempt at a "Reconciliation of the six systems of Indian Philosophy" was based on the premise that they are:
(A) Fundamentally contradictory and irreconcilable.
(B) Complementary perspectives on a single Vedic truth.
(C) Outdated and in need of replacement by Western philosophy.
(D) Inferior to the doctrine of Traitavada.

295. From the description in the passage, one can infer that "Traitavada" stands in metaphysical opposition to:
(A) The Nyaya system of logic.
(B) Maulana Azad's humanism.
(C) The monistic philosophy of Advaita Vedanta.
(D) The concept of a composite culture.

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(C) A path for political power and dominance.
(D) A way to reform the caste system from within.

273. Gandhi's "critique of modern civilization" was based on its perceived:
(A) Lack of technological advancement.
(B) Overemphasis on non-violence.
(C) Inability to support a strong political state.
(D) Materialistic and spiritually corrosive nature.

274. The principle of "Satyagraha" in Gandhi's philosophy is fundamentally an application of:
(A) The force of truth and non-violence.
(B) Political negotiation and compromise.
(C) A strategic critique of modern civilization.
(D) The principles of Neo-Buddhism.

275. According to the source, Ambedkar's analysis of the "philosophy of Hinduism" led him to conclude that:
(A) It could be easily reformed to accommodate social equality.
(B) It was fundamentally separate from the practice of the caste system.
(C) It provided philosophical sanction for the graded inequality of caste.
(D) It was a model for the rational society he envisioned.

Direction : Please read the following source carefully.

The concept of humanism is interpreted through two distinct philosophical lenses in the thoughts of Deendayal Upadhyaya and M. N. Roy. Upadhyaya's philosophy of "Integral Humanism" presents a holistic vision for society that is deeply rooted in Indian philosophical traditions. It seeks to integrate the material and spiritual needs of the individual and the collective by considering the body, mind, intellect, and soul as an irreducible whole. This framework is explicitly informed by the non-dualist metaphysics of "Advaita Vedanta" and seeks to organize society around the classical Indian concept of "Purusartha"—the fourfold aims of life (Dharma, Artha, Kama, Moksha). It is an attempt to create a socio-political order that is in harmony with what Upadhyaya saw as the nation's cultural and spiritual ethos. In sharp contrast, M. N. Roy's "Radical Humanism" is founded on a staunchly secular and "Materialism"-based worldview. Roy's philosophy completely rejects supernaturalism and places humanity at the center of the universe. For him, reason and ethics, derived from human experience rather than divine revelation, are the guides for social life. "Radical Humanism" champions individual freedom, rationality, and a cosmopolitan morality, advocating for a decentralized, partyless political structure that empowers individuals directly. Thus, while both philosophies are termed 'humanism', Upadhyaya's is spiritually grounded and culturally specific, whereas Roy's is secular, materialist, and universalist in its orientation.

Based on the above source, attempt the following five questions.

276. What is the foundational difference between Deendayal Upadhyaya's Integral Humanism and M. N. Roy's Radical Humanism?
(A) Integral Humanism is rooted in Advaita Vedanta and Purusartha, while Radical Humanism is based on materialism and reason.
(B) Integral Humanism is materialistic, while Radical Humanism is spiritually grounded.
(C) Integral Humanism focuses only on the individual, while Radical Humanism focuses only on society.
(D) Integral Humanism advocates a partyless democracy, while Radical Humanism supports the Purusartha framework.

277. M. N. Roy's philosophy of "Radical Humanism" derives its ethical principles from:
(A) Divine revelation and religious scriptures.
(B) The metaphysics of Advaita Vedanta.
(C) The classical concept of Purusartha.
(D) Human experience and reason.

278. The inclusion of "Advaita Vedanta" and "Purusartha" in Deendayal Upadhyaya's "Integral Humanism" serves to:
(A) Create a secular and materialist political theory.
(B) Provide a culturally specific and spiritual foundation for his socio-political vision.
(C) Reject all aspects of traditional Indian thought.
(D) Align his philosophy with M. N. Roy's Radical Humanism.

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ANSWERS

1. (B) Practical Vedanta
Swami Vivekananda introduced the concept of Practical Vedanta to translate the abstract spiritual principles of the Upanishads into action. This philosophy emphasizes that the same divinity exists in all beings, making social service a spiritual path. By bridging the gap between sacred and secular life, it encourages individuals to serve humanity as a direct manifestation of God, thereby achieving spiritual growth while addressing societal needs and suffering.

2. (A) Supermind
Sri Aurobindo describes the Supermind as a transitional principle of truth-consciousness that follows the mental stage in the spiritual evolution of the universe. Unlike the human mind, which is analytical and divisive, the Supermind possesses an inherent and integral knowledge of the unity of all existence. Its eventual emergence is destined to transform human nature and the physical world, leading to the establishment of a divine life on earth.

3. (A) P-4, Q-1, R-2, S-3
Modern Indian philosophy features diverse core concepts developed by prominent thinkers to address spiritual and social challenges. Practical Vedanta focuses on applying spiritual principles to social service. Integral Yoga seeks the total transformation of human consciousness. Khudi emphasizes the development and strengthening of the individual self. Satyagraha provides a non-violent method for resisting injustice. These concepts collectively represent a synthesis of traditional wisdom and modern application to achieve human welfare.

4. (D) Khudi
Muhammad Iqbal used the term Khudi to describe the human self or ego as a creative and dynamic entity. His philosophy focuses on the strengthening and development of the self through action, love, and struggle against environmental obstacles. Rather than seeking the annihilation of individuality, he advocates for the perfection of the ego. This process enables the human being to become an active and purposeful co-worker with the divine in creation.

5. (C) Harmony with nature and creative self-expression
Rabindranath Tagore believed that true education should facilitate the holistic development of an individual through a deep connection with the natural world. In his vision, learning occurs most effectively when the student is in harmony with nature and encouraged toward creative self-expression. This approach rejects rigid institutional discipline and rote memorization, aiming instead to foster universal humanism and a sense of unity with the entire world through artistic and spiritual growth.

6. (A) Both A and R are true and R is the correct explanation of A.
Dr. B.R. Ambedkar maintained a rigorous critique of the caste system, arguing that its hierarchical structure caused social stagnation and individual degradation. He asserted that the system was deeply rooted in scriptural authority, which sanctioned social inequality as a divine ordinance. Consequently, he believed that genuine reform within the Hindu framework was impossible, leading him to advocate for the total annihilation of caste to achieve social justice and human dignity.

7. (D) Attaining intellectual self-determination and freedom from conceptual slavery
K. C. Bhattacharyya introduced the concept of Swaraj in ideas to highlight the necessity of intellectual self-determination. He argued against the uncritical imitation of Western philosophical frameworks, which he viewed as a form of conceptual slavery. True intellectual freedom involves being conscious of one's own traditional presuppositions while critically assimilating foreign thoughts. This process enables a thinker to develop an authentic and independent standpoint that reflects their own cultural heritage and logic.

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261. What is the relationship between Tagore's "ideas on education" and his "Concept of Nationalism"?
(A) His educational ideas were designed to promote a stronger, more aggressive form of nationalism.
(B) He believed education was irrelevant to one's views on nationalism.
(C) He critiqued nationalism but saw traditional education as its only solution.
(D) His educational philosophy aimed to foster individuals who could transcend narrow nationalism.

262. K. C. Bhattacharyya's concept of "Swaraj in ideas" primarily calls for:
(A) The complete rejection of all Western scientific knowledge.
(B) Intellectual independence from the dominance of Western conceptual frameworks.
(C) A political revolution to overthrow colonial rule.
(D) The adoption of Tagore's "Religion of man" as a national philosophy.

263. According to the source, how does the "doctrine of Maya" function in K. C. Bhattacharyya's philosophy?
(A) It is the ultimate goal of realizing the "subject as Freedom."
(B) It is a term he borrows to support his argument for political Swaraj.
(C) It represents the conceptual veils that obscure the true, free nature of the subject.
(D) It is the foundation for achieving "Swaraj in ideas."

264. A central theme in Tagore's "Religion of man" is the:
(A) Establishment of a new, organized global religion.
(B) Superiority of Eastern spirituality over Western materialism.
(C) Necessity of ritual for attaining salvation.
(D) Focus on the divine potential inherent within humanity.

265. Both Tagore and Bhattacharyya, according to the paragraph, can be seen as advocating for a form of:
(A) Spiritual and intellectual liberation.
(B) Political separatism.
(C) Economic self-sufficiency.
(D) Adherence to traditional social structures.

Direction : Please read the following source carefully.

Contemporary Indian thought presents diverse epistemological and existential pathways, as exemplified by the philosophies of Sarvepalli Radhakrishnan and J. Krishnamurti. Radhakrishnan's "Idealist view of life" is built upon a specific understanding of knowledge where he distinguishes between intellect and intuition. For him, the intellect is a powerful analytical tool, essential for logic and science, but it is ultimately limited. True and direct apprehension of Reality is the province of intuition, a higher faculty of consciousness that provides integral insight. This prioritization of intuition underpins his "concept of Universal Religion," which posits that all faiths, at their core, are paths to the same intuitive, experiential truth, a view he also identifies as central to the "Hindu view of life." J. Krishnamurti, conversely, offers a radical departure from such structured epistemologies. His "conception of thought" is that thought itself, being a response of memory and the past, is the very source of bondage. Freedom, therefore, is "Freedom from the known." This liberation cannot be achieved through any method or system but emerges from a moment-to-moment "Choiceless awareness." This state is reached through a deep "analysis of self," which involves observing the workings of one's own consciousness without judgment or conclusion. While Radhakrishnan integrates intellect as a step towards a higher intuition, Krishnamurti sees the entire structure of thought—the known—as the primary impediment to freedom.

Based on the above source, attempt the following five questions.

266. What is the fundamental role of "intuition" in Sarvepalli Radhakrishnan's philosophy?
(A) A logical tool for scientific analysis, equivalent to the intellect.
(B) The higher faculty for the direct apprehension of Reality.
(C) A lower form of consciousness to be overcome by the intellect.
(D) A concept relevant only to the "Hindu view of life" and not to a Universal Religion.

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civilization must be based on ethical conduct, self-restraint, and the pursuit of truth.

16. (B) The fundamental unity of humanity, transcending social divisions.
Narayana Guru's teaching of "one caste, one religion, one God" underscores the fundamental unity of all human beings, regardless of their social or religious backgrounds. He sought to transcend the divisions created by the caste system and sectarianism by emphasizing a shared spiritual essence. His message promotes universal brotherhood and equality, suggesting that since all humanity belongs to one species, there should be no discrimination based on birth, status, or inherited faith.

17. (B) A comprehensive guide to ethics, polity, and human love.
The Tirukkural, authored by the philosopher-saint Thiruvalluvar, is a classic Tamil text that serves as a comprehensive guide to ethical living. It is divided into three sections covering virtue, wealth and polity, and love. The work is widely respected for its secular and universal character, offering practical wisdom for individuals in both their personal and social lives. It remains a foundational document for understanding the moral values and social standards of South India.

18. (A) Both A and R are true and R is the correct explanation of A.
M. N. Roy moved from orthodox Marxism toward Radical Humanism after realizing that the quest for freedom and truth is the primary driver of human existence. He argued that these urges are biological and should not be subordinated to collective entities like class or nation. His philosophy places the individual at the center of social reconstruction, asserting that human rationality and morality are sufficient to create a free, just, and decentralized society.

19. (C) A system of exploitation created to maintain Brahmin supremacy.
Jyotiba Phule analyzed the caste system as a historical mechanism of exploitation designed to maintain Brahmin supremacy over the rest of society. He believed that religious myths and scriptures were created to justify this hierarchy and keep the lower castes and women in a state of subjugation. To combat this, he advocated for mass education and social reform, aiming to dismantle the structures of power that derived from the traditional caste order.

20. (D) The subordination of the individual to the state
M. N. Roy's philosophy centers on the principles of materialism, rationalism, and Radical Humanism. He emphasized that the individual is the measure of all things and that human freedom is the highest value. Consequently, he rejected any ideology that demanded the subordination of the individual to the state or any collective body. His vision was for a decentralized democracy where power resides with the people through local committees, rational discourse, and individual agency.

21. (B) P-4, Q-1, R-2, S-3
Modern Indian thinkers developed specific concepts to address intellectual and social issues. K. C. Bhattacharyya advocated for Swaraj in ideas to achieve intellectual self-determination. J. Krishnamurti focused on choiceless awareness to liberate the mind from conditioning. Deendayal Upadhyaya formulated Integral Humanism to promote holistic development. B. R. Ambedkar introduced Neo-Buddhism as a path to social equality. These diverse philosophies reflect the rich intellectual efforts to reshape Indian society through a synthesis of tradition and modernity.

22. (B) The common values shared by all religions and cultures.
Maulana Azad's humanism is defined by its strong emphasis on the universal values shared by all religions and cultures. Through his concept of Wahdat-e-Deen, he argued for the essential unity of all faiths, focusing on their common ethical core. His vision promoted a composite culture and religious tolerance, suggesting that the true message of spirituality is to foster mutual respect, social harmony, and humanitarian service among people of diverse cultural backgrounds.

23. (D) Socio-religious reform movement emphasizing a formless God.
Mahima Dharma, associated with the poet-saint Bhima Bhoi, is a socio-religious reform movement that originated in Odisha. It emphasizes the worship of a single, formless God known as Alekha and strictly opposes idol

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commitment to ethical action. This sequence reflects the integration of spiritual principles with political and social liberation.

69. (C) A "disease" that promotes materialism and immorality.
Mahatma Gandhi's critique of modern civilization, as expressed in Hind Swaraj, describes it as a "disease" that promotes materialism and immorality. He argued that its focus on physical comfort and the multiplication of wants leads to the exploitation of nature and human beings. By prioritizing bodily welfare over spiritual and ethical development, modern civilization enslaves the mind and hinders the attainment of true Swaraj. For Gandhi, authentic progress must be rooted in self-restraint and moral conduct.

70. (B) B. R. Ambedkar
Annihilation of Caste is a famous undelivered speech written by B. R. Ambedkar for a conference in 1936. In this powerful text, he presents a comprehensive critique of the caste system and the religious scriptures that sanction it. He argues that political reform is insufficient without radical social and religious change. The speech remains a foundational document in the struggle for social justice, calling for the complete destruction of caste-based hierarchies to establish equality and fraternity.

71. (B) ii, iii, and iv
The teachings of Narayana Guru focus on the spiritual and social upliftment of all humanity. He challenged Brahminical hegemony by consecrating temples that were open to everyone, regardless of caste. His famous message, "One Caste, One Religion, One God for Man," emphasizes the fundamental unity of human beings. By promoting both spiritual freedom and social equality, he sought to create a society free from discrimination. His reform efforts were based on the principle of universal brotherhood and enlightened knowledge.

72. (A) Advaita (Non-dualism)
Deendayal Upadhyaya's philosophy of Integral Humanism is deeply rooted in the principle of Advaita, or non-dualism. This perspective sees an underlying unity in all existence, connecting the individual, society, and the universe. By applying this Vedantic principle, he sought to create a holistic framework that addresses the material and spiritual needs of human beings. This vision rejects fragmented and conflict-based ideologies, promoting instead a harmonious and integrated approach to social, political, and economic life for the entire nation.

73. (C) Secular, universal, and ethical.
The Tirukkural by Thiruvalluvar offers guidance that is widely regarded as secular, universal, and ethical. It provides practical wisdom on virtue, wealth, and love that applies to all people, regardless of their religious or social background. The text emphasizes righteous conduct and moral integrity as the foundation for a meaningful life. Its timeless teachings continue to inspire individuals across cultures, serving as a comprehensive manual for living a balanced and ethical life in the world.

74. (A) Both A and R are true and R is the correct explanation of A.
According to K. C. Bhattacharyya, the subject matter of philosophy is 'the speakable'. This implies that philosophy is concerned with truths that can be expressed in conceptual and propositional forms, distinguishing it from both science and mysticism. While science deals with empirical facts and mysticism with inexpressible experience, philosophy systematically elaborates on those contents of thought that are theoretically demanded to be judged. This definition highlights the analytical and systematic nature of philosophical inquiry into transcendental and subjective reality.

75. (D) The core message of the Quran as promoting universal welfare.
Maulana Azad's humanism was primarily derived from his interpretation of the Quran, which he believed promoted universal welfare and the unity of all humanity. Through his work, he emphasized the ethical and spiritual principles that connect different religious traditions. He argued that the core message of Islam is one of peace, tolerance, and service to all human beings. This syncretic approach sought to foster mutual understanding and social harmony in a diverse and multicultural society based on shared values.

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31. (B) ii, iii, and iv
Sri Aurobindo's Integral Yoga is a comprehensive spiritual path that seeks a total transformation of the mind, life, and body. It involves a dual movement of the soul's ascent to the Spirit and the descent of the higher power into the human being. Unlike world-negating ascetic paths, its ultimate goal is not just individual salvation but the divinization of terrestrial existence and the establishment of a divine life on earth through conscious participation in evolution.

32. (B) Advaita Vedanta
Sarvepalli Radhakrishnan's 'Idealist view of life' is profoundly shaped by the school of Advaita Vedanta. He reinterpreted this tradition to argue that the ultimate reality is spiritual and that the world is a manifestation of this absolute spirit. His philosophy emphasizes the continuity between the human soul and the divine, suggesting that spiritual experience is the highest form of knowledge and the foundation for a meaningful and ethical life in the modern world.

33. (B) Liberation from conditioning by past experiences and traditions.
J. Krishnamurti's concept of 'Freedom from the known' refers to the liberation of the mind from the conditioning imposed by past experiences, traditions, and accumulated knowledge. He argued that the mind is often trapped in memories and pre-existing patterns, which prevent the direct perception of reality. True freedom occurs when the mind is silent and unburdened by the past, allowing for a fresh and immediate understanding of the truth of existence in every moment.

34. (A) Both A and R are true and R is the correct explanation of A.
J. Krishnamurti asserts that the intellectual analysis of the self does not lead to true freedom because the 'analyser' is essentially a part of the 'analysed' structure. He argued that this division between the observer and the observed is an illusion created by thought. As long as this fragmentation exists, the self continues to perpetuate itself through conflict. Real liberation comes from observing the self directly and holistically without the interference of analytical thought.

35. (C) The "soul-force" used to resist injustice non-violently.
Mahatma Gandhi defined Satyagraha as the "soul-force" or "truth-force" used to resist injustice through non-violent means. It is not merely passive resistance but an active and dynamic engagement with the opponent based on the power of truth and love. The goal of a satyagrahi is to convert the heart of the oppressor rather than to defeat or humiliate them. This method demands immense courage, self-discipline, and a steadfast commitment to moral truth.

36. (D) He believed that the Varna system was a benevolent social structure.
Dr. B.R. Ambedkar was a fierce opponent of the Varna system, which he viewed as the foundational structure of the caste system and graded inequality. He argued that this hierarchy was designed to suppress the lower castes and maintain social exclusion. Therefore, he advocated for its complete annihilation rather than its reform. His analysis showed that the system was inherently unjust and incompatible with the modern democratic values of liberty, equality, and social fraternity.

37. (C) P-2, Q-4, R-1, S-3
Rabindranath Tagore's philosophy is defined by several integrated concepts. His "Religion of Man" finds divinity in human creativity. His educational ideas emphasize the holistic development of students through harmony with nature, as practiced at Visva-Bharati. Furthermore, he offered a powerful critique of chauvinistic nationalism, arguing that aggressive patriotism hinders universal brotherhood. Together, these ideas promote a vision of a unified humanity achieved through cultural synthesis and the realization of the universal spirit within individuals.

38. (B) Jati (Caste)
Deendayal Upadhyaya's Integral Humanism incorporates the four traditional Purusarthas—Dharma, Artha, Kama, and Moksha—as essential components for a balanced human life. These goals address the righteous, economic, emotional, and spiritual needs of the individual. He argued that social and political systems must facilitate the realization of all four aspects. Jati, or caste, is not considered a Purusartha but

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worship and the caste system. The movement advocates for simplicity, social equality, and deep compassion for all living beings. It provides a spiritual path accessible to all, regardless of social status, focusing on direct realization rather than elaborate rituals.

24. (B) ii and iii
Sri Aurobindo views evolution as a spiritual progression where a hidden consciousness gradually manifests itself through stages of matter, life, and mind. He believes that the emergence of the Supermind is the next logical step in this cosmic process. Unlike purely biological theories, his philosophy posits that evolution is driven by the Divine to transform terrestrial life. Human beings are seen as a transitional species preparing for a higher truth-consciousness and spiritual existence.

25. (C) God, Self, and Nature
Swami Dayanand Saraswati's concept of Traitavada establishes that God, the individual self, and nature are three distinct and eternal entities. This pluralistic realism rejects the absolute monism of Advaita Vedanta, asserting that these three categories are co-existent and uncreated. In this framework, God is the efficient cause of the universe, nature is the material cause, and the individual soul is the experiencer who seeks liberation through the acquisition of true knowledge and righteous conduct.

26. (A) The direct perception of spiritual truth at the core of religion.
Swami Vivekananda considered religious experience to be the direct perception of spiritual truth and the absolute core of all religion. He argued that religion is not a matter of belief, dogma, or intellectual assent, but of realization and being. For him, the validity of any faith lies in its ability to lead an individual to a personal encounter with the Divine, transcending the limitations of the senses and the rational intellect.

27. (D) Intuition is a higher form of intellect that grasps reality in its wholeness.
Muhammad Iqbal describes the relationship between intellect and intuition by viewing intuition as a higher, more direct form of knowledge. While the intellect provides a fragmented and analytical view of reality for practical purposes, intuition grasps life in its dynamic wholeness. He believed that these two faculties are not contradictory but complementary. Intuition fulfills the intellect by providing a deeper insight into the ultimate nature of the self and the absolute spiritual reality.

28. (A) iv, iii, i, ii
Sri Aurobindo's evolutionary philosophy follows an ascending order starting from inconscient matter, followed by the emergence of life and then the development of the mind. The process continues toward the manifestation of the Supermind, which represents the highest level of truth-consciousness. This spiritual progression involves the gradual unfolding of the Divine within the material world, transforming lower forms into higher ones until a divine life is established on earth through the descent of higher power.

29. (C) Divinity is to be found in humanity and its creative expressions.
Rabindranath Tagore's "Religion of Man" posits that divinity is not found in an external, abstract deity but in the collective humanity and its creative expressions. He believed that the human spirit possesses a "surplus" that transcends biological needs, manifesting in art, love, and moral action. This religion emphasizes the realization of the universal human within the individual, celebrating the spiritual unity that connects all people through their shared capacity for creative self-expression.

30. (D) Systematic elaboration of the speakable.
K. C. Bhattacharyya defines philosophy as the systematic elaboration of the speakable, distinguishing it from both science and empirical observation. He suggests that while science deals with objects that are perceived, philosophy is concerned with the subjective and transcendental contents of thought that are demanded to be expressed in judgment. This approach views philosophy as a process of clarifying the different levels of consciousness and the conceptual structures that define our profound experience of reality.

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but should foster the creative, aesthetic, and spiritual sensibilities of the student. By learning in harmony with nature and society, individuals can realize their unity with the world and achieve a state of holistic personal and intellectual growth.

47. (A) Both A and R are true and R is the correct explanation of A.
Rabindranath Tagore was a persistent critic of the modern model of nationalism, which he viewed as a threat to humanity. He argued that aggressive and competitive nationalism fosters collective selfishness and a mechanical approach to social organization. In his view, this ideology hinders the realization of universal human values and leads to conflict between nations. Instead of patriotic chauvinism, he advocated for a broader humanism that celebrates cultural diversity and the underlying spiritual unity of humanity.

48. (B) The subject's nature is freedom realized through dissociation.
In K. C. Bhattacharyya's philosophy, 'Subject as Freedom' signifies that the essential nature of the self is freedom, which is realized through a process of progressive dissociation from objective things. By detaching itself from the body, the senses, and the mind, the subject moves toward its true, unconditioned state. This dissociation is not a mere intellectual exercise but a phenomenological journey toward realizing the absolute autonomy and spontaneity of the spiritual self, independent of all objects.

49. (B) The concept of Dharma, which regulates individual and social life.
Sarvepalli Radhakrishnan presented the 'Hindu view of life' as being primarily centered on the concept of Dharma. He described Dharma as the ethical and social law that regulates individual conduct and maintains the harmony of society. According to him, this principle allows for a progressive and evolving religious tradition that integrates spiritual pursuit with worldly duties. Hinduism is thus viewed as an experiential journey toward truth, guided by the flexible yet firm moral framework of Dharma.

50. (A) i, iv, iii, ii
The key events in Dr. B.R. Ambedkar's life reflect his lifelong struggle for social justice. He first drafted the influential speech Annihilation of Caste in 1936. This was followed by the founding of the Independent Labour Party later that year. In 1948, he submitted the Draft Constitution of India, playing a pivotal role in the nation's legal framework. Finally, in 1956, he led a mass conversion to Buddhism in Nagpur, marking a major spiritual and social transition.

51. (C) A structure of thought, a bundle of memories and experiences.
J. Krishnamurti's analysis of the self concludes that the 'me' or 'ego' is not a permanent spiritual substance but a structure created by thought. He described it as a bundle of memories, experiences, and conditioning that gives a false sense of continuity. This psychological construct is the source of fragmentation and conflict in human relationships. To find true peace and clarity, one must understand the nature of this thought-constructed self and move beyond its restrictive influence.

52. (D) Self-rule, self-control, and rule over oneself.
Mahatma Gandhi's concept of Swaraj is a comprehensive vision that goes beyond mere political independence from colonial rule. It encompasses economic self-sufficiency, social equality, and, most importantly, individual self-rule or mastery over one's own senses and desires. For Gandhi, true freedom requires a disciplined and ethical life where people govern themselves according to the principles of truth and non-violence. Thus, Swaraj represents the holistic liberation of the individual and the entire national community.

53. (A) P-3, Q-1, R-2, S-4
Sarvepalli Radhakrishnan provided a comprehensive interpretation of key philosophical principles. He viewed the intellect as an analytical faculty providing symbolic knowledge. Intuition was described as the direct apprehension of reality. His idealist view of life posits that the ultimate reality is spiritual. Finally, his interpretation of the Hindu view of life emphasizes a existence based on the regulatory principle of Dharma. These elements combined form a framework for understanding the integration of reason and spiritual experience.

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rather a social structure that his philosophy seeks to transcend through an integrated and holistic human outlook.

39. (D) The caste system and idol worship.
The Mahima Dharma movement, particularly through the poetic works of Bhima Bhoi, strongly opposes the caste system and the practice of idol worship. It advocates for the worship of a formless, supreme reality and emphasizes the importance of social service and compassion for all living beings. This socio-ethical perspective seeks to dismantle hierarchical religious structures, promoting instead a vision of social equality and a direct spiritual connection with the Divine without mediators.

40. (D) i, ii, and iv
M. N. Roy's Radical Humanism is built upon the conviction that man is the measure of all things and that human rationality provides the only valid basis for morality. He advocated for individual freedom as the supreme value and argued that society should be reconstructed from the bottom up. This involves creating a network of people's committees to ensure direct participation. He rejected the idea that individual rights should be subordinated to any collective goals.

41. (C) They are different but complementary perspectives on reality.
Swami Dayanand Saraswati viewed the six orthodox systems of Indian philosophy as complementary perspectives on reality rather than as contradictory doctrines. He argued that each system addresses a specific aspect of the truth, such as logic, matter, or the soul. By reconciling these diverse schools, he sought to present a unified and coherent philosophical framework based on the Vedas. For him, their underlying harmony is essential for a complete and systematic understanding of spiritual knowledge.

42. (A) The transformation of the being and divinization of life.
Sri Aurobindo's Integral Yoga aims at the total transformation of the human being and the divinization of life on earth. Unlike traditional yogic paths that may seek individual liberation or escape from the world, this approach focuses on bringing down a higher spiritual consciousness into the mind, life, and body. The goal is to evolve beyond the current mental state toward a divine existence where all human activities are spiritualized and perfected through truth-consciousness.

43. (D) Mard-e-Momin (or Superman)
Muhammad Iqbal used the term Mard-e-Momin, or the perfected man, to describe his ideal of the human self. This concept refers to an individual who has fully developed their Khudi, or selfhood, through creative action and spiritual discipline. The Mard-e-Momin acts as the vicegerent of God on Earth, embodying divine attributes and working to transform the world. This ideal represents the highest stage of human evolution where the self achieves strength and unique immortality.

44. (B) Veedu (Liberation/Moksha)
The Tirukkural is famously divided into three sections: Aram, Porul, and Inbam. These correspond to the first three Purusharthas: Dharma, Artha, and Kama. While the text discusses ethical living and the path to righteousness, it does not include a separate section for Veedu, or Moksha. The philosopher Thiruvalluvar focused on guiding individuals toward a balanced and virtuous life within the world, believing that such a righteous life naturally leads to spiritual fulfillment and liberation.

45. (A) i, ii, and iv
Dr. B.R. Ambedkar adopted Neo-Buddhism as a way to reject the hierarchical and unequal structure of Hinduism. This Navayana tradition emphasizes a rational and scientific outlook, focusing on morality and social justice rather than traditional metaphysical doctrines. He saw Buddhism as a path to achieve dignity and equality for the oppressed classes. Crucially, his interpretation emphasized that the movement was both a spiritual commitment and a social revolution to establish liberty and fraternity.

46. (D) To develop a person into a complete, harmonious human being.
Rabindranath Tagore believed that the highest aim of education is to develop a person into a complete and harmonious human being. He argued that learning should not be confined to acquiring technical skills or passing examinations

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others is equivalent to worshipping God. This perspective transforms ordinary social work into a sacred spiritual practice. By serving humanity, individuals can achieve spiritual growth while simultaneously addressing the practical problems of poverty, suffering, and social inequality.

62. (D) Love, creative action, and struggle against opposing forces.
According to Muhammad Iqbal, the human self, or Khudi, achieves strength and permanence through a life of love, creative action, and persistent struggle. He believed that the ego is a dynamic entity that grows when it engages with the world and overcomes obstacles. Rather than seeking peace through renunciation or passive contemplation, the individual should embrace the challenges of existence. This active participation in life enables the self to develop its unique potential and achieve immortality.

63. (A) Foster collective selfishness and mechanical organization.
Rabindranath Tagore critiqued nationalism for its tendency to foster collective selfishness and transform the nation into a mechanical organization focused on power and greed. He believed that aggressive nationalism suppresses individual freedom and dehumanizes society by prioritizing the interests of the state over universal human values. For Tagore, this narrow ideology leads to conflict and hinders the spiritual and cultural unity of humanity. He advocated for a broader humanism that celebrates the diversity and dignity of all people.

64. (C) i, iii, and iv
Deendayal Upadhyaya's Integral Humanism is rooted in the principles of Advaita Vedanta, seeing an underlying unity in all existence. It seeks an integrated and balanced development of the individual and society by considering the physical, mental, and spiritual needs of man. This philosophy advocates for a 'third way' that is distinct from the extremes of Western capitalism and socialism. By focusing on the holistic welfare of the human being, it aims to create a just and sustainable social order.

65. (B) An indefinite relation between the subject and the object.
In K. C. Bhattacharyya's philosophy, the doctrine of Maya is interpreted as an indefinite relation between the subject and the object. He describes it as the state where the subject is not yet free from the object, leading to a sense of metaphysical ambiguity. Maya represents the lack of clear dissociation between the self and the external world. Through philosophical inquiry and dissociation, this indefiniteness is resolved, allowing the subject to realize its essential nature as absolute freedom.

66. (A) The mystical experience foundation of all great religions.
Sarvepalli Radhakrishnan's concept of a Universal Religion is based on the idea that mystical experience is the common foundation underlying all great religious traditions. He argued that while dogmas and rituals differ, the direct encounter with the ultimate reality is a universal human possibility. By focusing on this shared spiritual essence, people of different faiths can find common ground and mutual respect. This vision promotes a global spirituality that transcends sectarian boundaries and emphasizes the unity of the human spirit.

67. (C) It is the source of fragmentation, conflict, and the self.
In J. Krishnamurti's philosophy, thought is identified as the source of fragmentation, conflict, and the construction of the self. He argued that thought is a response of memory and is always limited and rooted in the past. This constant activity of thought creates division between the observer and the observed, leading to psychological suffering. To achieve true clarity and freedom, one must move beyond the restrictive influence of thought and observe reality with direct and choiceless awareness.

68. (B) ii, i, iii, iv
The logical sequence of Gandhian philosophy begins with Truth as the ultimate end and supreme reality. Non-violence is the essential means to realize this truth in daily life. Satyagraha represents the practical application of both truth and non-violence to resist injustice and achieve social change. Finally, Swaraj, or true self-rule and independence, is the fruit of this steadfast

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54. (B) Integral Humanism
Integral Humanism is the philosophy propounded by Deendayal Upadhyaya, advocating a holistic approach to human existence. It seeks to integrate the four components of a person: body, mind, intellect, and soul. By balancing these aspects and aligning them with the four Purusarthas, it aims for the welfare of both the individual and society. This approach rejects fragmented ideologies, proposing instead a unified vision where spiritual values and material progress are developed in a harmonious and sustainable manner.

55. (D) Self-realization through education and spiritual wisdom.
According to Narayana Guru, the path to spiritual freedom and social equality lies in self-realization achieved through education and the acquisition of spiritual wisdom. He believed that inner transformation is necessary to overcome social prejudices and traditional caste restrictions. By empowering individuals with knowledge and a sense of their own dignity, he sought to create a society where everyone could realize their potential. His reform efforts focused on enlightenment as the primary tool for social emancipation.

56. (A) The caste system is a benign hierarchy ensuring social stability.
Jyotiba Phule's critique of the caste system was uncompromising, as he rejected the idea that it was a benign or natural social structure. He identified it as a diabolical contrivance created by a specific group to exploit and suppress the masses. According to him, the system was sanctioned by religious texts to maintain Brahminical dominance. He argued that only through education and the rejection of these exploitative traditions could the lower castes achieve true social equality and justice.

57. (C) The world and mind are material and governed by natural laws.
M. N. Roy's materialism affirms that the physical universe is the only reality and is governed by natural laws. He argued that the human mind and consciousness are products of material evolution and are also subject to rational laws. This perspective rejects the idea of a supernatural creator or a separate spiritual realm. Roy believed that a scientific understanding of the material world provides the foundation for human freedom and the development of a rational moral system.

58. (C) ii, iii, and iv
K. C. Bhattacharyya's concept of 'Swaraj in ideas' emphasizes the need for intellectual authenticity and self-determination. It involves being conscious of one's own unique intellectual standpoint and avoiding the uncritical imitation of foreign thoughts. He advocated for a critical assimilation of ideas, whether indigenous or external, ensuring that they are integrated into one's own framework of understanding. This process prevents individuals from becoming mere intellectual shadows of others and fosters a truly independent and creative thinking process.

59. (D) "Kindergarten of religion," to be transcended later.
Swami Vivekananda viewed religious rituals as a "kindergarten of religion," serving as preliminary steps for those beginning their spiritual journey. He believed that while rituals can help focus the mind and provide a sense of structure, they are not the ultimate goal of religious life. True spirituality lies in direct experience and the realization of the divinity within the soul. Therefore, individuals should eventually transcend ritualistic practices to achieve a higher, more direct and personal spiritual awareness.

60. (A) Both Statement I and Statement II are true.
Sri Aurobindo's philosophy posits that human evolution is a spiritual journey toward a higher consciousness, with the transition from Mind to Supermind being an inevitable destiny. He believed that the current human state is transitional and will eventually be surpassed by a divine truth-consciousness. Integral Yoga is the method he prescribed to consciously participate in and accelerate this process. This practice aims for a total transformation of the being, bringing down the higher power to divinize life.

61. (A) Both A and R are true and R is the correct explanation of A.
Swami Vivekananda's Practical Vedanta seeks to bridge the gap between the sacred and the secular by applying spiritual principles to social service. He taught that the divine Atman resides in every human being, which means that serving

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76. (B) Mahima Dharma
Sant Kabi Bhima Bhoi is a prominent poet-saint associated with the Mahima Dharma movement in Odisha. This socio-religious reform movement emerged in the 19th century, advocating for the worship of a formless God and the rejection of caste-based discrimination and idol worship. Bhima Bhoi's poetic works express deep compassion for suffering humanity and a strong commitment to social justice. His teachings continue to influence the spiritual and social landscape of the region, promoting a message of equality and devotion.

77. (A) P-3, Q-4, R-2, S-1
Several key terms are associated with the contributions of prominent Indian thinkers and saints. M. N. Roy is known for propounding Radical Humanism, focusing on individual freedom and reason. Swami Dayanand Saraswati developed the concept of Traitavada, asserting the eternal reality of God, Self, and Nature. Bhima Bhoi is a central figure in the Mahima Dharma movement. Narayana Guru's famous dictum on "One Caste" emphasizes the unity of humanity. These ideas collectively represent the diverse intellectual and social reforms of modern India.

78. (D) He viewed them as complementary parts of a whole truth.
Swami Dayanand Saraswati viewed the six orthodox systems of Indian philosophy as complementary parts of a whole truth rather than as contradictory schools. He argued that each system explores a specific dimension of reality, such as logic, the material world, or the soul. By demonstrating their underlying harmony and alignment with the Vedas, he sought to present a unified philosophical front. This approach aimed to restore the intellectual and spiritual integrity of ancient Indian thought in the modern world.

79. (A) The ideal man who acts as God's vicegerent.
In Muhammad Iqbal's philosophy, the term 'Superman' refers to the ideal man who acts as the vicegerent of God on Earth. This individual has fully developed their Khudi, or selfhood, through creative action, love, and spiritual discipline. The Superman embodies divine attributes and works toward the transformation and perfection of the world. This concept represents the pinnacle of human evolution, where the self achieves a unique and powerful individuality that contributes to the cosmic purpose of creation.

80. (B) A state of being free from the conditioning of the past.
According to J. Krishnamurti, true freedom is a state of being free from the conditioning of the past, including memories, traditions, and accumulated knowledge. He argued that the mind is often trapped in these patterns, which limit our perception and prevent the direct understanding of reality. When the mind is liberated from this baggage, it achieves a state of clarity and silence. In this unconditioned state, an individual can experience the truth of existence and act with genuine spontaneity.

81. (B) He supported the caste system as a necessary structure.
Jyotiba Phule was an uncompromising critic of the caste system and did not support it as a necessary structure. He identified it as a mechanism of exploitation created to maintain the dominance of the upper castes. Phule was a pioneer of women's education and worked tirelessly for the rights of the lower castes. His writings and social reform efforts focused on dismantling hierarchical structures and promoting social equality through education and the rejection of traditional, oppressive religious narratives.

82. (A) It is a transitional and imperfect instrument of knowledge.
In Sri Aurobindo's philosophy, the mind is viewed as a transitional and imperfect instrument of knowledge. It is characterized by an analytical and divisive approach that perceives reality in fragments rather than as a whole. Aurobindo argued that human consciousness must evolve beyond this mental stage to reach the Supermind, which possesses integral and truth-based knowledge. The mind's role is to prepare the individual for this higher spiritual manifestation, eventually being transformed by the descent of a superior consciousness.

83. (C) Isolation
Sri Aurobindo's Integral Yoga is based on three core principles: aspiration, rejection, and surrender. Aspiration involves a persistent call for the higher spiritual consciousness. Rejection is the turning away from lower impulses and

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movements that hinder spiritual progress. Surrender represents the total offering of the individual self to the Divine. Isolation is not a part of this system, as Integral Yoga seeks to transform and divinize all aspects of life rather than escaping from the world through withdrawal or spiritual seclusion.

84. (B) ii and iii
Sarvepalli Radhakrishnan's philosophy emphasizes that the ultimate reality is spiritual and that the world is its manifestation. His 'Idealist view of life' posits that spiritual experience is the highest form of knowledge. He also argued for a universal religion based on shared mystical experiences that transcend sectarian boundaries. While he valued intellect for practical knowledge, he viewed intuition as a direct and integral insight that surpasses analytical reason, providing a holistic understanding of the divine and human existence.

85. (C) The supreme law or Dharma and power of love.
In Gandhian thought, Ahimsa, or non-violence, is the supreme law and the power of love. It is not merely a tactic for the weak but a profound moral principle that requires immense courage and self-discipline. Gandhi believed that non-violence is the most effective force for resisting injustice and transforming society. It involves the refusal to cause harm in thought, word, or deed and seeks to win over the opponent through the strength of truth and suffering.

86. (A) Both A and R are true and R is the correct explanation of A.
Sri Aurobindo's concept of evolution is a spiritual and cosmic process that involves the involution of the Spirit into Matter and its subsequent gradual emergence. Evolution is seen as the unfolding of this hidden consciousness through the stages of Life and Mind toward the Supermind. This process is not merely biological but is driven by a divine purpose to manifest truth-consciousness on earth. Each stage represents a higher manifestation of the Spirit, eventually leading to a divine life.

87. (D) The subject's essential nature is freedom realized progressively.
In K. C. Bhattacharyya's philosophy, 'Subject as Freedom' means that the essential nature of the self is freedom, which is realized through a progressive process of dissociation. By detaching itself from the body, the senses, and the mental states, the subject moves toward its true, unconditioned state. This dissociation is a phenomenological journey where the self recognizes its autonomy and spontaneity. True freedom is not an external achievement but the realization of the subject's inherent nature through systematic inward reflection and detachment.

88. (A) The innate intelligence or soul of a nation.
Deendayal Upadhyaya's philosophy of Integral Humanism is centered on the concept of 'Chiti', which represents the innate intelligence or soul of a nation. He believed that every nation has a unique spiritual essence that defines its culture and values. Chiti is the guiding principle that should shape the social, political, and economic systems of a country. By aligning national development with its Chiti, a society can achieve holistic growth and maintain its cultural identity while addressing the modern needs of its citizens.

89. (B) P-3, Q-4, R-1, S-2
Mahatma Gandhi's philosophy is defined by several integrated terms. Truth, or Satya, is the ultimate principle and is identified with God. Non-violence, or Ahimsa, is the essential means to realize this truth. Satyagraha represents the application of these principles as the force of truth to resist injustice. Swaraj refers to self-rule and the mastery over one's own senses. Together, these concepts form a coherent framework for individual liberation and social transformation through ethical and courageous action in the world.

90. (A) Recognizing the common divine basis of all religions.
Swami Vivekananda's concept of 'Universal Religion' involves recognizing the common divine basis underlying all existing religious traditions. He argued that while religions differ in their rituals and dogmas, they all share the same goal of realizing the divinity within the soul. This concept promotes religious tolerance

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and acceptance, suggesting that each faith is a valid path to the same ultimate truth. A universal religion is one that embraces this diversity and focuses on the spiritual essence shared by humanity.

91. (D) Dharma, Artha, and Kama
The three parts of the Tirukkural—Aram, Porul, and Inbam—correspond to the Sanskrit concepts of Dharma, Artha, and Kama. Aram focuses on virtue and righteous conduct. Porul discusses wealth, polity, and the practical aspects of governance. Inbam explores the realm of human love and romantic relationships. By addressing these three aspects of life, the Tirukkural provides a comprehensive and ethical guide for leading a balanced life, emphasizing that spiritual fulfillment is integrated with social and personal responsibilities.

92. (A) i, iii, and iv
Muhammad Iqbal's philosophy posits that the ultimate reality is the Absolute Ego or God. He emphasized the development of the human self, or Khudi, as a dynamic and creative entity. The ideal human is the 'Superman' who has a highly developed self and acts as God's vicegerent. Furthermore, he viewed intuition as a higher and more direct mode of knowing than analytical intellect. These elements reflect his call for creative action and the pursuit of a unique and powerful individuality.

93. (C) Radical Humanism
M. N. Roy was the primary proponent of Radical Humanism, a philosophy that places the individual human being at the center of social and political life. He emphasized that human rationality and the quest for freedom are the driving forces of history. Radical Humanism advocates for a decentralized democracy where individuals are empowered to make decisions through rational discourse. This perspective rejects ideologies that subordinate the individual to collective goals, aiming instead for a society based on reason, ethics, and human liberty.

94. (D) Syncretic and universalist Islamic thought.
Maulana Azad's humanism is best described as syncretic and universalist Islamic thought. He interpreted the Quranic message as promoting the unity of all religions and the welfare of all human beings. His concept of Wahdat-e-Deen emphasized the shared ethical core of different faiths, advocating for mutual respect and social harmony. This perspective sought to reconcile religious traditions with modern humanist values, promoting a vision of a pluralistic society where spiritual diversity is celebrated as a common human heritage.

95. (A) Conditioning experiences, memories, and traditions of the mind.
In J. Krishnamurti's philosophy, the "known" represents the conditioning imposed on the mind by past experiences, memories, and traditions. He argued that the mind is often trapped in these established patterns, which limit our perception and prevent us from experiencing the truth of the present moment. True understanding and freedom come when the mind is liberated from the burden of the known. In this unconditioned state, an individual can achieve direct perception and a radical transformation of their entire psychological structure.

96. (B) Pluralistic Realism
Swami Dayanand Saraswati's Traitavada is a form of pluralistic realism, asserting the eternal and distinct existence of God, the individual soul, and nature. Unlike monistic views, this doctrine maintains that these three entities are co-eternal and possess their own unique realities. God is the efficient cause of the universe, nature is the material cause, and the soul is the active experiencer. This pluralistic framework provides the basis for understanding the world, individual liberation, and the role of knowledge in achieving spiritual growth.

97. (B) Critique of caste and idol worship with deep compassion.
The socio-ethical perspective of Mahima Dharma, as emphasized by the poet-saint Bhima Bhoi, involves a strong critique of the caste system and idol worship. He advocated for the worship of a formless God and promoted social equality and compassion for all suffering beings. His teachings emphasize that spiritual devotion must be expressed through social service and a commitment to justice. This outlook seeks to create a more inclusive and humane society by dismantling hierarchical barriers and fostering a sense of universal brotherhood.

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98. (A) iv, i, iii, ii
The chronological order of these influential works begins with Swami Vivekananda's Lectures from Colombo to Almora, followed by Mahatma Gandhi's Hind Swaraj. Sri Aurobindo's The Life Divine was written later, and B. R. Ambedkar's Annihilation of Caste was drafted in 1936. This sequence reflects the historical progression of Indian intellectual and social thought, from the spiritual revival of the late 19th century to the focused critiques of modern civilization and the caste system in the early 20th century.

99. (C) Aspiration, rejection, and total surrender
Sri Aurobindo's Integral Yoga involves a triple process consisting of aspiration, rejection, and total surrender. Aspiration is the persistent call for the higher spiritual consciousness to manifest in the individual. Rejection involves the conscious turning away from lower impulses, desires, and movements that hinder spiritual progress. Surrender is the total offering of the individual self and all its activities to the Divine. Together, these three movements facilitate the ascent of consciousness and the descent of the higher power to transform the entire being.

100. (D) It attains a unique and personal form of immortality.
In Muhammad Iqbal's philosophy, the development of Khudi, or selfhood, leads to the attainment of a unique and personal form of immortality. He argued that the self is not destined to be absorbed into the absolute but should aim for a higher and more permanent individuality. Through creative action and love, the ego grows stronger and achieves a state of being that transcends physical death. This unique immortality represents the fulfillment of the individual's spiritual journey and their unique role in the universe.

101. (A) i and iii
Rabindranath Tagore's view on education emphasizes that it should be imparted in a natural and free environment rather than within the confines of a traditional classroom. He believed that education must foster the creative and aesthetic sensibilities of the child, allowing them to grow in harmony with nature and society. This approach aims for the holistic development of the individual, integrating spiritual values with intellectual learning to create a well-rounded and harmonious human being capable of universal humanism.

102. (B) An intrinsic and constitutive nature of the self.
In K. C. Bhattacharyya's philosophy, the statement 'The subject is freedom' means that freedom is the intrinsic and constitutive nature of the self. He argued that the subject is not merely an object among other objects but is essentially a spontaneous and autonomous spiritual reality. This freedom is realized through a process of systematic dissociation from everything that is not the self. True liberation is the recognition and actualization of this inherent freedom, which defines the very essence of the subjective existence.

103. (A) Both A and R are true and R is the correct explanation of A.
Sarvepalli Radhakrishnan gives primacy to intuition over intellect for the apprehension of ultimate reality. He argued that the intellect is analytical and provides only partial, symbolic knowledge by breaking reality into fragments. In contrast, intuition is a synthetic and direct insight that grasps reality as a whole. While the intellect is useful for practical and scientific purposes, only intuition can provide the holistic and integral knowledge necessary for understanding the spiritual essence of the divine and the human soul.

104. (A) A progressive historical religion, continuously evolving.
Sarvepalli Radhakrishnan's "The Hindu View of Life" presents Hinduism as a progressive historical religion that is continuously evolving. He argued that Hinduism is not a rigid set of dogmas but an experiential journey toward truth that accommodates diverse perspectives and changes over time. This view emphasizes the dynamic and flexible nature of the tradition, suggesting that its core principle of Dharma allows for adaptation while maintaining a steadfast commitment to spiritual realization and moral conduct in a changing world.

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105. (C) The analyser is not separate from the analysed object.
In J. Krishnamurti's teachings, the analysis of the self is seen as a futile process because the analyser is not separate from the analysed object. He argued that the one who is attempting to analyze the self is actually a part of the same psychological structure that is being observed. This division between the observer and the observed is an illusion that perpetuates the self and its conflicts. True freedom comes from a holistic and direct observation that transcends this fragmentation.

106. (B) P-3, Q-2, R-1, S-4
B. R. Ambedkar's work is defined by several integrated ideas. Annihilation of Caste presents his solution to the problem of caste discrimination. Philosophy of Hinduism identifies the core issue of graded inequality within the traditional social structure. Neo-Buddhism represents his vision for a moral religion based on equality and reason. Constitutionalism focuses on achieving rights and justice through the rule of law. Together, these elements form a comprehensive framework for the empowerment of the oppressed and the establishment of a democratic society.

107. (D) Identical with God, the absolute and ultimate reality.
Mahatma Gandhi's concept of Truth is identical with God, representing the absolute and ultimate reality of the universe. He believed that Truth is the eternal law that governs all existence and is the source of all moral and spiritual values. For Gandhi, the pursuit of Truth is the primary goal of life, and every action must be an experiment with truth. This absolute Truth is realized through non-violence and selfless service, leading to a profound understanding of the divine essence in all beings.

108. (B) Rules and regulations, rather than moral principles.
Dr. B. R. Ambedkar's critique of the philosophy of Hinduism concludes that it is essentially a religion of rules and regulations rather than universal moral principles. He argued that the social structure is governed by rigid caste laws that enforce graded inequality and social exclusion. This focus on external rules suppresses individual freedom and prevents the realization of ethical values like equality and fraternity. Consequently, he believed that a radical transformation was necessary to achieve a society based on genuine moral and democratic ideals.

109. (C) ii, iii, and v
The teachings of Thiruvalluvar in the Tirukkural provide a comprehensive and secular guide to ethical living. The text is divided into three sections: Virtue, Wealth, and Love, covering all essential aspects of human existence. It is considered a masterpiece of Tamil literature and is admired for its universal applicability and profound wisdom. The Tirukkural emphasizes righteous conduct and moral integrity, offering practical guidance for individuals to lead a balanced and virtuous life within the social and personal spheres.

110. (D) Samanvaya (Integration)
Deendayal Upadhyaya's Integral Humanism aims to achieve an integrated life by balancing the four Purusarthas: Dharma, Artha, Kama, and Moksha. This balance and harmony among the different aspects of human existence is called Samanvaya, or integration. By synthesizing material progress with spiritual values, this philosophy seeks to ensure the holistic welfare of the individual and society. Samanvaya ensures that the pursuit of wealth and desire is guided by righteousness and ultimately leads to spiritual liberation, creating a balanced and sustainable social order.

111. (A) Human upliftment based on the principle of unity.
The core principle of Narayana Guru's philosophy is human upliftment based on the principle of unity. He believed that the fundamental essence of all human beings is the same, transcending the divisions of caste and religion. His work focused on empowering the oppressed through education and spiritual enlightenment, advocating for social equality and universal brotherhood. By emphasizing this underlying unity, he sought to dismantle hierarchical social structures and foster a sense of dignity and respect for every individual within the community.

112. (B) The moneylenders and the Brahmin religious priests.
Jyotiba Phule used the term 'Shetji-Bhatji' to criticize the nexus between the moneylenders

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and the Brahmin religious priests, whom he viewed as the primary exploiters of the lower castes and farmers. He argued that this alliance used economic power and religious authority to keep the masses in a state of subjugation and poverty. Through his social reform efforts, Phule sought to expose these exploitative practices and empower the marginalized classes through education and the creation of a more just and equal social order.

113. (B) It goes to the root of the problem, which is man.
M. N. Roy's philosophy is called Radical Humanism because it goes to the root of the problem, which he identified as the individual human being. He argued that any social or political reconstruction must begin with the liberation and empowerment of the individual through reason and morality. By focusing on the essential nature of man as a rational and freedom-seeking being, Radical Humanism seeks to create a society where human welfare is the supreme goal. This radical approach emphasizes individual agency and decentralized democracy.

114. (A) Service to humanity as a form of divine service.
Swami Vivekananda's interpretation of Vedanta is called 'Practical' because it emphasizes service to humanity as a form of divine service. He argued that the abstract principles of the Upanishads must be applied to solve the practical problems of life and address the suffering of others. By recognizing the divinity in every person, social work is transformed into a sacred spiritual path. This practical approach seeks to combine spiritual realization with active engagement in the world to promote universal human welfare.

115. (C) A secret consciousness seeking to manifest itself.
According to Sri Aurobindo, the force that drives the process of evolution is a secret consciousness seeking to manifest itself through various stages of matter, life, and mind. He believed that the Divine is involved in the material world and is gradually unfolding its truth-consciousness through the evolutionary journey. This process is not random but is guided by a spiritual purpose to transform the inconscient world into a divine existence. Human beings are seen as transitional creatures in this ongoing manifestation of higher consciousness.

116. (D) God (The Absolute Ego)
In Muhammad Iqbal's philosophy, God is considered the ultimate, all-encompassing Self or the Absolute Ego. He believed that God is the supreme source of all dynamic and creative energy in the universe. The human self, or Khudi, is a reflection of this divine ego and seeks to develop its own unique individuality through creative action and love. By aligning the self with the Absolute Ego, the individual can achieve unique immortality and participate in the ongoing process of cosmic creation and transformation.

117. (C) Faith in the divine potential of human humanity.
Rabindranath Tagore's 'Religion of Man' is best described as faith in the divine potential of human humanity. He believed that divinity is expressed through the creative and moral spirit of man, which transcends biological needs. This vision celebrates the "surplus" in human beings that manifests in art, love, and compassion. By realizing the universal human within the individual, people can achieve spiritual unity and a sense of belonging to the entire world. This religion emphasizes human dignity and creative self-expression.

118. (B) He argued that Indian philosophy should adopt Western categories.
K. C. Bhattacharyya did not argue that Indian philosophy should adopt Western categories; instead, he advocated for 'Swaraj in ideas' or intellectual sovereignty. He believed that Indian thinkers should be conscious of their own traditional presuppositions and critically evaluate foreign thoughts rather than imitating them blindly. His philosophy views the subject's essential nature as freedom and defines the task of philosophy as the systematic elaboration of 'the speakable'. He sought to develop an authentic and independent standpoint for Indian philosophical thought.

119. (D) Intuition transcends reason without violating its limits.
Sarvepalli Radhakrishnan holds that intuition is supra-rational, meaning it transcends the

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analytical limits of reason without violating its fundamental principles. While the intellect provides symbolic and fragmented knowledge, intuition offers a direct and integral insight into the whole of reality. He argued that intuition is the fulfillment of the intellectual process, providing a holistic understanding that reason alone cannot achieve. This supra-rational knowledge is essential for grasping the spiritual essence of the divine and the unity of all existence.

120. (A) Both A and R are true and R is the correct explanation of A.
Swami Dayanand Saraswati proposed the doctrine of Traitavada, which asserts that God, the individual soul (Jiva), and primordial matter (Prakriti) are three distinct and co-eternal entities. This pluralistic realism rejects the absolute monism of Advaita Vedanta, which considers only Brahman to be real. Dayanand argued that these three categories are uncreated and co-existent, with God acting as the efficient cause of the universe. This framework provides the basis for his emphasis on knowledge, righteous action, and the authority of the Vedas.

121. (C) The total and unconditional freedom of the human mind.
The central concern of J. Krishnamurti's teachings is the total and unconditional freedom of the human mind. He argued that true freedom involves the liberation of the mind from all forms of conditioning, including memories, traditions, and authority. By observing the self and its patterns with direct and choiceless awareness, an individual can achieve a radical psychological transformation. This state of clarity and silence allows for the direct perception of truth and the resolution of human conflict and suffering.

122. (A) An active and dynamic force based on love and soul-force.
Mahatma Gandhi's concept of Satyagraha differs from passive resistance because it is an active and dynamic force based on love and soul-force. While passive resistance can sometimes be a weapon of the weak, Satyagraha requires immense moral courage and the strength to endure suffering without retaliation. It seeks to convert the heart of the opponent through the power of truth rather than to coerce or defeat them. This method is grounded in the conviction that truth and non-violence are the supreme ethical principles.

123. (A) i and iii
K. C. Bhattacharyya's philosophy includes several key concepts. He proposed the idea of 'Swaraj in ideas' to emphasize intellectual self-determination and the avoidance of uncritical imitation. His concept of 'Subject as Freedom' involves the progressive dissociation of the self from the object, leading to the realization of its autonomous nature. While he discussed the doctrine of Maya, he interpreted it as an indefinite relation between the subject and the object rather than as a definite or final illusion.

124. (B) Labourers
According to B. R. Ambedkar, the caste system is not just a division of labour but also a division of labourers. He argued that the system does not simply assign different tasks to different groups but also hierarchically arranges individuals into rigid social categories. This division prevents social mobility and fosters a sense of superiority and inferiority among people. By dividing the labourers themselves, the system hinders social unity and serves as a tool for economic and social exploitation within the community.

125. (C) Bharatiya Jana Sangh
The philosophy of Integral Humanism was officially adopted by the Bharatiya Jana Sangh as its foundational ideology. Propounded by Deendayal Upadhyaya, this doctrine advocates for a holistic and balanced approach to human development, integrating the needs of the body, mind, intellect, and soul. It seeks to create a social order based on traditional Indian values while addressing modern political and economic challenges. This approach provides an alternative to both capitalism and communism by focusing on the integrated welfare of the person.

126. (D) He consecrated a deity despite being from a lower caste.
Narayana Guru established a temple in Aruvippuram in 1888, which was a revolutionary act because he consecrated a deity despite being from a lower caste. This act directly challenged the traditional Brahminical monopoly over religious rituals and temple management. By performing this consecration, he asserted the spiritual rights

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of the oppressed classes and promoted a vision of social equality. This event marked a significant turning point in the social reform movement of Kerala, emphasizing that spiritual realization is accessible to all.

127. (A) The exposition of a righteous and practical way of life.
The central theme of Thiruvalluvar's Tirukkural is the exposition of a righteous and practical way of life. The text provides ethical guidance on virtue, wealth, and love, offering practical wisdom for individuals to lead balanced and moral lives. It emphasizes the importance of integrity, compassion, and social responsibility. Its timeless teachings serve as a universal guide for moral conduct, transcending religious and cultural boundaries to promote a vision of a just and ethical society through individual righteousness.

128. (B) The American people who worked to end slavery.
Jyotiba Phule dedicated his book Gulamgiri, or Slavery, to the American people who worked to end slavery in their country. He saw a parallel between the struggle for abolition in the United States and his own efforts to dismantle the caste system in India. By making this connection, Phule highlighted the universal nature of the struggle against oppression and exploitation. This dedication served to inspire and mobilize the lower castes in their pursuit of social equality, dignity, and freedom.

129. (B) Mind and consciousness as products of matter.
A key component of M. N. Roy's materialism is the understanding of mind and consciousness as products of matter. He argued that the physical universe is the only reality and that all mental and psychological phenomena are the results of material evolution governed by natural laws. This perspective rejects supernatural explanations and emphasizes the role of reason and scientific inquiry. For Roy, materialism provides the foundation for human freedom and the development of a rational moral system based on physical reality.

130. (A) Wahdat-e-Deen (Unity of all Religions).
Maulana Azad's commentary on the Quran, Tarjuman al-Quran, emphasizes the theme of Wahdat-e-Deen, or the unity of all religions. He argued that while the forms and rituals of various faiths may differ, their essential spiritual message and ethical core are the same. This perspective promotes religious tolerance, mutual respect, and social harmony in a pluralistic society. By highlighting the common humanitarian values of all religions, Azad sought to foster a sense of shared heritage and universal brotherhood among people of diverse backgrounds.

131. (B) P-3, Q-4, R-1, S-2
Sri Aurobindo's evolutionary philosophy involves specific characteristics for each stage of existence. Matter is described as the inconscient realm where the spirit is hidden. Life represents the emergence of the vital force. The mind is a divisive consciousness that perceives reality in fragments. Finally, the Supermind is the dynamic truth-consciousness that realizes the underlying unity of all existence. Together, these stages reflect the spiritual progression of the universe toward the manifestation of the Divine and the establishment of a divine life.

132. (D) Let my soul be condemned to hell, but let the universe be redeemed.
A famous saying of Sant Kabi Bhima Bhoi, which expresses the core of Mahima Dharma's socio-ethical outlook, is: "Let my soul be condemned to hell, but let the universe be redeemed." This powerful statement reflects his deep compassion for all suffering beings and his commitment to the welfare of the collective over individual salvation. It emphasizes that true spiritual achievement is found in selfless service and the sacrifice of one's own well-being for the benefit of humanity, promoting a vision of universal compassion and justice.

133. (C) "Back to the Vedas"
Swami Dayanand Saraswati's movement, the Arya Samaj, had the motto "Back to the Vedas." He believed that the Vedas are the primary and infallible source of all true knowledge and spiritual wisdom. By advocating for a return to Vedic teachings, he sought to reform Hinduism and eliminate practices like idol worship, the birth-based caste system, and superstitions. This

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motto reflects his efforts to restore the intellectual and spiritual integrity of ancient Indian thought and establish a more rational and ethical society.

134. (B) Experience of the impersonal and personal God.
For Swami Vivekananda, the two primary forms of religious experience are the experience of the impersonal God (Brahman) and the personal God (Ishwara). He believed that both forms are valid and represent different levels of spiritual realization. The experience of the impersonal God involves the realization of absolute unity, while the experience of the personal God focuses on devotion and relationship. These two perspectives reflect the breadth of Vedantic thought, which accommodates diverse ways of experiencing and relating to the ultimate divine reality.

135. (C) Statement I is true but Statement II is false.
Muhammad Iqbal believed that a strong and developed Khudi, or self, is essential for a meaningful life and unique immortality. He argued that the ego grows through creative action and struggle. However, he did not believe that the intellect is a hindrance to this development or that it must be completely abandoned. Instead, he viewed intellect as a useful but limited tool for practical life, which should be complemented and fulfilled by the higher faculty of intuition to grasp reality.

136. (B) ii, iii, and iv
Rabindranath Tagore's educational philosophy emphasized a close connection with nature and the importance of fostering the creative and artistic faculties of the student. He believed that education should aim at creating harmony between the individual and the universe rather than being confined to the classroom or prioritizing rote learning. By learning in a natural environment, individuals can achieve holistic development and realize their unity with all life. This approach promotes universal humanism and the full expression of the individual spirit.

137. (C) Phenomenological Absolutism
K. C. Bhattacharyya's philosophy is often described as a form of Phenomenological Absolutism. His work focuses on the systematic analysis of the different levels of consciousness and the progressive dissociation of the self from the object. This approach seeks to realize the absolute autonomy and freedom of the subject through inward reflection. By clarifying the conceptual structures that define our experience, his philosophy provides a rigorous and systematic framework for understanding the nature of reality and the ultimate freedom of the spiritual self.

138. (A) Welfare of all people.
The ideal of Sarvodaya, which is deeply associated with Mahatma Gandhi, means the welfare of all people. It represents a vision of a just and equal society where the needs of everyone are met through selfless service and cooperation. Sarvodaya emphasizes that the progress of the individual is integrated with the progress of the whole community. This concept promotes social justice, non-violence, and the welfare of the poorest and most vulnerable, aiming for a holistic transformation based on moral principles.

139. (A) Both A and R are true and R is the correct explanation of A.
Mahatma Gandhi was a persistent critic of modern, industrialized civilization, as he believed it was based on materialism, violence, and exploitation. He argued that this system prioritizes bodily welfare over spiritual progress and hinders the attainment of true Swaraj, or self-rule. For Gandhi, modern civilization multiples human wants and enslaves people to them, leading to social and environmental degradation. He advocated for a return to simple, ethical living rooted in self-restraint and moral conduct as the true path to freedom.

140. (B) A socially and ethically re-interpreted Buddhism, also known as Navayana.
Dr. B. R. Ambedkar's Neo-Buddhism is best described as a socially and ethically re-interpreted Buddhism, also known as Navayana. This tradition emphasizes rationality, morality, and social equality, rejecting the traditional focus on complex rituals and certain metaphysical doctrines. Ambedkar saw Buddhism as a path to achieve dignity and justice for the oppressed classes and a spiritual foundation for a democratic society. Navayana focuses on the practical application of Buddhist principles to establish social fraternity and human rights in the world.

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155. (D) The common person in leading a righteous life.
The tripartite structure of the Tirukkural, dealing with virtue, wealth, and love, is intended to guide the common person in leading a righteous and balanced life. The philosopher Thiruvalluvar provided practical wisdom that applies to the everyday experiences of individuals in society. By addressing moral conduct, economic activity, and personal relationships, the text offers a comprehensive manual for living ethically and successfully. Its universal teachings ensure that everyone can achieve personal fulfillment while contributing to the well-being of the entire community.

156. (B) A 'diabolical contrivance' to suppress and exploit.
Jyotiba Phule's critical understanding of the caste system identified it as a 'diabolical contrivance' created by the upper castes to suppress and exploit the rest of society. He argued that the system was based on artificial hierarchical divisions and justified through religious myths to maintain Brahminical dominance. Phule's work focused on exposing these exploitative structures and empowering the marginalized through education and social reform. His critique sought to dismantle the foundations of caste-based oppression and establish a society based on equality and human rights.

157. (C) The creative role of consciousness in history.
M. N. Roy's materialism is distinct from mechanical materialism because it acknowledges the creative role of consciousness in human history. He argued that while the universe is material and governed by natural laws, human reason and the quest for freedom allow individuals to actively shape their own destiny. This perspective emphasizes that consciousness is not a passive byproduct of matter but a dynamic force that enables moral choice and social transformation. Roy's materialism thus provides a rational foundation for human agency and ethical conduct.

158. (D) Common human heritage and shared ethical values.
Maulana Azad's concept of humanism emphasized the importance of common human heritage and shared ethical values among different cultures and religions. He believed that the essential message of all spiritual traditions is to promote universal welfare and mutual respect. His vision of a composite culture focused on the underlying unity of humanity rather than sectarian differences. By highlighting these shared values, Azad sought to foster a sense of brotherhood and social harmony in a diverse society, advocating for a pluralistic and inclusive humanism.

159. (A) Belief in a formless God (Alekha) and social service.
The socio-ethical perspective of Mahima Dharma, as found in the works of Sant Kabi Bhima Bhoi, includes a belief in a formless God known as Alekha and a strong emphasis on social service. This movement rejects idol worship and the caste system, advocating for simplicity and equality among all devotees. Bhima Bhoi's teachings highlight that spiritual realization is incomplete without a commitment to the welfare of suffering beings. This outlook fosters a sense of universal compassion and a direct spiritual connection through devotion and humanitarian action.

160. (B) Demonstrate their underlying unity and complement.
Swami Dayanand Saraswati's reconciliation of the six systems of Indian philosophy was an attempt to demonstrate their underlying unity and complementary nature. He argued that each system explores a specific aspect of reality, such as logic, the material world, or the soul, and that they all align with the authority of the Vedas. By presenting a unified philosophical front, he sought to restore the intellectual integrity of ancient Indian thought and provide a coherent framework for understanding spiritual knowledge in the modern world.

161. (B) The ultimate foundation of all possible religions.
Swami Vivekananda's view on religious experience is that it is the ultimate foundation of all possible religions. He argued that religion is not a matter of belief, ritual, or intellectual assent, but of direct realization and being. For him, the validity of any faith lies in its ability to lead an individual to a personal encounter with the Divine. This experiential core is what connects different religious traditions, as they all seek to

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148. (D) The ultimate reality is spiritual.
For Sarvepalli Radhakrishnan, the idealist view of life means that the ultimate reality is spiritual. He argued that the universe is not merely a material product but is an expression of a supreme spiritual spirit. This perspective posits that human existence finds its true meaning and purpose in the pursuit of spiritual realization and ethical values. Radhakrishnan's idealism emphasizes the role of consciousness and intuition in grasping the essential unity of all existence, providing a foundation for a meaningful and integrated life.

149. (C) Direct perception of reality and inner transformation.
In J. Krishnamurti's philosophy, choiceless awareness leads to the direct perception of reality and radical inner transformation. By observing the contents of the mind without any judgment or comparison, an individual can understand the root causes of conflict and suffering. This state of clarity and silence allows the mind to perceive the truth as it is, liberated from the conditioning of the past. Choiceless awareness is the key to psychological freedom and the resolution of the fragmented and conditioned self.

150. (C) i, iii, and iv
M. N. Roy's Radical Humanism is based on the principles of reason, freedom, and human morality. He considered man as a rational being and viewed rationality as the foundation for ethical conduct. His philosophy emphasizes individual freedom as the supreme value and rejects ideologies that subordinate the person to any collective or national goals. Radical Humanism advocates for a society where human welfare and individual agency are prioritized, aiming for a decentralized democracy built on rational discourse and moral integrity.

151. (D) Satyagraha is based on truth and love, unlike duragraha.
The fundamental difference between Gandhi's Satyagraha and duragraha lies in their underlying principles. Satyagraha is based on truth and love, seeking to convert the heart of the opponent through non-violence and self-suffering. In contrast, duragraha represents a stubborn persistence that may be devoid of ethical foundations and can involve coercion or ill-will. A satyagrahi is committed to moral truth and seeks a just resolution for all, while duragraha often focuses on achieving a specific goal through force or obstinacy.

152. (A) A religion compatible with reason and equality.
B. R. Ambedkar's final religious choice was Buddhism because he believed it was a religion compatible with reason, morality, and social equality. He saw Buddhism as a spiritual path that rejects the caste-based hierarchy and offers a sense of dignity to the oppressed. His reinterpretation, known as Navayana, focused on the ethical and rational teachings of the Buddha, providing a foundation for a democratic society free from discrimination and grounded in the principles of liberty and fraternity.

153. (B) Capitalism and Communism.
Deendayal Upadhyaya's Integral Humanism is a critique of both Western capitalism and communism. He argued that both ideologies are excessively materialistic and neglect the holistic needs of the human being, including the mental and spiritual aspects. While capitalism focuses on individual competition and consumption, communism prioritizes collective control and the state. Integral Humanism seeks a balanced 'third way' that integrates individual and social welfare through a harmonious approach based on traditional values and the principle of unity in diversity.

154. (A) Ethical transformation is the true test of religion.
Narayana Guru's dictum, "Whatever be the religion, it is enough if it makes a man better," emphasizes that ethical transformation is the true test of any religious tradition. He believed that the primary goal of religion is to improve the character and moral conduct of the individual. This perspective suggests that sectarian differences are less important than the common humanitarian and ethical values that foster individual growth and social harmony. True spirituality is thus measured by its practical impact on making people more compassionate and righteous.

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141. (C) Artha, Kama, Dharma, Moksha
Deendayal Upadhyaya's Integral Humanism considers the needs of the body, mind, intellect, and soul, which correspond to the four traditional Purusarthas: Artha, Kama, Dharma, and Moksha. He argued that an integrated life requires a balance among these four goals. Artha and Kama address economic and emotional needs, while Dharma provides the moral framework that guides them. Finally, Moksha represents the ultimate spiritual liberation. By pursuing all four aspects in a balanced manner, the individual can achieve holistic and meaningful development.

142. (D) Use Vedantic principles to solve the practical problems of life.
The main objective of Swami Vivekananda's Practical Vedanta was to use Vedantic principles to solve the practical problems of life and address human suffering. He argued that spiritual realization should not be confined to monasteries but should be applied to social service and the empowerment of the masses. By recognizing the divinity in every person, social work becomes a sacred practice. This approach sought to create a dynamic and socially engaged spirituality that combines personal growth with the welfare of others.

143. (A) Integral, involving both ascent and descent of consciousness.
Sri Aurobindo's philosophy of evolution is integral, involving both the ascent of human consciousness to the Spirit and the descent of the higher power into the being. He believed that evolution is not a one-way process but a dynamic interaction between terrestrial existence and divine truth-consciousness. This dual movement facilitates the total transformation of the mind, life, and body, eventually leading to the divinization of life on earth. Integral evolution aims at the manifestation of the Supermind to establish a divine state.

144. (B) A being who seeks power for political domination.
Muhammad Iqbal's Superman is not a being who seeks power for political domination; instead, he is the ideal man who acts as God's vicegerent on earth. This individual has a highly developed individuality, or Khudi, and is the product of intense creative effort and divine grace. The Superman embodies divine attributes and works toward the spiritual and moral transformation of the world. This concept represents the pinnacle of human evolution, where the self achieves a powerful and unique role in the cosmic creation.

145. (B) The realization of the 'Universal Man' within the individual.
The fundamental principle of Rabindranath Tagore's "Religion of Man" is the realization of the 'Universal Man' within the individual. He believed that divinity is found in the collective humanity and its creative spirit, which transcends individual limitations. This vision celebrates the spiritual unity that connects all people through art, love, and moral action. By identifying with the universal human spirit, an individual can achieve a higher sense of purpose and realize their unity with the world, leading to holistic spiritual growth.

146. (A) Intellectual self-determination free from subservience.
K. C. Bhattacharyya's concept of "Swaraj in ideas" calls for intellectual self-determination free from subservience to foreign philosophical frameworks. He argued that individuals should be conscious of their own traditional presuppositions and critically assimilate ideas rather than imitating them blindly. True intellectual freedom involves developing an authentic and independent standpoint that reflects one's own cultural and intellectual heritage. This process prevents conceptual slavery and fosters a creative and independent thinking process that is essential for genuine social and cultural progress.

147. (A) P-4, Q-2, R-1, S-3
Several prominent Indian thinkers are associated with specific philosophical ideas. K. C. Bhattacharyya advocated for 'Swaraj in ideas' to achieve intellectual self-determination. M. N. Roy propounded Radical Humanism, focusing on individual freedom and reason. Deendayal Upadhyaya formulated Integral Humanism to promote a balanced development of the person. Narayana Guru's dictum on "One Caste" emphasized the fundamental unity of humanity. Together, these diverse philosophies reflect the rich intellectual efforts to address spiritual, social, and political challenges in the modern era.

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express and facilitate this direct perception of ultimate spiritual truth and unity.

162. (A) The infinite and dynamic truth-consciousness.
In Sri Aurobindo's philosophy, the 'supermind' signifies the infinite and dynamic truth-consciousness that represents a higher level of existence beyond the analytical human mind. It possesses an inherent knowledge of the unity of all existence and acts as the powerful agency for the divinization of life. The Supermind is not just an abstract principle but a creative force that transforms terrestrial consciousness into a divine state. Its emergence is destined to establish a new and perfect harmony in the world through spiritual evolution.

163. (A) Both A and R are true and R is the correct explanation of A.
Muhammad Iqbal's philosophy is a powerful call for action and self-strengthening rather than passive resignation. He believed that the purpose of life is the development of Khudi, or selfhood, through creative action and persistent struggle. This process leads to nearness to God while allowing the individual to retain their own unique and powerful identity. By engaging with the world and overcoming obstacles, the ego achieves strength and potential for immortality. His vision emphasizes the dynamic and purposeful role of the human self.

164. (D) "Where the world makes its home in a single nest."
Rabindranath Tagore established Visva-Bharati with the motto "Yatra viśvaṁ bhavatyekanīḍam," which means "Where the world makes its home in a single nest." This motto reflects his vision of universal humanism and the importance of creating a place where diverse cultures and traditions can meet and learn from each other. Visva-Bharati was intended to foster spiritual unity and a sense of global belonging through harmony with nature and creative expression. It emphasizes the integration of traditional Indian wisdom with modern universal learning.

165. (C) An epistemological indefiniteness of relation.
K. C. Bhattacharyya's 'doctrine of Maya' differs from the classical Advaitic view by describing it as an epistemological indefiniteness of relation between the subject and the object. He views Maya as the state where the subject has not yet realized its absolute dissociation from objective content, leading to a sense of metaphysical ambiguity. Through philosophical inquiry and the process of dissociation, this indefiniteness is resolved, allowing the subject to recognize its essential nature as freedom. This interpretation emphasizes the phenomenological aspect of spiritual realization and detachment.

166. (B) ii, iii, and iv
J. Krishnamurti's philosophy posits that thought is the creator of time, fear, and the fragmented self, often limiting our perception of reality. He described truth as a 'pathless land' that cannot be approached through any specific formula, method, or authority. Choiceless awareness is the key to psychological freedom, as it involves observing the present moment without the interference of past conditioning. Together, these ideas advocate for the liberation of the mind from all internal and external constraints to achieve direct perception of truth.

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167. (D) Freedom, reason, and human morality
M. N. Roy's philosophy of Radical Humanism is based on the values of freedom, reason, and human morality. He argued that individual freedom is the supreme value and that human reason provides the foundation for an ethical and just society. By focusing on the liberation of the individual from irrational beliefs and collective constraints, Radical Humanism seeks to create a social order where human welfare is the primary goal. This perspective emphasizes that a moral society is built upon the rationality and agency of its members.

168. (A) Consciousness is foundational to the universe.
Sarvepalli Radhakrishnan's advocacy for an 'idealist view of life' implies that consciousness is foundational to the universe. He argued that the physical world is an expression of a supreme spiritual reality and that human existence finds its meaning in realizing this underlying spirit. This perspective emphasizes that spiritual experience and intuition are the highest forms of knowledge. Radhakrishnan's idealism provides a framework for understanding the unity of existence and the importance of ethical values in a world where spirit is primary.

their underlying harmony, he sought to restore the intellectual and spiritual integrity of ancient Indian thought. This unified approach provided a coherent framework for reforming society and defending Vedic principles against contemporary challenges and misconceptions.

226. (A) Helpful aids for the beginner in religious life.
According to Swami Vivekananda, religious rituals are helpful aids for the beginner in religious life. He viewed them as a "kindergarten of religion" that helps focus the mind and provides a sense of structure during the early stages of spiritual practice. However, he believed that true spirituality lies in direct realization and the experience of the divinity within. Therefore, individuals should eventually transcend ritualistic practices to achieve a higher, more personal spiritual awareness, moving beyond external forms to realize the underlying spiritual truth.

227. (C) Levels like Higher Mind, Illumined Mind, and Overmind.
In Sri Aurobindo's evolutionary scheme, several transitional levels lie between the ordinary human Mind and the Supermind, including the Higher Mind, Illumined Mind, Intuition, and Overmind. These stages represent a gradual ascent towards higher truth-consciousness. Each level possesses a greater degree of spiritual light and integral knowledge than the previous one. This spiritual progression prepares the being for the final manifestation of the Supermind, which will establish a divine life on earth by totally transforming terrestrial consciousness into its ultimate spiritual form.

228. (D) Intuition is a higher form complementing intellect.
For Muhammad Iqbal, intellect and intuition are related in a way where intuition is seen as a higher form of knowledge that complements and fulfills the intellect. While the intellect provides an analytical and fragmented understanding of reality for practical purposes, intuition grasps the dynamic wholeness of existence. He argued that these two faculties are not contradictory but are different levels of the same process of knowing. Intuition provides the holistic insight necessary to understand the ultimate nature of the self and Absolute Reality.

229. (C) Political Nation-State
Rabindranath Tagore's idea of nationalism was essentially a critique of the concept of the political nation-state. He viewed the nation as a mechanical organization focused on power, greed, and collective selfishness, which he believed hindered individual freedom and universal human values. Tagore argued that aggressive nationalism leads to conflict and dehumanizes society. Instead of patriotic chauvinism, he advocated for a broader humanism that celebrates cultural diversity and spiritual unity, promoting a vision where people live in harmony across national boundaries.

230. (B) Intellectual authenticity and self-determination.
K. C. Bhattacharyya's 'Swaraj in ideas' is a powerful call for intellectual authenticity and self-determination. He argued that individuals should be conscious of their own traditional intellectual frameworks and critically evaluate foreign thoughts rather than imitating them blindly. True intellectual freedom involves developing an independent standpoint that reflects one's own cultural and conceptual heritage. This process prevents conceptual slavery and fosters a creative thinking process that is essential for genuine cultural progress. His idea encourages Indian thinkers to contribute uniquely to global philosophical discourse.

231. (D) The unity of mystical experience underlying faiths.
Sarvepalli Radhakrishnan's concept of a Universal Religion is based on the idea of the unity of mystical experience underlying all great faiths. He argued that while dogmas, rituals, and institutions differ, the direct encounter with the ultimate reality is a common foundation for all religious traditions. By focusing on this shared spiritual essence, people of diverse backgrounds can achieve mutual respect and social harmony. This vision promotes a global spirituality that transcends sectarian boundaries and emphasizes the fundamental unity of the human spirit.

232. (A) Pure observation without any judgment or evaluation.
J. Krishnamurti argues that 'choiceless awareness' is the key to freedom. This state is characterized by pure observation of the contents of the mind and the external world without

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the person. He argued that spiritual truth is not found in external rituals or dogmas but in the direct experience of the soul's essential nature. Every individual possesses a divine spark that can be realized through various yogic paths and selfless service. This realization is the ultimate goal of religious life, leading to the experience of universal unity and the manifestation of spiritual perfection in daily life.

177. (B) To hasten the spiritual evolution of consciousness.
In Sri Aurobindo's system, the role of Integral Yoga is to hasten the spiritual evolution of human consciousness. He believed that evolution is a natural process, but Integral Yoga allows individuals to consciously participate in and accelerate this progression. By practicing aspiration, rejection, and surrender, the individual prepares the mind, life, and body for the descent of the higher truth-consciousness. This spiritual discipline aims for a total transformation that leads to the manifestation of the Supermind and a divine existence on earth.

178. (A) A co-worker with God for infinite development.
Muhammad Iqbal's concept of man is that of a co-worker with God for infinite development. He believed that human beings are not mere passive creatures but are active participants in the ongoing process of creation. Through creative action, love, and the development of Khudi, individuals can collaborate with the divine purpose to transform the world. This perspective emphasizes human agency and the potential for continuous spiritual growth, suggesting that the self achieves immortality through its purposeful and creative engagement with existence.

179. (C) Becomes aggressive, isolationist, and dehumanizing.
For Rabindranath Tagore, nationalism becomes dangerous when it becomes aggressive, isolationist, and dehumanizing. He critiqued the modern nation-state for prioritizing mechanical organization and power over individual freedom and universal human values. In his view, chauvinistic patriotism leads to collective selfishness and conflict, hindering the spiritual and cultural unity of humanity. He advocated for a broader humanism that celebrates the dignity of every individual and promotes a sense of global belonging and mutual respect among different cultures and nations.

180. (D) Theoretically demanded to be expressed in judgment.
The phrase 'the speakable' in K. C. Bhattacharyya's definition of philosophy refers to content that is theoretically demanded to be expressed in judgment. He distinguished philosophy from both science, which deals with empirical facts, and mysticism, which involves inexpressible experience. Philosophy systematically elaborates on those conceptual and transcendental contents of thought that can be formulated into propositions. This definition highlights the analytical and systematic nature of philosophical inquiry into those truths of consciousness that require linguistic and conceptual expression to be fully understood.

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181. (C) Intuition is the fulfillment of the intellect.
In Sarvepalli Radhakrishnan's philosophy, intuition is seen as the fulfillment of the intellect rather than as its opponent. While the intellect provides analytical and fragmented knowledge for practical life, intuition offers a direct and integral insight into the whole of reality. He argued that the intellectual process naturally leads toward intuitive realization, which provides a deeper and more unified understanding of spiritual truth. Intuition transcends analytical reason to grasp the essential essence of the divine and the human spirit in its complete wholeness.

182. (B) A response of memory, and therefore limited.
J. Krishnamurti's concept of 'thought' implies that it is always a response of memory and is therefore inherently limited. He argued that thought is rooted in the past and can never perceive the new or the ultimate truth directly. This mechanical activity of the mind creates a sense of the self and leads to fragmentation and psychological conflict. To achieve true clarity and freedom, an individual must understand the limitations of thought and move beyond it to a state of direct, unconditioned awareness.

183. (C) Statement I is true but Statement II is false.
For Mahatma Gandhi, Swaraj represents not just political independence but also individual self-rule and mastery over one's own senses and

169. (C) A critique of materialism and consumerism.
Mahatma Gandhi's 'critique of modern civilization' was essentially a critique of the prevailing materialism and consumerism that he observed in contemporary society. He argued that the focus on physical comfort and the multiplication of wants leads to spiritual degradation and the exploitation of others. For Gandhi, authentic civilization is defined by moral conduct, self-restraint, and the pursuit of truth. He believed that modern civilization hinders the attainment of true Swaraj by enslaving the mind to bodily welfare and mechanical growth.

170. (A) The destruction of the religious notions of caste.
In Annihilation of Caste, B. R. Ambedkar argues that the real method of breaking the caste system is the destruction of the religious notions that support it. He believed that as long as people consider caste as a divinely ordained social order sanctioned by scriptures, they will continue to follow its discriminatory rules. True reform requires a radical change in religious consciousness and the rejection of the theological foundations of caste. This intellectual and spiritual revolution is necessary to achieve social equality and fraternity.

171. (C) i, ii, and iii
Swami Dayanand Saraswati's philosophy is defined by his belief in Traitavada, asserting the eternal existence of God, Self, and Nature. He maintained that the Vedas are the infallible source of all true knowledge and advocated for their return. Furthermore, he rejected idol worship, the birth-based caste system, and child marriage as being inconsistent with Vedic principles. These tenets reflect his efforts to reform Hindu society and restore its spiritual integrity through a rational and ethical interpretation of ancient scriptural teachings.

172. (B) "Strengthen through organization, liberate through education."
The central teaching of Narayana Guru can be summarized by his message: "Strengthen through organization, liberate through education." He believed that education is the primary tool for social and spiritual emancipation, empowering individuals to overcome prejudice and realize their dignity. Furthermore, he emphasized the importance of collective action and organization to achieve social justice and equality. His reform efforts focused on enlightenment and unity as the means to dismantle hierarchical structures and foster a more inclusive and compassionate society for all humanity.

173. (C) Polity, governance, and the pursuit of wealth
The 'Porul' section of the Tirukkural primarily deals with polity, governance, and the pursuit of wealth. It provides comprehensive guidance on the qualities of a good ruler, the ethics of administration, and the practical aspects of economic life. The philosopher Thiruvalluvar emphasized that the pursuit of wealth and power must be guided by righteousness and should serve the welfare of society. This section offers practical wisdom for individuals and leaders to manage social and political affairs ethically and effectively.

174. (D) Satyashodhak Samaj (Truth-Seekers' Society)
Jyotiba Phule established the Satyashodhak Samaj, or Truth-Seekers' Society, in 1873 to promote social equality and advocate for the rights of the lower castes and farmers. The movement focused on empowering the marginalized through education and the rejection of exploitative religious traditions. It sought to create a society based on rationalism, human rights, and social justice. The Satyashodhak Samaj played a crucial role in mobilizing the masses against Brahminical hegemony and fostering a sense of dignity and self-reliance among the oppressed.

175. (B) P-4, Q-3, R-2, S-1
Muhammad Iqbal's philosophy involves several integrated concepts. The Self, or Khudi, is the core of consciousness that must be developed. God is described as the all-embracing Absolute Ego. Man is viewed as a candidate for immortality through creative action. The Superman represents the ultimate aim of this spiritual and personal development. Together, these elements reflect Iqbal's dynamic vision of human existence, where the self grows through engagement with the divine and the world to achieve unique individuality.

176. (B) Realization of the divinity within the person.
Swami Vivekananda believed that the core of all religions is the realization of the divinity within

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life, and body, eventually establishing a divine existence on earth. The Supermind acts as the bridge between the absolute Spirit and the material world, manifesting a perfect harmony and unity. Its emergence is the ultimate goal of evolution, leading to the spiritualization of all human activities and nature.

191. (B) ii, iii, and v
B. R. Ambedkar's critique of the philosophy of Hinduism identified several core issues. He argued that the principle of graded inequality is central to its social structure, which he believed was fundamentally incompatible with the modern ideals of liberty, equality, and fraternity. Furthermore, he identified the Varna system as the ideal social organization within this tradition, which he viewed as a mechanism for suppression. His analysis concluded that radical social and religious change was necessary to achieve justice for the oppressed and establish a truly democratic society.

192. (B) Creative activities and love expressing human surplus.
For Rabindranath Tagore, the 'Religion of Man' is realized through creative activities and love that express the human "surplus." He believed that the human spirit possesses a capacity for creativity and moral action that transcends biological needs. This surplus represents the divine potential within humanity. By engaging in art, love, and selfless service, individuals manifest their spiritual essence and achieve unity with the universal human spirit. This religion focuses on realizing the divinity of man through the full expression of his creative and compassionate nature.

193. (B) Intellectual sovereignty conscious of presuppositions.
The concept of 'Swaraj in ideas' by K. C. Bhattacharyya implies intellectual sovereignty where individuals are conscious of their own unique intellectual presuppositions. He argued against the uncritical imitation of foreign thoughts, viewing it as a form of conceptual slavery. True intellectual freedom involves a critical assimilation of ideas, ensuring they are integrated into one's own framework of understanding. This process allows for the development of an authentic and independent standpoint that reflects one's own cultural and intellectual heritage, fostering genuine and independent social and cultural progress.

194. (A) "Tat Tvam Asi" (That Thou Art)
Sarvepalli Radhakrishnan's 'idealist view of life' is deeply grounded in the Upanishadic dictum "Tat Tvam Asi," or "That Thou Art." This principle emphasizes the essential identity between the individual soul and the absolute spiritual reality. Radhakrishnan used this idea to argue that the ultimate nature of the universe is spiritual and that human existence finds its fulfillment in realizing this underlying unity. This idealistic perspective provides a moral and philosophical framework for understanding the dignity of the person and the continuity of the human spirit.

195. (C) The 'known' prevents the direct perception of reality.
In J. Krishnamurti's philosophy, 'freedom from the known' is crucial because the 'known'—consisting of memories, traditions, and past experiences—prevents the direct perception of reality. He argued that the mind is typically conditioned by its past, which fragments our understanding and creates conflict. To experience truth, the mind must be liberated from this baggage and achieve a state of clarity and silence. In this unconditioned state, direct perception becomes possible, leading to a radical psychological transformation and the resolution of human problems.

196. (D) South Africa
The Gandhian technique of Satyagraha was first experimented with and developed by Mahatma Gandhi in South Africa. During his time there, he utilized this method of non-violent resistance to challenge discriminatory laws and advocate for the rights of the Indian community. This formative experience allowed him to refine the principles of truth and non-violence into a powerful tool for social and political change. The success of Satyagraha in South Africa provided the foundation for his later leadership in the Indian independence movement.

197. (C) Mahatma Gandhi
Mahatma Gandhi provided a detailed and profound critique of modern civilization in his influential work Hind Swaraj. He argued that the

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desires. He believed that true freedom requires ethical conduct and self-restraint. However, he did not believe that modern civilization, with its emphasis on multiplying wants and materialism, was conducive to achieving Swaraj. Instead, he argued that modern civilization enslaves the mind and hinders spiritual progress, advocating for a simpler, more moral life to attain genuine self-rule and independence.

184. (A) Drafting Committee
Dr. B. R. Ambedkar served as the chairman of the Drafting Committee of the Constituent Assembly of India. In this pivotal role, he was the primary architect of the Indian Constitution, ensuring that it provided a comprehensive legal framework for the newly independent nation. His contributions were essential in establishing the principles of social justice, individual rights, and democratic governance. His work focused on protecting the marginalized and creating a society based on the ideals of liberty, equality, and fraternity for all citizens.

185. (C) A harmonious vision of individual and society.
Deendayal Upadhyaya's Integral Humanism gives primacy to a harmonious vision of the individual and society. He argued that the welfare of the person is inextricably linked with the well-being of the entire social body. This philosophy seeks to integrate the needs of the body, mind, intellect, and soul, rejecting ideologies that prioritize one over the other. By focusing on the holistic development of both the individual and the collective, it aims to create a just and balanced social order based on traditional values and unity.

186. (A) Both A and R are true and R is the correct explanation of A.
Narayana Guru's activities, such as his temple consecrations, were a direct challenge to the Brahminical hegemony of his time. By performing rituals that were traditionally reserved exclusively for Brahmins, he asserted the spiritual rights and dignity of the lower castes. This revolutionary act promoted a vision of social equality and universal access to spiritual life. His efforts were instrumental in dismantling hierarchical structures and empowering marginalized groups through religious and social reform, emphasizing that spiritual realization is the right of every human being.

187. (D) Universal and secular ethical teachings.
The Tirukkural by Thiruvalluvar is notable for its universal and secular ethical teachings. It provides practical guidance on virtue, wealth, and love that applies to all people regardless of their religious or social background. The text focuses on moral conduct, integrity, and social responsibility as the foundation for a righteous life. Its timeless wisdom emphasizes that spiritual fulfillment is achieved through ethical living in the world. Its secular nature has made it a respected and foundational guide for moral conduct across diverse cultures.

188. (B) Marxism to the stage of Radical Humanism.
M. N. Roy's political philosophy underwent a significant evolution from orthodox Marxism to Radical Humanism. He initially focused on class struggle and economic structures but eventually realized that individual freedom and reason are the primary drivers of human history. Radical Humanism places the individual human being at the center of social reconstruction, emphasizing that the quest for freedom is an essential human urge. This transition reflects his commitment to developing a philosophy that prioritizes human welfare and individual agency over collective or ideological goals.

189. (C) Religious tolerance and universal acceptance.
Swami Vivekananda's message at the Parliament of World's Religions in 1893 was primarily one of religious tolerance and universal acceptance. He argued that different religions are valid paths leading to the same ultimate reality and called for the end of sectarianism and fanaticism. His speech introduced the profound spiritual principles of Vedanta to the world, emphasizing the essential divinity of the soul and the unity of humanity. This message advocated for a global spirituality based on mutual respect and shared humanitarian values.

190. (D) A powerful creative agency for transformation.
For Sri Aurobindo, the 'Supermind' is not just a higher state of consciousness but also a powerful creative agency for the transformation of terrestrial life. It possesses the dynamic truth-consciousness necessary to divinize the mind,

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strive for a balanced development of knowledge, devotion, action, and concentration. This integrated approach allows for the holistic growth of the person and the application of spiritual principles to solve practical social problems. By combining these yogas, individuals can achieve spiritual perfection while serving humanity effectively.

205. (C) Ignorance or the state of 'Avidya'.
According to Sri Aurobindo, the current human consciousness, dominated by the analytical and divisive mind, is a state of ignorance or 'Avidya'. He argued that the mind perceives reality in fragments and lacks an integral knowledge of the underlying spiritual unity. This state of ignorance is a transitional phase in the evolutionary journey toward higher consciousness. Aurobindo believed that humanity must move beyond this mental limitation to reach the Supermind, which possesses the true truth-consciousness necessary for a divine life.

206. (A) i, iii, and v
Muhammad Iqbal's Superman is the pinnacle of human development and acts as the vicegerent of God on earth. This ideal individual has a fully realized and fortified Khudi, or selfhood, achieved through intense creative effort and divine grace. The Superman embodies divine attributes and works toward the moral and spiritual transformation of the world. This concept represents the highest stage of human evolution, where the self achieves a powerful and unique role in the cosmic creation through active engagement and spiritual growth.

207. (A) "Surplus" in man, expressed in art and love.
Rabindranath Tagore's 'Religion of Man' is founded on the belief in the "surplus" in man, which is expressed through art, love, and moral action. He argued that the human spirit possesses a capacity that transcends biological needs and manifests as a creative and moral force. This surplus represents the divine potential within humanity. By realizing this universal human spirit, individuals can achieve spiritual unity and a sense of belonging to the entire world, celebrating the divinity found in creative self-expression.

208. (B) Expose it as oppression and emancipate castes.
The main purpose of Jyotiba Phule's critical understanding of the caste system was to expose it as a mechanism of historical oppression and to emancipate the lower castes from its subjugation. He identified the system as a diabolical contrivance created to maintain Brahminical dominance. Phule's work focused on empowering the marginalized through education and social reform, advocating for the dismantling of hierarchical structures. His critique sought to establish a society based on equality, human rights, and the recognition of individual dignity for all.

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209. (A) Both A and R are true and R is the correct explanation of A.
J. Krishnamurti was against all organized religions, gurus, and established systems of thought because he believed that truth is a 'pathless land'. He held that truth cannot be approached through any formula, creed, or external authority, as these only serve to condition the mind and prevent direct perception. For Krishnamurti, true understanding and freedom come from observing the self with direct and choiceless awareness, liberated from all internal and external constraints to achieve a radical psychological transformation.

210. (A) Sattva, Rajas, and Tamas
In the Traitavada of Swami Dayanand Saraswati, primordial matter, or Prakriti, is characterized by the three eternal gunas: Sattva, Rajas, and Tamas. These qualities represent balance, activity, and inertia, respectively. Their interaction leads to the creation and evolution of the material universe. This framework provides a rational and systematic explanation for the diversity of the physical world. Understanding these gunas is essential for the individual soul to navigate material existence and achieve spiritual growth through knowledge and the practice of righteous conduct.

211. (C) The empirical, objective, and spiritual.
K. C. Bhattacharyya's concept of philosophy describes a movement of thought that progresses through three grades of consciousness: the empirical, the objective, and the spiritual. He argued that philosophical inquiry systematically

elaborates on the conceptual and transcendental contents of these levels. This process involves the progressive dissociation of the subject from the material and mental objects of experience. By clarifying these grades of consciousness, his philosophy seeks to realize the absolute freedom and autonomous nature of the spiritual self through systematic inward reflection and analysis.

212. (D) It is an experiential journey towards spiritual truth.
Sarvepalli Radhakrishnan's understanding of the 'Hindu view of life' is that it is an experiential journey towards spiritual truth rather than a rigid set of dogmas. He argued that Hinduism is a dynamic and evolving tradition that accommodates diverse perspectives and focuses on the direct realization of the divine. This view emphasizes the flexible nature of Dharma and the importance of intuition in grasping the underlying unity of all existence. For Radhakrishnan, Hinduism represents a comprehensive and inclusive spiritual path.

213. (C) Analysis creates a division perpetuating the self.
For J. Krishnamurti, the "analysis of self" is a trap because the act of analysis creates a division between the analyser and the analysed object. He argued that this fragmentation is an illusion that perpetuates the self and its conflicts. As long as there is an observer trying to change or understand the observed, the conditioned mind remains trapped in its own patterns. Real freedom comes from holistic and direct observation, where this division is dissolved, allowing for a radical transformation of the mind.

214. (B) Vengeance (Pratishodh)
Mahatma Gandhi's philosophy is built upon the core principles of Truth, Non-violence, and Satyagraha. He believed that these ethical values are essential for individual liberation and social justice. Vengeance, or Pratishodh, is not a part of his philosophy; instead, he advocated for forgiveness and the conversion of the heart through love. For Gandhi, any form of retaliation or ill-will is contrary to the spirit of Satyagraha, which seeks a peaceful resolution to conflict based on the power of moral truth.

215. (C) ii, iii, and iv
Sarvepalli Radhakrishnan viewed intellect and intuition as complementary faculties. He argued that while the intellect provides symbolic knowledge through analysis, intuition is a direct and integral insight that surpasses analytical reason. Intuitive knowledge is the highest form of knowing, providing a holistic understanding of reality without rejecting the utility of the intellect for practical and scientific purposes. This perspective suggests that intuition fulfills the intellectual process, leading to a complete grasp of the spiritual essence of the divine and the human soul.

216. (A) Social reform
In his undelivered speech Annihilation of Caste, B. R. Ambedkar argues that political reform must be preceded by radical social reform. He believed that a democratic political structure cannot be successfully established on a society that is fundamentally divided by the hierarchical and discriminatory caste system. Social reform involves the dismantling of caste barriers and the establishment of equality and fraternity. For Ambedkar, this social foundation is essential for ensuring that political rights and legal justice are effectively realized for all citizens.

217. (C) A state upholding righteousness as its principle.
Deendayal Upadhyaya's concept of 'Dharma Rajya' refers to a state that upholds righteousness, or Dharma, as its guiding principle. This is not a theocratic system but one where the laws and administration are aligned with moral and ethical values. In a Dharma Rajya, the government ensures the welfare of all people by protecting their rights and facilitating their holistic development. This approach seeks to create a just social order based on traditional values and the integration of material progress with spiritual integrity.

218. (A) Narayana Guru
The phrase "spiritual freedom and social equality" best summarizes the philosophical goal of Narayana Guru. He worked tirelessly to empower the oppressed classes in Kerala through education and spiritual enlightenment. By advocating for the fundamental unity of all humanity and challenging Brahminical

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hegemony, he sought to create a society where everyone could realize their dignity and potential. His reform efforts focused on dismantling the structures of caste discrimination and promoting a vision of universal brotherhood and social justice through enlightened knowledge.

219. (D) Purity of thought and profound, simple wisdom.
Thiruvalluvar's Tirukkural has been widely admired for its purity of thought and profound, simple wisdom. The text provides practical guidance on ethics, wealth, and love that is accessible to everyone. Mahatma Gandhi and others have praised it for its secular and universal character, offering timeless advice for moral conduct. Its simple yet deep verses emphasize the importance of integrity, compassion, and social responsibility, serving as a comprehensive manual for leading a balanced and ethical life within any cultural or social context.

220. (B) Jyotiba Phule
Jyotiba Phule provided a critical understanding of the caste system from a non-Brahmin perspective in the 19th century. He identified the system as a mechanism of exploitation created to maintain the dominance of the upper castes. Through his social reform efforts and foundational writings, he sought to expose these exploitative structures and empower the marginalized classes through education. His work challenged the traditional social hierarchy and laid the groundwork for future movements for social justice, equality, and human rights in modern India.

221. (C) P-4, Q-2, R-3, S-1
K. C. Bhattacharyya developed several integrated philosophical concepts. He defined philosophy as the systematic elaboration of 'the speakable' content of thought. His concept of 'Subject as Freedom' involves the process of dissociation to realize the self's autonomous nature. He interpreted the doctrine of Maya as an indefinite status of relation between subject and object. Finally, 'Swaraj in ideas' emphasizes the need for intellectual self-determination. Together, these ideas reflect his rigorous analysis of consciousness and the pursuit of intellectual and spiritual freedom.

222. (D) Affirms the physical universe is the only reality.
M. N. Roy's materialism is a philosophy that affirms the physical universe is the only reality. He argued that the world is material and governed by natural laws, rejecting all supernatural explanations and spiritual realms. This perspective emphasizes that human reason and scientific inquiry are the primary tools for understanding existence. For Roy, materialism provides the rational foundation for human freedom and the development of a secular moral system based on objective reality and the welfare of the individual human being.

223. (A) Interpretation of Islam emphasizing humanism.
Maulana Azad's significant contribution to Indian thought lies in his interpretation of Islam, which emphasized humanitarian and universal values. Through his work, he highlighted the ethical core of the Quran and advocated for the essential unity of all religions. His vision promoted a composite culture and mutual respect among different faiths, suggesting that the true message of spirituality is to foster social harmony and universal welfare. This syncretic approach sought to create a pluralistic society where religious diversity is respected and celebrated.

224. (B) A society based on equality and fraternity.
The socio-ethical perspective of Mahima Dharma, championed by Sant Kabi Bhima Bhoi, advocated for a society based on equality and fraternity. This movement rejects the hierarchical caste system and idol worship, focusing instead on the worship of a formless God and the practice of social service. Bhima Bhoi's teachings emphasize deep compassion for all suffering beings and a commitment to justice for the marginalized. This outlook seeks to create a more inclusive and humane social order by fostering universal brotherhood and individual dignity.

225. (B) Establish a unified Hindu philosophical front.
Swami Dayanand Saraswati's reconciliation of the six systems of Indian philosophy aimed to establish a unified Hindu philosophical front based on the authority of the Vedas. He argued that these diverse systems are complementary rather than contradictory, each exploring a specific aspect of the truth. By demonstrating

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modern system is based on materialism, violence, and the multiplication of human wants, which he believed led to spiritual and moral degradation. For Gandhi, authentic civilization is defined by ethical conduct, self-restraint, and the pursuit of truth. His critique serves as a call for a return to simple, moral living and the attainment of true Swaraj, or holistic self-rule.

198. (B) Excessively materialistic and neglectful of man.
Deendayal Upadhyaya's Integral Humanism critiques both Western capitalism and communism for being excessively materialistic and neglectful of the holistic nature of man. He argued that capitalism prioritizes individual consumption and competition, while communism focuses on collective control and the state, both failing to address the mental and spiritual needs of human beings. Integral Humanism seeks a balanced approach that integrates material progress with spiritual values, focusing on the welfare of the person as a composite of body, mind, intellect, and soul.

199. (D) Universal brotherhood and social reform.
Narayana Guru's slogan "One Caste, One Religion, One God for Man" was a powerful call for universal brotherhood and social reform. He sought to transcend the divisions created by the caste system and sectarianism by emphasizing the fundamental spiritual unity of all human beings. This message advocated for social equality and the dismantling of hierarchical barriers. His reform efforts focused on empowering the marginalized through education and enlightened knowledge, promoting a vision of a just and compassionate society where everyone is treated with dignity.

200. (A) Virtue, Wealth, and Love
The literary work Tirukkural is divided into three books covering virtue, wealth, and love. These sections correspond to the goals of Dharma, Artha, and Kama. Author Thiruvalluvar provided practical guidance for leading an ethical and balanced life in the world. By addressing moral conduct, economic activity, and personal relationships, the text offers a comprehensive manual for human fulfillment. Its timeless and secular teachings provide a universal framework for individual righteousness and social responsibility, transcending religious and cultural boundaries to promote human welfare.

201. (B) P-4, Q-3, R-2, S-1
Several thinkers are associated with significant ideas and movements in modern India. Jyotiba Phule founded the Satyashodhak Samaj to promote social equality. M. N. Roy propounded Radical Humanism, focusing on individual freedom and reason. Maulana Azad developed the concept of Wahdat-e-Deen, emphasizing the unity of all religions. Sant Kabi Bhima Bhoi is a central figure in the Mahima Dharma movement in Odisha. Together, these contributions reflect the diverse efforts to reform society and provide new spiritual and philosophical perspectives.

202. (A) The physical world exists independently of perception.
M. N. Roy's materialism is described as 'physical realism', which means that the physical world exists independently of human perception and is governed by natural laws. He argued that the universe is not a product of divine creation or mental illusion but is an objective reality. This perspective provides the basis for a scientific understanding of the world and emphasizes the role of reason in discovering objective truths. For Roy, physical realism is essential for human freedom and the development of a rational morality.

203. (D) The efficient cause of the universe.
In Swami Dayanand Saraswati's Traitavada, God is considered the efficient cause of the universe. This doctrine posits that God, the individual soul, and primordial matter are three distinct and eternal entities. While matter is the material cause and the soul is the active experiencer, God is the supreme intelligence that organizes and governs the cosmic order. This pluralistic framework rejects absolute monism and emphasizes the purposeful and rational nature of existence, providing a foundation for spiritual realization through knowledge and righteous action.

204. (B) An integration of all four traditional yogas.
Swami Vivekananda's concept of "Practical Vedanta" can be seen as an integration of all four traditional yogas: Jnana, Bhakti, Karma, and Raja Yoga. He believed that these paths are complementary and that individuals should

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any judgment, comparison, or evaluation. It involves an immediate perception of 'what is' without the interference of past conditioning or the ego's desires. This form of awareness allows for a total understanding of the psychological structure of the self, leading to its dissolution and the achievement of true clarity and radical transformation.

233. (C) It is an absolute reality realized through experience.
Mahatma Gandhi's concept of Truth is that it is an absolute reality realized through direct experience. He identified Truth with God and believed it to be the eternal law governing the universe. For Gandhi, the pursuit of Truth is the supreme goal of life, achieved through non-violence and selfless service. Every individual must conduct their own "experiments with truth" in daily conduct. This absolute Truth provides the moral foundation for ethical living and the resolution of social and political conflicts.

234. (A) Rejection of Hinduism and the caste system.
B. R. Ambedkar's final conversion to Buddhism in 1956 was a symbolic act of his complete rejection of Hinduism and the discriminatory caste system. He believed that Buddhism provided a rational and moral spiritual path that emphasized social equality, dignity, and fraternity. His conversion, along with thousands of followers, was both a spiritual commitment and a social revolution aimed at emancipating the oppressed classes. This act marked his lifelong struggle for justice and his vision for a democratic society free from traditional hierarchies.

235. (B) ii, iii, and v
Deendayal Upadhyaya's Integral Humanism is based on the principles of Advaita Vedanta, seeing a fundamental unity in all existence. It seeks an integrated development of the body, mind, intellect, and soul to ensure the holistic welfare of the individual and society. This philosophy emphasizes the four traditional Purusarthas: Dharma, Artha, Kama, and Moksha, as essential goals for a balanced life. By synthesizing material progress with spiritual values, it aims to create a just and sustainable social order that respects individual dignity and collective responsibility.

236. (B) Challenging discrimination and fostering equality.
Narayana Guru's reformist activities in Kerala primarily aimed at challenging social discrimination and fostering equality for the oppressed classes. He utilized education and spiritual enlightenment as tools for empowerment, encouraging individuals to realize their inherent dignity. By consecrating temples open to all and advocating for the fundamental unity of humanity, he directly confronted Brahminical hegemony and the rigid caste system. His efforts focused on creating a more inclusive and compassionate society where everyone is treated with respect regardless of their social or religious background.

237. (C) Universal applicability and ethical depth.
The teachings of Thiruvalluvar in the Tirukkural are widely admired for their universal applicability and ethical depth. The text provides practical guidance on virtue, wealth, and love that transcends religious, social, and cultural boundaries. By focusing on moral conduct, integrity, and the pursuit of a righteous life, it offers timeless wisdom for all of humanity. Its secular nature and profound insights into the human condition have made it a respected manual for ethical living and a foundational text for understanding universal human values.

238. (D) Schools for girls and lower-caste children.
Jyotiba Phule's work for social reform included the establishment of schools for girls and lower-caste children, as he believed education was the primary tool for social emancipation. By providing learning opportunities to the marginalized, he sought to challenge the traditional monopoly over knowledge and empower individuals to realize their rights. His efforts focused on dismantling hierarchical social structures through enlightenment and the promotion of rational thinking. Phule's pioneering work in education laid the foundation for future movements for social justice and equality in India.

239. (A) It places man as the maker of his own destiny.
M. N. Roy's Radical Humanism is 'humanism' because it places the individual human being at the center of social and political life and identifies man as the maker of his own destiny. He argued that human reason and the quest for freedom

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270. (D) A state of pure observation without the interference of judgment or thought.
Choiceless awareness in J. Krishnamurti's teachings refers to a state of pure observation where the individual watches the workings of consciousness without judgment, evaluation, or conclusion. It is a moment-to-moment presence that arises when the interference of conditioned thought and the known ceases. This state allows for direct perception and liberation from the bondage of the self's past experiences.

271. (C) Swaraj is a holistic concept of self-rule, while Ambedkar's focus was the specific "Annihilation of caste."
Gandhi's Swaraj is a holistic vision encompassing political independence, individual self-rule, and moral regeneration. Conversely, Ambedkar's primary objective was the radical annihilation of the caste system, which he identified as India's fundamental structure of oppression. While Gandhi sought reform within a broad spiritual framework, Ambedkar focused on dismantling the specific social and philosophical hierarchies that sanctioned systemic inequality.

272. (B) A rational and egalitarian alternative to the philosophy of Hinduism.
Ambedkar championed Neo-Buddhism because he believed it provided a rational, humanistic, and egalitarian alternative to the philosophy of Hinduism. He argued that Hinduism's scriptural foundations sanctioned the inequality of the caste system. By turning to Buddhism, he sought a spiritual and philosophical framework that could support a society free from caste-based discrimination and established social and spiritual hierarchies.

273. (D) Materialistic and spiritually corrosive nature.
Gandhi's critique of modern civilization was based on his view that it is fundamentally materialistic, exploitative, and spiritually corrosive. He believed this system prioritized material gain over moral development and spiritual well-being. Consequently, he advocated for a return to indigenous values and a reformed society that emphasized self-reliance, non-violence, and the moral regeneration of both individuals and the nation.

274. (A) The force of truth and non-violence.
Satyagraha, often translated as truth-force, is the fundamental method in Gandhi's philosophy for achieving social and political change. It is inextricably linked to the principles of Truth and Non-violence (Ahimsa). By applying these moral forces, individuals seek to transform opponents and society through self-suffering and moral persuasion, aiming for the holistic regeneration of the individual and the nation.

275. (C) It provided philosophical sanction for the graded inequality of caste.
Ambedkar concluded that the philosophy of Hinduism provided the essential scriptural and philosophical foundations for the graded inequality inherent in the caste system. He argued that true liberation for oppressed groups was impossible within a framework that religiously sanctioned social hierarchy. This analysis led him to reject these traditional structures and advocate for a radical break through the adoption of Neo-Buddhism.

276. (A) Integral Humanism is rooted in Advaita Vedanta and Purusartha, while Radical Humanism is based on materialism and reason.
Deendayal Upadhyaya's Integral Humanism is rooted in the non-dualist metaphysics of Advaita Vedanta and the classical goals of Purusartha, seeking to harmonize material and spiritual needs. In contrast, M. N. Roy's Radical Humanism is based on a secular, materialist worldview that rejects supernaturalism. Roy emphasizes human experience and reason as the sole guides for social ethics and individual freedom.

277. (D) Human experience and reason.
M. N. Roy's philosophy of Radical Humanism derives its ethical principles from human experience and reason rather than divine revelation or religious scriptures. He advocates for a secular and cosmopolitan morality that places humanity at the center of the universe. By rejecting supernaturalism, Roy posits that individuals can use their rational faculties to develop ethical guidelines that promote freedom and social harmony.

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246. (B) Realization of absolute freedom from the object.
For K. C. Bhattacharyya, the highest form of freedom is achieved through the realization of absolute freedom from the object. This process involves a systematic dissociation of the subject from the body, the senses, and the mental states that typically bind the self to the objective world. By withdrawing from these external and internal objects, the subject attains a state of pure spontaneity and spiritual autonomy. This realization constitutes the ultimate goal of philosophical and spiritual inquiry, where the subject recognizes its essential and unconditioned nature.

247. (D) Vedanta
Sarvepalli Radhakrishnan's 'Idealist view of life' is a modern reinterpretation of the classical Vedanta tradition, particularly the school of Advaita Vedanta. He argued that the universe is an expression of a supreme spiritual reality and that human existence finds its meaning in realizing this underlying spirit. By using Vedantic principles, he sought to address contemporary philosophical and social challenges, suggesting that an idealistic and spiritual outlook is essential for a balanced and integrated life. His work emphasizes the continuity between individual and universal consciousness.

248. (A) A mind unburdened by the past seeing truth directly.
The phrase 'Freedom from the known', which is central to J. Krishnamurti's teaching, implies a mind that is unburdened by the past and capable of seeing truth directly. He argued that the mind is typically conditioned by memories, traditions, and accumulated knowledge, which limit our perception and create conflict. True freedom occurs when the mind is liberated from these conditioned patterns, achieving a state of clarity and silence. In this unconditioned state, direct perception becomes possible, leading to a radical psychological transformation and the understanding of truth.

249. (C) Political, economic, and spiritual self-rule.
Mahatma Gandhi's concept of 'Swaraj' is a comprehensive vision that includes political independence, economic self-sufficiency, and individual spiritual self-rule. He believed that true freedom requires mastery over one's own senses and desires, guided by the principles of truth and non-violence. For Gandhi, Swaraj is not just the absence of foreign rule but the presence of self-discipline and moral conduct. This holistic liberation ensures the dignity and welfare of every individual and the entire nation, creating a just and ethical society through collective and personal responsibility.

250. (A) Graded inequality was inseparable from its identity.
Dr. B. R. Ambedkar's rationale for rejecting Hinduism was his conviction that the principle of graded inequality was fundamentally and inseparably embedded within its identity. He argued that the caste system, sanctioned by religious scriptures, created a permanent hierarchy that denied human rights and dignity to the oppressed. Since he believed that this hierarchical structure could not be successfully reformed while maintaining Hindu identity, he sought a new spiritual foundation in Buddhism, which emphasized equality, rationality, and morality as the basis for a democratic society.

251. (B) The shared human potential for direct, personal religious experience.
Vivekananda posits that the core of all religions lies in the direct, personal religious experience shared by humanity. This experiential realization of the divine acts as the unifying force among diverse spiritual paths. By focusing on this internal realization rather than external rituals or scriptures, his concept transcends specific creeds to embrace a global spiritual acceptance and pluralistic validity.

252. (A) The implementation of Vedantic ideals through service and daily action.
Practical Vedanta bridges the divide between spiritual truths and temporal existence by advocating the application of Vedantic principles in daily life. This doctrine emphasizes that highest metaphysical truths must manifest through social service, ethical conduct, and selfless action. It transforms spirituality from an esoteric pursuit into a practical force aimed at collective human upliftment and the manifestation of inherent divinity.

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253. (C) It regards religious experience as the core of religion, with rituals being secondary.
Vivekananda distinguishes between the essence of religion and its preparatory stages. He views direct, personal religious experience as the fundamental core of all spiritual paths. While acknowledging that rituals may serve as initial steps for some practitioners, he maintains that they are secondary and should not be mistaken for the ultimate goal of manifesting divinity and realizing spiritual truth.

254. (D) Interfaith dialogue focused on finding common experiential ground.
Since the philosophy emphasizes that a shared quest for direct experience unites all religions, it logically supports dialogue between different faiths. Such communication focuses on identifying common spiritual realizations rather than debating dogmatic differences. This approach aligns with the vision of a Universal Religion that accepts the plurality of paths while seeking unity in the core experiential realization of divinity.

255. (C) To manifest the inherent divinity within individuals for collective upliftment.
The ultimate aim of Practical Vedanta involves transforming society by enabling every individual to manifest their inherent divinity. This objective is achieved through a combination of self-realization and selfless service to others. By making spirituality a practical force, the doctrine seeks to improve human well-being and foster collective upliftment, moving beyond purely private or theoretical spiritual concerns.

256. (B) The practice of Integral Yoga.
Sri Aurobindo identifies Integral Yoga as the primary method for facilitating spiritual evolution from mind to the higher state of supermind. This practice aims at a comprehensive transformation of the entire human being, including the physical, vital, and mental aspects. By harmonizing these dimensions, practitioners become receptive to manifesting a higher consciousness, driving the cosmic process of spiritual ascent.

257. (D) The Self's successful journey of actualizing its potentialities.
In Muhammad Iqbal's thought, the superman represents the culmination of an individual's dynamic journey to actualize latent potentialities within the Self. This progression is fueled by a creative tension between intellect and intuition. The active, striving Self achieves this higher state by engaging with the world and fortifying its individuality, rather than seeking spiritual growth through world negation.

258. (A) Aurobindo focuses on cosmic evolution towards the supermind, while Iqbal focuses on the individual Self's journey towards the superman.
Aurobindo conceives human development as a multi-stage cosmic process of evolution leading toward the supermind. In contrast, Iqbal focuses on the dynamic journey of the individual Self toward becoming a superman. While Aurobindo emphasizes a spiritual ascent through matter, life, and mind, Iqbal highlights the power of intuition and active engagement with the world to strengthen personal individuality.

259. (C) The dynamic, vital force that drives the development of the Self.
Intuition, or Ishq, serves as the vital and dynamic force that propels the growth of the Self toward a higher state. Iqbal posits that while intellect is important, intuition provides the creative energy necessary for the actualization of latent human potential. This faculty allows the individual to navigate the journey toward God by maintaining a productive tension with the intellect.

260. (A) A pivotal event in the spiritual destiny of humanity and the earth.
Sri Aurobindo describes the transition from mind to supermind as a critical step in the spiritual destiny of humanity and the earth. This change is not merely a biological development but a spiritual evolution toward a higher consciousness. It represents a pivotal transformation that allows for the manifestation of divine light within the material world through the practice of yoga.

261. (D) His educational philosophy aimed to foster individuals who could transcend narrow nationalism.
Tagore's educational philosophy emphasizes holistic development, creativity, and harmony with nature to foster individuals who can think beyond restrictive boundaries. He critiques aggressive nationalism as a source of

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dehumanization and conflict. By promoting internationalism and respect for cultural diversity through education, he seeks to develop minds capable of transcending narrow nationalistic loyalties in favor of a universal humanistic spirituality.

262. (B) Intellectual independence from the dominance of Western conceptual frameworks.
Bhattacharyya's concept of Swaraj in ideas calls for intellectual liberation from the unconscious assimilation of Western philosophical categories. It demands a return to authentic, indigenous modes of thinking and reasoning. This intellectual independence is essential for genuine philosophical inquiry, as it allows the individual to move beyond the mental colonization that results from adopting foreign conceptual frameworks without critical reflection.

263. (C) It represents the conceptual veils that obscure the true, free nature of the subject.
In K. C. Bhattacharyya's framework, the doctrine of Maya represents the layers of objectification and conceptual construction that hide the true nature of the subject. These veils prevent the realization of the subject as pure freedom by turning it into an object of thought. Overcoming Maya involves a rigorous inward journey to strip away these constructs and realize absolute freedom.

264. (D) Focus on the divine potential inherent within humanity.
Tagore's Religion of man centers on a universal humanistic spirituality that identifies divine potential within humanity itself. This perspective transcends institutionalized religious structures and dogmatic rituals. It emphasizes that true spirituality is found in human creativity, compassion, and the holistic development of the individual, leading toward a greater harmony with nature and an internationalist outlook that values all people.

265. (A) Spiritual and intellectual liberation.
Both thinkers champion liberation from restrictive frameworks that limit human potential. Tagore advocates for spiritual and humanistic freedom from dogmatic religion and narrow, aggressive nationalism. Bhattacharyya focuses on intellectual liberation from colonial conceptual categories and the objectification of the subject. Together, they seek to empower the individual to realize a state of higher freedom, whether spiritual, social, or intellectual.

266. (B) The higher faculty for the direct apprehension of Reality.
Radhakrishnan describes intuition as a higher faculty of consciousness that provides direct and integral insight into Reality. While the intellect is useful for analytical tasks like logic and science, it remains limited in its scope. Intuition allows for a direct apprehension of spiritual truth, serving as the basis for a Universal Religion where different faiths share a common experiential core.

267. (B) The conditioning imposed by past experiences and memory.
J. Krishnamurti's concept of freedom from the known refers to the liberation from the conditioning of past experiences, memories, and psychological patterns. He argues that thought is a response of the past and therefore acts as a source of bondage. True freedom emerges only when the mind is no longer restricted by these mental structures, allowing for pure observation.

268. (A) Radhakrishnan sees intellect as a preparatory step, while Krishnamurti sees thought itself as a cage.
Radhakrishnan views the intellect as a valuable but limited analytical tool that serves as a preparatory step toward higher intuitive insight. In contrast, Krishnamurti argues that the entire structure of thought is an impediment to freedom. For Krishnamurti, thought is inherently conditioned by memory and the past, creating a mental cage from which one must be fundamentally liberated.

269. (C) Ultimate reality is spiritual and is best accessed through intuitive experience.
Radhakrishnan's Idealist view of life is grounded in the conviction that ultimate reality is spiritual in nature. This reality cannot be fully grasped through analytical reasoning alone but is accessed through direct intuitive experience. This philosophical foundation supports the idea that all religions are diverse paths leading toward the same experiential truth, which he identifies as the core of spirituality.

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CHAPTER 06
Recent Western Philosophy

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1. According to Frege, what is the 'Sense' (Sinn) of a proper name?
(A) The object to which the name refers.
(B) The mode of presentation of the referent.
(C) The subjective idea associated with the name.
(D) The truth-value of the proposition containing the name.

2. Consider the following statements regarding Logical Positivism:
Statement I: Metaphysical propositions are considered meaningless because they are not empirically verifiable.
Statement II: The role of philosophy is to invent new speculative theories about the world.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

3. According to G.E. Moore, what is the primary error of Idealism?
(A) It prioritizes subjective sense-data over external physical objects.
(B) It fails to provide a formal, logical proof for an external world.
(C) It confuses the act of experiencing with the object of experience.
(D) It overemphasizes the role of common-sense beliefs in philosophy.

4. Which of the following statements accurately reflects a key aspect of Bertrand Russell's Logical Atomism?
(A) The world is ultimately composed of complex social constructs.
(B) Language perfectly mirrors thought, but not external reality.
(C) Metaphysical propositions are meaningful if they correspond to facts.
(D) The world is constituted by a plurality of independent atomic facts.

5. In Wittgenstein's later philosophy, what is meant by 'meaning as use'?
(A) The meaning of a word is the object for which it stands.
(B) The meaning of a word is a mental image or idea.
(C) The meaning of a word is determined by its function within a specific language-game.
(D) The meaning of a word is its verification condition.

6. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below:
Assertion (A): For Logical Positivism, the verification theory of meaning renders metaphysical statements nonsensical.
Reason (R): Metaphysical statements, such as 'The Absolute is perfect', cannot be confirmed or disconfirmed by any possible sense experience.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

7. What does Gilbert Ryle mean by a 'category mistake'?
(A) A grammatical error in the formation of a natural sentence.
(B) An invalid deductive inference derived from true premises.
(C) A failure to verify a statement through direct experience.
(D) Presenting facts of one category in idioms appropriate to another.

278. (B) Provide a culturally specific and spiritual foundation for his socio-political vision.
The inclusion of Advaita Vedanta and Purusartha in Integral Humanism provides a culturally specific and spiritual foundation for Upadhyaya's socio-political vision. By utilizing these traditional concepts, he seeks to integrate the body, mind, intellect, and soul into a holistic framework. This approach aims to create a society that reflects India's spiritual ethos while addressing the material needs of the people.

279. (C) Rejection of supernaturalism and religious authority.
A key characteristic of the materialism underlying M. N. Roy's Radical Humanism is the complete rejection of supernaturalism and religious authority. Roy argues that the universe is self-contained and can be understood through rational inquiry. This materialist orientation places individual freedom and rationality at the forefront, advocating for social structures that empower people directly without reliance on divine mandates.

280. (D) Material progress and spiritual well-being.
Integral Humanism seeks to achieve a balance between material progress and spiritual well-being by considering the individual as a whole. It aims to satisfy the diverse needs of the body, mind, intellect, and soul through the framework of Purusartha. This holistic vision ensures that economic and social development remains in harmony with the cultural and spiritual values of the nation.

281. (A) Narayana Guru used a spiritual-synthetic approach, while Phule used a socio-historical critical method.
Narayana Guru employed a spiritual-synthetic approach, arguing that social equality is linked to spiritual freedom and universal human identity. In contrast, Jyotiba Phule used a socio-historical critical method, analyzing the caste system as a tool of Brahmanical oppression and socio-economic exploitation. While Guru sought elevation through spiritual knowledge, Phule focused on awakening consciousness and using modern education as a weapon.

282. (B) The establishment of a universal human identity to overcome caste divisions.
Narayana Guru's dictum "one caste, one religion, one God for mankind" seeks to dismantle caste hierarchy by establishing a universal human identity. This slogan posits a single, non-sectarian divine principle that unites all people regardless of their social background. By emphasizing commonality over division, he aimed to provide the oppressed with self-respect and a path to social and spiritual equality.

283. (B) A system of socio-economic exploitation and oppression.
Jyotiba Phule's critical understanding of the caste system identified it as a historical mechanism for socio-economic exploitation and Brahmanical oppression. He rejected any spiritual justification for caste, viewing it instead as a structure of enslavement for the lower castes. His analysis aimed to expose the systemic nature of inequality and mobilize the oppressed toward liberation through social awareness and modern education.

284. (A) Interdependent and mutually reinforcing.
In Narayana Guru's philosophy, spiritual freedom and social equality are inextricably linked and mutually reinforcing. He believed that one could not be truly achieved without the other. By providing access to spiritual knowledge, he aimed to elevate the social status of the oppressed, while social equality provided the necessary environment for individuals to pursue their spiritual growth and ultimate liberation.

285. (C) The pursuit of modern education.
Jyotiba Phule advocated for modern education as the most potent weapon for the liberation of the lower castes and outcastes. He believed that education would empower individuals to understand their history of oppression and challenge the entrenched system of inequality. By acquiring knowledge, the shudras and ati-shudras could gain the intellectual tools necessary to achieve socio-economic freedom and dignity.

286. (D) The Tirukkural offers universal secular ethics, while Mahima Dharma's ethics are embedded in a specific monotheistic and reformist faith.
The Tirukkural offers a framework of universal secular ethics that applies to personal conduct, governance, and relationships without relying

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are the driving forces of history. This philosophy emphasizes individual agency and moral choice, rejecting any ideology that subordinates the person to supernatural powers or collective goals. Radical Humanism seeks to create a society where human welfare and individual liberty are the supreme ethical principles.

240. (B) Humanism, rationalism, and composite culture.
The main theme of Maulana Azad's writings, such as Ghubar-e-Khatir, reflects a deep sense of humanism, rationalism, and a commitment to composite culture. His work emphasizes the shared ethical values and humanitarian principles found in diverse religious and cultural traditions. He advocated for mutual respect and social harmony in a pluralistic society, suggesting that the true message of spirituality is to promote universal welfare and intellectual growth. This perspective sought to reconcile traditional wisdom with modern humanist values, fostering a vision of an inclusive and enlightened humanity.

241. (B) Monotheism in a formless God and social equality.
Sant Kabi Bhima Bhoi's philosophy of Mahima Dharma is characterized by monotheism in a formless God known as Alekha and a strong commitment to social equality. This movement rejects idol worship and the caste system, advocating for a direct spiritual connection with the Divine through devotion and righteous living. Bhima Bhoi's teachings emphasize compassion for all suffering beings and the importance of social service. This outlook fosters a sense of universal brotherhood and individual dignity, providing a spiritual path accessible to all regardless of social status.

242. (A) Pluralism
Swami Dayanand Saraswati's Traitavada is a philosophical doctrine of pluralism, asserting the eternal and distinct existence of three entities: God, the individual soul, and primordial matter. Unlike monistic views, this doctrine maintains that these three categories are co-eternal and possess their own unique realities. God is the efficient cause of the universe, matter is the material cause, and the soul is the active experiencer. This pluralistic framework provides the basis for understanding the diversity of existence and the role of knowledge in achieving spiritual growth.

243. (C) Establishment of a Divine Life on Earth.
The ultimate goal of Sri Aurobindo's philosophy is the establishment of a Divine Life on Earth through the total transformation of human consciousness. He believed that evolution is a spiritual journey toward the manifestation of the Supermind, which possesses integral truth-consciousness. This higher power will divinize the mind, life, and body, creating a perfect harmony between the Spirit and the material world. Unlike world-negating paths, his vision focuses on the spiritualization of terrestrial existence, leading to a state of being characterized by unity, truth, and light.

244. (D) Life-negating trends in forms of mysticism.
Muhammad Iqbal's philosophy of the self, or Khudi, was a powerful response against life-negating trends found in certain forms of mysticism. He argued that true spirituality is not achieved through renunciation or the annihilation of the ego but through creative action, love, and persistence in the world. By strengthening the self, individuals can participate in the ongoing divine process of creation. His vision emphasizes the dynamic and purposeful nature of human existence, calling for an activist and world-affirming approach to achieving unique immortality.

245. (C) Both (A) and (B) in an integrated fashion.
Rabindranath Tagore's educational philosophy, as practiced at Shantiniketan, aimed at an integrated synthesis of traditional Indian and modern Western learning, along with the fine arts and scientific disciplines. He believed that true education should be holistic, fostering the creative, intellectual, and spiritual growth of the student. By learning in harmony with nature and engaging with diverse cultural traditions, individuals can achieve a sense of universal humanism. This integrated approach seeks to develop well-rounded human beings capable of contributing to a global and compassionate world order.

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framework that supported his broader social and religious reform movements.

295. (C) The monistic philosophy of Advaita Vedanta.
Traitavada stands in metaphysical opposition to the monistic philosophy of Advaita Vedanta. While Advaita Vedanta posits the non-dual existence of Brahman as the sole reality, Traitavada asserts the distinct and co-eternal existence of God, Self, and Nature. Dayanand's realist and pluralist metaphysics directly challenges the notion that individual souls and the material world are ultimately illusory or identical to God.

296. (D) To realize the absolute freedom of the subject from objectification.
The principal aim of K. C. Bhattacharyya's philosophy is the realization of the subject as absolute freedom. This involves an arduous introspective process to experience the subject in its pure, unobjectified state. By stripping away the conceptual layers that turn the subject into an object of thought, philosophy achieves the liberation of the true self from all objective and conceptual entanglements.

297. (A) The very process of thought, which is conditioned by the past.
J. Krishnamurti identifies the fundamental barrier to freedom as the very mechanism of thought itself. Since thought is a response of memory and the past—the known—it is inherently conditioned and limited. This psychological structure creates bondage by preventing direct perception. Liberation, therefore, requires freedom from the known, which occurs when the mind transcends the entire structure of conditioned thought.

298. (B) Bhattacharyya seeks freedom through philosophical analysis, while Krishnamurti seeks it through liberation from thought itself.
A key distinction is that Bhattacharyya seeks freedom through a rigorous philosophical critique and the introspection of the subject. In contrast, Krishnamurti describes freedom as the psychological deliverance from the entire structure of conditioned thought. While Bhattacharyya aims for a metaphysical realization of the subject's true nature, Krishnamurti emphasizes a state of choiceless awareness that arises when the mind transcends the known.

299. (B) Alien conceptual frameworks intensify the objectification that obscures the subject's freedom.
For Bhattacharyya, Swaraj in ideas is necessary because alien conceptual frameworks impose foreign modes of objectification that further obscure the subject's intrinsic freedom. By consciously shedding these unexamined Western categories, individuals can engage in authentic indigenous thinking. This intellectual decolonization is an essential step in the progressive liberation of the subject from the pervasive layers of conceptual construction known as Maya.

300. (A) A state of pure observation without conclusion, known as "Choiceless awareness."
In J. Krishnamurti's teachings, the analysis of self involves observing the workings of one's own consciousness without judgment or accumulation. This process should lead to a state of choiceless awareness, where there is pure, moment-to-moment observation without the interference of thought or conclusions. This psychological liberation from the known allows for a direct perception of reality and true freedom.

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on theological doctrines. In contrast, Mahima Dharma's ethics are embedded in a specific monotheistic and reformist faith. While both promote morality and social justice, Mahima Dharma links these values to direct devotion to a formless Absolute and the rejection of idols.

287. (C) Reformist, egalitarian, and critical of caste discrimination.
The socio-ethical perspective of Mahima Dharma, as articulated by Bhima Bhoi, was fundamentally reformist and egalitarian. It strongly critiqued caste discrimination, idol worship, and elaborate priestly rituals. The movement sought to establish a community based on simple morality and direct devotion to the formless Absolute, Alekha, thereby challenging the hierarchical social order and promoting compassion for all suffering beings.

288. (B) Character as a pragmatic and secular guide to ethical living.
The Tirukkural's universal applicability stems from its character as a pragmatic and secular guide to ethical living. It provides wisdom on virtue, wealth, and love that transcends religious and sectarian divides. Because its teachings on personal conduct and governance do not depend on specific theological affiliations, they remain relevant to people from diverse backgrounds seeking a purposeful and ethical life.

289. (D) Monotheistic and iconoclastic.
The philosophical position of Mahima Dharma, as expressed by Bhima Bhoi, is monotheistic and iconoclastic. It posits devotion to a single formless Absolute, Alekha, and vehemently rejects the use of idols in worship. This stance is coupled with a rejection of caste hierarchies and complex priestly rituals, favoring instead a direct spiritual relationship with the divine and a simple moral life.

290. (A) Create an egalitarian society based on devotion and simple morality.
The primary goal of Sant Kabi Bhima Bhoi's socio-ethical vision was the creation of an egalitarian society. This community would be based on direct devotion to a formless Absolute and a simple, moral way of life. By rejecting caste-based discrimination and ritualistic hierarchies, his vision aimed for the salvation and upliftment of all individuals through compassion and spiritual equality.

291. (C) Azad focused on unity across religions, while Dayanand focused on reconciliation within Indian philosophical systems.
Maulana Azad sought a humanistic synthesis across different world religions, focusing on the shared ethical values and universal brotherhood found in prophetic traditions. Swami Dayanand Saraswati aimed for a rationalized reconciliation within the diverse schools of Indian philosophy. Dayanand argued that various darshanas were complementary perspectives on Vedic truth, while Azad championed a composite culture based on inter-religious unity.

292. (A) The co-eternal and distinct existence of God, Self, and Nature.
Swami Dayanand Saraswati's metaphysical doctrine of Traitavada asserts the co-eternal and distinct existence of three fundamental realities: God (Ishvara), Self (Jiva), and Nature (Prakriti). This pluralist and realist metaphysics rejects the monistic view that only one reality exists. By establishing the separate identity of these entities, the doctrine provides a robust philosophical basis for social action, morality, and reform.

293. (D) Promote a universal human fraternity based on shared ethical values.
Maulana Azad's humanism aimed to promote a universal human fraternity grounded in shared ethical values. By interpreting Islamic theology as a message of unity, he argued for the brotherhood of man across sectarian and national divides. His vision supported a composite culture where different communities could coexist harmoniously, emphasizing that the core message of all religions is the same.

294. (B) Complementary perspectives on a single Vedic truth.
Swami Dayanand Saraswati attempted to reconcile the six systems of Indian philosophy by arguing they are complementary perspectives on a single Vedic truth. He believed that darshanas such as Nyaya, Vaisheshika, and Vedanta were not fundamentally contradictory. This project was intended to consolidate Indic traditions and provide a rationalized, coherent philosophical

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8. W.V.O. Quine, in his work on empiricism, famously attacks which fundamental distinction?
(A) The distinction between analytic and synthetic truths.
(B) The distinction between sense and reference.
(C) The distinction between mind and body.
(D) The distinction between primary and secondary qualities.

9. Match List I with List II and select the correct code.
List I: (Philosopher)
P. Frege
Q. Moore
R. Wittgenstein
S. Russell
List II: (Concept)
1. Logical Atomism
2. Sense and Reference
3. Picture Theory
4. Refutation of Idealism
Code:
(A) P-2, Q-4, S-1, R-3
(B) P-1, Q-2, S-3, R-4
(C) P-2, Q-1, S-4, R-3
(D) P-4, Q-3, S-2, R-1

10. According to Edmund Husserl, what is the primary characteristic of consciousness?
(A) It is always consciousness of something.
(B) It is a substance separate from the body.
(C) It is a product of social and historical conditions.
(D) It is fundamentally a bundle of perceptions.

11. Which of the following best describes Heidegger's concept of 'Dasein'?
(A) An objective, present-at-hand entity within the world.
(B) A transcendent, non-physical soul inhabiting a body.
(C) The collective consciousness of a specific social group.
(D) Human existence characterized as being-in-the-world.

12. Arrange the following philosophical movements in their general order of emergence.
1. Logical Positivism
2. Post-Modernism
3. Pragmatism
4. Existentialism
Choose the correct sequence:
(A) 3, 1, 4, 2
(B) 1, 3, 4, 2
(C) 3, 4, 1, 2
(D) 4, 1, 3, 2

13. For Kierkegaard, 'subjectivity as truth' implies that:
(A) All truths are relative and objective reality is an illusion.
(B) Truth is primarily determined by a broad social consensus.
(C) Important truths are passionately appropriated by the individual.
(D) Mathematical truths are superior to all other forms of knowledge.

14. Consider the following statements regarding Jean-Paul Sartre's philosophy:
Statement I: Humans are "condemned to be free," meaning they are radically responsible for their choices.
Statement II: 'Bad faith' is the act of embracing one's absolute freedom and responsibility.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

15. What is the central thesis of Merleau-Ponty's concept of 'embodied consciousness'?
(A) Consciousness and the experience of being a body in the world are inseparable.
(B) Consciousness is an immaterial entity temporarily housed in a body.
(C) The body is merely a machine controlled by the mind.
(D) Perception is a purely intellectual process of interpreting raw sense data.

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16. William James's pragmatic theory of truth holds that a belief is true if:
(A) It corresponds to an independent reality.
(B) It "works" by having satisfactory practical consequences in our lives.
(C) It is logically coherent with other beliefs.
(D) It is derived from a priori reasoning.

civilization.

72. Consider the following statements regarding Pragmatism:
Statement I: William James argued that the truth of an idea is its "cash-value" in experiential terms.
Statement II: John Dewey viewed truth as a static property of beliefs that correspond to a fixed reality.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

73. Match List I with List II and select the correct code.
List I: (Philosopher)
P. Richard Rorty
Q. Edmund Husserl
R. Logical Positivists
S. Immanuel Levinas
List II: (Approach)
1. Ethics as a first philosophy
2. Edifying philosophy
3. Philosophy as a rigorous science
4. Elimination of metaphysics
Code:
(A) P-1, Q-2, S-3, R-4
(B) P-2, Q-3, S-1, R-4
(C) P-2, Q-4, S-1, R-3
(D) P-3, Q-2, S-4, R-1

74. Nietzsche's 'genealogy' as a method involves:
(A) Examining origins of values, revealing their power-related nature.
(B) Tracing concepts back to a single pure, rational origin point.
(C) An ahistorical analysis of the logical structure of shared ideas.
(D) A justification of traditional morality by showing its long history.

75. Richard Rorty criticizes traditional epistemology because:
(A) It has successfully solved all major philosophical problems.
(B) It does not pay enough attention to a priori logic.
(C) It is not scientific enough in its methods.
(D) It is based on the faulty metaphor of the mind as a 'mirror of nature'.

76. The phrase "the face of the Other" in Levinas's philosophy signifies:
(A) The physical appearance of another person.
(B) The vulnerability and ethical command of the Other that calls the self into question.
(C) The shared humanity that makes the Other fundamentally the same as the self.
(D) The social mask that people wear in public life.

77. Frege's distinction between sense and reference was introduced to solve the puzzle of:
(A) The existence of the external world.
(B) The problem of other minds.
(C) How identity statements like "a=a" and "a=b" can differ in cognitive value.
(D) The meaningfulness of metaphysical statements.

78. The Verification Theory of Meaning is a theory of:
(A) How to discover new scientific facts.
(B) How to determine the moral rightness of an action.
(C) How to interpret religious texts.
(D) How to distinguish meaningful propositions from meaningless ones.

79. Consider the following statements regarding G.E. Moore:
1. He defended the reliability of common-sense beliefs.
2. He argued that 'good' is a simple, non-natural, and indefinable property.
3. His 'Proof of an External World' was intended to satisfy the skeptic.
4. He proposed the 'picture theory' of meaning.
Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 1, 2, and 3 only
(C) 3 and 4 only
(D) 1 and 4 only

80. According to Russell's Theory of Definite Descriptions, a phrase like "the author of Waverley" is:
(A) A proper name that refers directly to Sir Walter Scott.

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no actual referent.
(C) False, because no entity is both the King of France and bald.
(D) A subjective expression of a specific individual's inner belief.

26. In the Tractatus, Wittgenstein claims that a proposition is a 'picture' of reality. This means:
(A) A proposition shares a logical form with the state of affairs it represents.
(B) A proposition visually resembles the fact it depicts.
(C) A proposition is a mental image in the mind of the speaker.
(D) A proposition's meaning is its use in a language game.

27. Which of the following is an example of what Gilbert Ryle would call a 'systematically misleading expression'?
(A) "The dog is in the garden."
(B) "The university is a center of learning."
(C) "The book is on the table."
(D) "The average taxpayer is concerned about inflation."

28. The second "dogma" of empiricism that Quine attacks is:
(A) The belief in an external world.
(B) Reductionism, the belief that every meaningful statement is equivalent to some construction upon sense-data.
(C) The idea that philosophy can be a rigorous science.
(D) The principle of verification.

29. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below:
Assertion (A): Husserl sought to establish philosophy as a 'rigorous science'.
Reason (R): He believed that by bracketing all presuppositions and returning 'to the things themselves' through the phenomenological method, philosophy could achieve apodictic certainty.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

30. In their work defending empiricism, H.P. Grice and P.F. Strawson defend the distinction between:
(A) Sense and reference.
(B) Mind and body.
(C) Phenomena and noumena.
(D) Analytic and synthetic statements against Quine's attack.

31. Heidegger's critique of technological civilization argues that modern technology:
(A) Is a way of 'revealing' that frames the world as 'standing-reserve'.
(B) Is a neutral tool that can be used for either good or evil purposes.
(C) Represents the ultimate fulfillment of inherent human potential.
(D) Is the only path toward overcoming various metaphysical confusions.

32. The 'leap of faith' in Kierkegaard's philosophy refers to:
(A) A rational decision based on probabilistic evidence.
(B) A passionate, non-rational commitment to God that transcends the ethical and aesthetic stages of life.
(C) The acceptance of scientific truths without full understanding.
(D) A provisional acceptance of a hypothesis for the sake of argument.

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33. Match List I with List II and select the correct code.
List I: (Concept)
P. Bad-faith
Q. Will to Power
R. Embodied Consciousness
S. Edifying Philosophy
List II: (Philosopher)
1. Nietzsche
2. Sartre
3. Merleau-Ponty
4. Rorty
Code:
(A) P-1, Q-2, S-3, R-4
(B) P-2, Q-1, S-4, R-3

90. John Dewey's concept of 'common-faith' refers to:
(A) A shared commitment to the methods of scientific inquiry and democratic values as a basis for social life.
(B) Adherence to a specific religious creed shared by a community.
(C) The universal belief in a single, transcendent God.
(D) The unquestioning acceptance of common-sense beliefs.

91. Consider the following statements regarding Richard Rorty's post-modern philosophy:
A. Philosophy should strive to be a rigorous science.
B. We should abandon the quest for objective truth and representational accuracy.
C. The goal of philosophy is to find foundations for knowledge.
D. 'Edifying philosophy' is preferable to systematic philosophy.
E. The mind is a mirror of nature.
Which of the above statement(s) is/are correct?
(A) A and E only
(B) C and E only
(C) A, C, and E only
(D) B and D only

92. The philosopher who famously argued that "the limits of my language mean the limits of my world" in his early work was:
(A) Martin Heidegger
(B) Ludwig Wittgenstein
(C) W.V.O. Quine
(D) Richard Rorty

93. A key difference between G.E. Moore's and Frege's use of 'Sense' and 'Reference' is that:
(A) Moore applied the distinction to physical objects, while Frege applied it to language.
(B) Moore rejected the concept of Reference entirely.
(C) Frege used the distinction to solve puzzles about identity, while Moore used it to refute idealism.
(D) Frege believed Sense was subjective, while Moore argued it was objective.

94. Logical Positivists divided meaningful statements into which two categories?
(A) True and False.
(B) Subjective and Objective.
(C) Ethical and Aesthetic.
(D) Analytic a priori and Synthetic a posteriori.

95. Russell's concept of an 'atomic fact' is best exemplified by:
(A) "This is red."
(B) "All humans are mortal."
(C) "The author of Waverley was Scottish."
(D) "Either it is raining or it is not raining."

96. If a person analyzing the sentence "The University of Cambridge is located in Cambridge" uses the framework of Gilbert Ryle, they would argue that 'The University of Cambridge' refers to:
(A) A specific building or single physical entity.
(B) A complex of colleges, libraries, people, and structures.
(C) A ghostly, non-physical institutional essence.
(D) A meaningless pseudo-concept with no referent.

97. W.V.O. Quine's holistic view of knowledge, often called the "web of belief," implies that:
(A) Some beliefs (analytic truths) are immune to revision.
(B) Any part of the web can be revised, even logic.
(C) Beliefs about immediate experience are the most certain.
(D) The web of belief is a perfect mirror of reality.

98. Husserl's call "to the things themselves!" (Zu den Sachen selbst!) is a call to focus on:
(A) The contents of consciousness as they are directly experienced.
(B) The physical objects of the natural world as studied by science.
(C) The historical origins of philosophical concepts.
(D) The pragmatic usefulness of ideas.

99. In Heidegger's analysis, Dasein's everyday state is one of 'inauthenticity' characterized by:
(A) A resolute confrontation with one's own mortality.
(B) A deep engagement with philosophical

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language-game.

44. Wittgenstein's critique of 'private language' aims to show that:
(A) It is naturally impossible to think without speaking out loud.
(B) Language is social and rule-governed, making private ones impossible.
(C) We can never know if others experience inner sensations like pain.
(D) All philosophical problems are merely simple linguistic confusions.

45. The concept of 'forms of life' in Wittgenstein's later work refers to:
(A) The biological classification of organisms within the world.
(B) The various stages of spiritual development in a person's life.
(C) Cultural practices and understandings providing context for language.
(D) The formal logical structure of all possible and actual worlds.

46. When Ryle critiques Cartesian dualism, he famously refers to the official doctrine as:
(A) The mirror of nature.
(B) The Copernican revolution.
(C) The two dogmas of empiricism.
(D) The ghost in the machine.

47. A. J. Ayer, in his analysis of knowledge, views it as justified true belief. However, his work is most associated with the popularization of which philosophical school?
(A) Logical Positivism
(B) Existentialism
(C) Pragmatism
(D) Phenomenology

48. A philosopher argues that "the totality of our so-called knowledge or beliefs... is a man-made fabric which impinges on experience only along the edges." This view is characteristic of:
(A) G. E. Moore
(B) W.V.O. Quine
(C) A. J. Ayer
(D) Bertrand Russell

49. Husserl's 'phenomenological reduction' or 'epoché' involves:
(A) Reducing mental states to brain states.
(B) Suspending belief in the existence of the external world to focus on the structure of conscious experience.
(C) Eliminating all metaphysical statements from philosophical discourse.
(D) Analyzing complex propositions into their atomic components.

50. Arrange the following thinkers in the correct chronological order of their major philosophical contributions.
1. Kierkegaard
2. Husserl
3. Nietzsche
4. Heidegger

Choose the correct sequence:
(A) 1, 3, 2, 4
(B) 3, 1, 2, 4
(C) 1, 2, 3, 4
(D) 2, 1, 3, 4

51. What is the relationship implied in Heidegger's philosophy between Dasein and 'being-in-the-world'?
(A) Being-in-the-world causes Dasein to exist.
(B) Dasein's existence causes the world to come into being.
(C) There is no cause-effect relationship; 'being-in-the-world' is the fundamental constitution of Dasein itself.
(D) The external world causes Dasein to have perceptions and beliefs.

52. In his study of religious experience, William James examines religion from which perspective?
(A) As a set of divine revelations to be accepted blindly on faith.
(B) As a system of metaphysical doctrines to be logically analyzed.
(C) As a social institution that primarily serves to control populations.
(D) As a psychological phenomenon, examining effects on individuals.

53. John Dewey's educational philosophy emphasizes:
(A) Rote memorization of classical texts.
(B) Strict discipline and adherence to authority.
(C) Learning by doing and problem-solving

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17. John Dewey's concept of 'truth' is best understood as:
(A) A static correspondence between an idea and a fact.
(B) The outcome of a process of inquiry, often termed 'warranted assertibility'.
(C) A property of a belief that has been divinely revealed.
(D) An innate idea present in the mind from birth.

18. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below:
Assertion (A): Nietzsche undertakes a 'Genealogy of Morals' to uncover the origins of concepts like 'good' and 'evil'.
Reason (R): He argues that these moral categories are eternal, absolute truths discovered through reason.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

19. Richard Rorty's critique of 'representationalism' is an attack on the idea that:
(A) Language is a tool for communication.
(B) Philosophy should be concerned with social and political issues.
(C) The mind is a mirror of nature, accurately reflecting an external reality.
(D) Truth is relative to one's cultural perspective.

20. Immanuel Levinas posits 'Ethics as a first philosophy' because:
(A) Logical principles must be established before ethical claims are made.
(B) Questions about being are more fundamental than those of responsibility.
(C) Philosophical problems are ultimately reducible to linguistic analysis.
(D) The encounter with the 'Other' precedes all other philosophical inquiry.

21. Consider the following statements regarding Wittgenstein's later philosophy:
A. The meaning of a word is the object it names.
B. Philosophy is an activity of clarifying language, not a body of doctrine.
C. Private language, where words refer to inner sensations known only to the speaker, is logically possible.
D. Language primarily functions to state facts about the world.
E. Philosophical problems arise when language 'goes on holiday'.
Which of the above statement(s) is/are correct?
(A) A, C, and D only
(B) A and D only
(C) B and E only
(D) B, C, and E only

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22. In Frege's theory, the reference (Bedeutung) of the sentence "The morning star is the evening star" is:
(A) The concept of a celestial body.
(B) Its truth-value (i.e., True).
(C) The planet Venus.
(D) The different modes of presentation for the same object.

23. The verification principle of Logical Positivism would classify the statement "Courage is virtuous" as:
(A) A verifiable empirical proposition.
(B) An analytic tautology.
(C) A synthetic a priori judgment.
(D) A meaningless pseudo-proposition.

24. G.E. Moore's 'Proof of an External World' fundamentally relies on:
(A) An appeal to common-sense beliefs, like "Here is one hand."
(B) A complex deductive argument derived from absolute first principles.
(C) The internal consistency of our unique perceptual experiences.
(D) The logical impossibility of conceiving a world without objects.

25. According to Russell's Theory of Definite Descriptions, the statement "The present King of France is bald" is:
(A) True, because it adheres to a valid logical propositional form.
(B) Meaningless, because the subject term has

62. A medical student states, "I cannot feel my patient's pain, so I can never be sure they are in pain." This problem reflects the core issue addressed by Wittgenstein in his:
(A) Picture theory of meaning.
(B) Notion of family resemblance.
(C) Distinction between saying and showing.
(D) Critique of private language.

63. The statement "Metaphysics should be eliminated from philosophy" is a central claim of:
(A) Logical Positivism
(B) Phenomenology
(C) Existentialism
(D) Pragmatism

64. Which of the following statements would G.E. Moore most likely endorse as a 'defense of common-sense'?
(A) "The external world might be an illusion created by my own mind."
(B) "I know with certainty that this is a pencil and that I am holding it."
(C) "Time is not an ultimate reality."
(D) "Truth is a matter of practical utility."

65. Bertrand Russell's refutation of Idealism shared a common motivation with which other philosopher?
(A) Søren Kierkegaard
(B) G.E. Moore
(C) Friedrich Nietzsche
(D) Edmund Husserl

66. In the Tractatus, what is the relationship between facts and objects?
(A) Facts are composed of objects in a specific configuration.
(B) Objects are composed of simple, unanalyzable facts.
(C) Facts and objects are two independent types of entities.
(D) Objects are linguistic entities, while facts are part of the world.

67. Ryle's critique of the 'concept of mind' as a non-physical entity controlling a physical body is primarily an attack on:
(A) Materialism
(B) Idealism
(C) Cartesian dualism
(D) Pragmatism

68. Which of the following is NOT one of the two "dogmas" of empiricism identified by Quine?
(A) The belief in a fundamental cleavage between analytic and synthetic truths.
(B) The belief that meaningful statements are reducible to statements about immediate experience.
(C) The belief in reductionism.
(D) The belief that there is an external world.

69. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below:
Assertion (A): For Jean-Paul Sartre, human beings possess a fixed, predetermined essence that defines their lives.
Reason (R): Sartre's famous dictum is "existence precedes essence."
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

70. The phenomenological concept of 'inter-subjectivity' in Husserl addresses the problem of:
(A) How language acquires its meaning.
(B) How we can have knowledge of other minds and a shared, objective world.
(C) How to distinguish analytic from synthetic statements.
(D) How to justify religious faith.

71. A social critic argues that our society's obsession with efficiency and calculability turns nature and even human beings into mere objects for use. This critique is most reminiscent of:
(A) Kierkegaard's concept of the non-rational leap of faith.
(B) Moore's defense of the certainty of common-sense beliefs.
(C) Ryle's theory regarding linguistic category mistakes.
(D) Heidegger's critique of technological

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(C) P-2, Q-3, S-1, R-4
(D) P-4, Q-1, S-2, R-3

34. A person who denies their own freedom by acting as if they are a mere object determined by their situation is, for Sartre, exhibiting:
(A) Bad-faith
(B) Humanism
(C) Subjectivity
(D) The leap of faith

35. Which of the following is NOT a central theme in the pragmatism of William James?
(A) The pragmatic theory of truth.
(B) The analysis of religious experience.
(C) The refutation of idealism through common sense.
(D) The pragmatic theory of meaning.

36. Which of the following concepts are central to John Dewey's philosophy?
(A) Philosophy as a rigorous science and the concept of intentionality.
(B) The two dogmas of empiricism and critique of representationalism.
(C) The will to power and the systematic genealogy of moral concepts.
(D) Truth as warranted assertibility and education's role in democracy.

37. Nietzsche's concept of the 'Will to Power' is best understood as:
(A) A simplistic political desire to dominate other individuals.
(B) A psychological complex rooted in feelings of inferiority.
(C) The drive of all beings to expand power and overcome resistance.
(D) The purely rational pursuit of individual self-preservation.

38. Richard Rorty's 'Edifying Philosophy' aims to:
(A) Find timeless, objective truths.
(B) Keep the conversation going rather than bringing it to an end by finding final answers.
(C) Construct systematic philosophical theories.
(D) Defend the correspondence theory of truth.

39. Immanuel Levinas posits 'Ethics as a first philosophy' because the 'Other' is:
(A) Fundamentally similar to the self and knowable through analogy.
(B) An object to be categorized by the self's cognitive framework.
(C) A social construct defined entirely by prevailing cultural norms.
(D) Transcendent and ungraspable, making an infinite ethical demand.

40. Consider the following claims related to Frege's philosophy of language:
1. The Sense of a name is its mode of presentation.
2. The Reference of a name is the object it picks out.
3. Two names can have the same Reference but different Senses.
4. The Sense of a name is a private, subjective idea.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 3 only
(B) 1 and 4 only
(C) 2 and 3 only
(D) 1, 2, 3, and 4

41. For the Logical Positivists, the proper task of philosophy is:
(A) The construction of metaphysical systems.
(B) The speculative inquiry into the nature of Being.
(C) The logical clarification of scientific language and concepts.
(D) The exploration of subjective, lived experience.

42. In G.E. Moore's refutation of idealism, what is the 'esse est percipi' principle he attacks?
(A) The principle that to be is to be perceived.
(B) The principle that existence is a predicate.
(C) The principle that all knowledge comes from experience.
(D) The principle of sufficient reason.

43. Which of the following is NOT a component of Russell's Logical Atomism?
(A) The world consists of atomic facts.
(B) Atomic facts are logically independent of each other.
(C) Language should be reformed to mirror the logical structure of reality.
(D) The meaning of a name is its use in a

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(B) An incomplete symbol that has no meaning in isolation.
(C) A meaningless expression.
(D) A reference to a subjective idea in the mind.

81. In Wittgenstein's Tractatus, what are 'names'?
(A) Words for complex objects, like 'table' or 'chair'.
(B) Simple, unanalyzable signs that stand for simple objects.
(C) Variables in a logical function.
(D) The meaning of a word as determined by its use.

82. Gilbert Ryle's work regarding the concept of mind is primarily a critique of:
(A) The mind-body dualism of Descartes.
(B) The verification principle.
(C) The correspondence theory of truth.
(D) The phenomenological method.

83. Arrange the following influential works in the correct chronological order of their publication.
1. Wittgenstein's Philosophical Investigations (posthumous)
2. Russell's The Principles of Mathematics
3. Frege's On Sense and Reference
4. Quine's Two Dogmas of Empiricism

Choose the correct sequence:
(A) 3, 2, 4, 1
(B) 2, 3, 1, 4
(C) 3, 1, 2, 4
(D) 1, 2, 3, 4

84. The core argument of Husserl's concept of 'Intentionality' is that:
(A) All actions are performed with a specific goal in mind.
(B) All beings have an innate drive to survive.
(C) All language is metaphorical.
(D) All mental acts are directed towards an object.

85. Which of the following is NOT a characteristic of Heidegger's concept of 'Dasein'?
(A) Being-in-the-world
(B) Being-towards-death
(C) Being an object present-at-hand (Vorhanden)
(D) Having the potentiality-for-Being

86. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below:
Assertion (A): For William James, a religious belief can be considered 'true' if it has a positive, beneficial effect on the believer's life.
Reason (R): James's pragmatic theory of truth equates the truth of a belief with its satisfactory practical consequences.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

87. Kierkegaard describes three stages or "spheres of existence." What are them?
(A) The empirical, the rational, and the transcendental.
(B) The primitive, the civilized, and the post-human.
(C) The pre-conventional, the conventional, and the post-conventional.
(D) The aesthetic, the ethical, and the religious.

88. Jean-Paul Sartre's humanism is based on the idea that:
(A) Man is nothing else but what he makes of himself, creating his own values through his choices.
(B) There is a universal, fixed human nature that all people share.
(C) Humans are entirely determined by their social and economic conditions.
(D) The goal of humanity is to achieve a state of pure reason.

89. Which of the following statements about Merleau-Ponty's philosophy of perception is incorrect?
(A) Perception is a primary mode of our being-in-the-world.
(B) Perception is an active, embodied process, not a passive reception of sense data.
(C) The perceived world is separate and independent of the perceiving body.
(D) The body is the vehicle of being in the world.

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through active experience.
(D) A focus on abstract, theoretical knowledge disconnected from practical application.

54. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below:
Assertion (A): Richard Rorty advocates for an 'edifying philosophy'.
Reason (R): He believes philosophy's goal is to arrive at a final, objective account of reality that will end all philosophical debate.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

55. Nietzsche's critique of the Enlightenment focuses on its:
(A) Overemphasis on artistic expression.
(B) Rejection of scientific inquiry.
(C) Lack of concern for universal human rights.
(D) Unfounded faith in reason and objective truth as paths to human progress.

56. The central idea of Levinas's 'philosophy of the other' is that:
(A) The ethical responsibility to the Other is the most fundamental philosophical fact.
(B) The self's primary relationship to the world is cognitive.
(C) The Other is a symmetrical counterpart to the self.
(D) Understanding the Other requires reducing them to familiar categories.

57. Which of the following statements correctly identifies a pair of concepts with its associated philosopher?
(A) Logical Atomism - G.E. Moore
(B) Category Mistake - Ludwig Wittgenstein
(C) Subjectivity as Truth - Søren Kierkegaard
(D) Will to Power - Jean-Paul Sartre

58. According to Wittgenstein's 'On Certainty', propositions like "I have a brain" or "The world has existed for a long time" are:
(A) The logical bedrock or framework within which our language-games of doubt and inquiry operate.
(B) Empirical hypotheses that can be proven or falsified.
(C) Meaningless metaphysical statements.
(D) Private certainties that cannot be communicated.

59. Match List I with List II and select the correct code.
List I: (Book/Paper Title)
P. "Two Dogmas of Empiricism"
Q. "Systematically Misleading Expressions"
R. "On Sense and Reference"
S. "Proof of an External World"
List II: (Author)
1. Gilbert Ryle
2. G.E. Moore
3. Gottlob Frege
4. W.V.O. Quine
Code:
(A) P-4, Q-1, S-2, R-3
(B) P-1, Q-4, S-3, R-2
(C) P-4, Q-2, S-1, R-3
(D) P-3, Q-1, S-2, R-4

60. What is 'Wittgensteinian Fideism'?
(A) The view that Wittgenstein secretly proposed traditional dogma.
(B) Religious belief as a unique 'form of life' with internal criteria.
(C) A critique of religious language as being entirely meaningless.
(D) The idea that faith can be justified through formal logical proof.

61. Consider the following statements regarding Husserl's phenomenology:
A. Philosophy must become a rigorous science.
B. The core method involves phenomenological reduction (epoché).
C. Consciousness is characterized by intentionality.
D. The world is composed of atomic facts.
E. The meaning of a word is its use.
Which of the above statement(s) is/are correct?
(A) A, D, and E only
(B) D and E only
(C) A, B, and C only
(D) C, D, and E only

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questions.
(C) Being lost in the "they" (das Man), conforming to public norms and chatter.
(D) A conscious choice of one's own projects and possibilities.

100. Kierkegaard is considered a forerunner of existentialism primarily because of his emphasis on:
(A) The objective certainty of scientific knowledge.
(B) The construction of an all-encompassing philosophy.
(C) The elimination of metaphysics through analysis.
(D) The individual, subjective, and passionate existence.

101. Match List I with List II and select the correct code.
List I: (Term)
P. Facticity
Q. Transcendence
R. Bad Faith
S. Nausea
List II: (Description)
1. The self-deception of denying one's freedom.
2. The brute, contingent existence of things.
3. The concrete situation and unchangeable facts about a person (e.g., their past).
4. The human capacity to surpass the given situation through projects and choices.
Code:
(A) P-3, Q-4, S-2, R-1
(B) P-1, Q-2, S-3, R-4
(C) P-3, Q-2, S-4, R-1
(D) P-4, Q-1, S-2, R-3

102. What is the relationship between language and philosophical problems, according to the later Wittgenstein?
(A) Philosophical problems cause the breakdown of language.
(B) Misunderstandings of the logic of our language are the cause of most philosophical problems.
(C) A perfect language would cause the resolution of all philosophical problems.
(D) There is no relationship between language and philosophical problems.

103. Which of the following would be an example of a "form of life" for Wittgenstein?
(A) The chemical structure of DNA.
(B) The practice of giving and obeying orders.
(C) A private mental image.
(D) The law of gravity.

104. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below:
Assertion (A): G.E. Moore defends the truth of common-sense statements like "The earth has existed for many years past."
Reason (R): He provides a rigorous metaphysical proof for the existence of the past based on the nature of time.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

105. Merleau-Ponty's concept of 'perception' challenges the view that:
(A) We perceive the world through our bodies.
(B) Perception is an interpretation of raw, meaningless sense-data.
(C) The world is composed of physical objects.
(D) Knowledge begins with experience.

106. The pragmatic maxim, as formulated by William James, suggests that the meaning of a concept is determined by:
(A) Its etymological origin.
(B) Its place within a logical system.
(C) The practical consequences that would result from its being true.
(D) The object to which it refers.

107. Which philosopher's work is centrally concerned with a 'critique of representationalism'?
(A) John Dewey
(B) G.E. Moore
(C) Richard Rorty
(D) Edmund Husserl

108. Arrange the following philosophers based on their primary philosophical affiliation.

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(A) He was a leading figure in the philosophical movement of Pragmatism.
(B) He advocated for a model of education based on experience and inquiry.
(C) He believed truth was a static correspondence to reality.
(D) He proposed a 'common-faith' based on democratic and scientific ideals.

145. Consider the following statements regarding Nietzsche's philosophy:
Statement I: The 'Will to Power' is the fundamental drive in all beings for growth, expansion, and overcoming.
Statement II: Nietzsche's 'Genealogy of Morals' affirms the absolute and timeless validity of Judeo-Christian ethics.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

146. Rorty's distinction between 'systematic' and 'edifying' philosophy contrasts:
(A) Philosophers who build constructive theories with those who offer critiques and new perspectives.
(B) Analytic with Continental philosophers.
(C) Ancient with modern philosophers.
(D) Rationalist with empiricist philosophers.

147. For Levinas, the ethical relationship with the Other is fundamentally:
(A) Symmetrical and reciprocal.
(B) Asymmetrical, placing an infinite responsibility on the self.
(C) A cognitive relationship of knowing and categorizing.
(D) A relationship based on shared interests and contracts.

148. The distinction between Sense (Sinn) and Reference (Bedeutung) is central to the work of:
(A) G.E. Moore
(B) Gottlob Frege
(C) Bertrand Russell
(D) Ludwig Wittgenstein

149. The early Wittgenstein of the Tractatus believed that the role of philosophy was to:
(A) Discover new truths about the world.
(B) Show the logical limits of language and thought.
(C) Investigate different 'forms of life'.
(D) Provide a foundation for religious belief.

150. Match List I with List II and select the correct code.
List I: (Concept)
P. Being-in-the-world
Q. Verification Principle
R. Critique of Representationalism
S. Warranted Assertibility
List II: (School)
1. Pragmatism
2. Logical Positivism
3. Existentialism/Phenomenology
4. Post-Modernism
Code:
(A) P-3, Q-2, S-1, R-4
(B) P-1, Q-2, S-3, R-4
(C) P-3, Q-1, S-4, R-2
(D) P-2, Q-3, S-1, R-4

151. Consider the following statements regarding the Analytic and Continental traditions:
A. Analytic philosophy is often traced back to Frege, Russell, and Moore.
B. Continental philosophy includes movements like phenomenology, existentialism, and post-modernism.
C. The distinction is more about style, history, and concerns than a rigid doctrinal divide.
D. Analytic philosophy tends to prioritize logical clarity and argumentation.
E. Continental philosophy is exclusively practiced in mainland Europe.
Which of the above statement(s) is/are correct?
(A) E only
(B) A and B only
(C) A, B, C, and D only
(D) C, D, and E only

152. According to Frege, the 'sense' of a sentence is:
(A) Its truth value.
(B) The thought it expresses.
(C) The state of affairs it refers to.
(D) The psychological ideas it evokes.

153. A logical positivist would argue that the sentence 'The soul is immortal' is:

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(B) Sartre - Bad-faith
(C) Heidegger - Embodied Consciousness
(D) Husserl - Intentionality

118. A pragmatist like William James would evaluate the meaning of the proposition "God exists" by asking:
(A) "Does 'God' refer to a demonstrable entity?"
(B) "Is the proposition logically consistent with other known truths?"
(C) "What practical difference would it make in one's life to believe this proposition?"
(D) "Can the proposition be derived from a priori principles?"

119. John Dewey's philosophy of education is deeply intertwined with his political philosophy because he believed:
(A) Education should be controlled by a philosopher elite.
(B) Schools are crucial institutions for cultivating the habits of critical inquiry and cooperation necessary for a thriving democracy.
(C) The primary purpose of education is to prepare workers for the industrial economy.
(D) Education should focus on abstract intellectual virtues, separate from social concerns.

120. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below:
Assertion (A): In his later philosophy, Wittgenstein abandons the idea that there is one single, essential function of language.
Reason (R): He introduces the concepts of 'language-games' and 'forms of life' to illustrate the multiplicity of ways language is used.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

121. Nietzsche's "Genealogy of Morals" traces the origin of 'good' in "master morality" to:
(A) Actions that are useful to the whole community.
(B) The noble and powerful individual's self-affirmation and sense of their own value.
(C) The divine commandments of a transcendent God.
(D) Pity, compassion, and concern for the weak.

122. Rorty's concept of the 'liberal ironist' is a person who:
(A) Believes their own philosophical vocabulary is the final and correct one.
(B) Is a relativist who thinks every belief is as good as any other.
(C) Is committed to liberal values like reducing cruelty, while remaining aware of the contingency of their own beliefs.
(D) Uses irony to mock and undermine all social and political institutions.

123. The 'face-to-face' encounter is central for Levinas because:
(A) It allows for a clear visual identification of the other person.
(B) It is a symmetrical relation between two equal subjects.
(C) It is a non-totalizing relation where the Other's infinity and alterity are revealed, issuing an ethical command.
(D) It is the primary site for linguistic communication and information exchange.

124. The distinction between 'Analytic' and 'Continental' philosophy is best described as:
(A) A geographical distinction practiced in England and America.
(B) A sharp, undisputed division based on core philosophical doctrines.
(C) A stylistic and historical distinction between different concerns.
(D) A division between philosophies that are scientific or literary.

125. In the Tractatus, propositions are built from 'names', which are correlated with 'objects'. What is the status of these objects?
(A) They are complex physical things like tables and chairs.
(B) They are the simple, unanalyzable constituents of reality.
(C) They are mental ideas or concepts.
(D) They are social conventions.

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choices and failures. According to Sartre, this person is most clearly demonstrating:
(A) Authentic existence
(B) A leap of faith
(C) Bad-faith
(D) The will to power

163. Merleau-Ponty's emphasis on 'embodied consciousness' places his philosophy in opposition to which classical philosophical view?
(A) Materialism
(B) Empiricism
(C) Cartesian dualism
(D) Idealism

164. The pragmatist theory of truth, especially as articulated by William James, is often criticized for:
(A) Being too rigid and absolutist.
(B) Potentially confusing the usefulness of a belief with its truthfulness.
(C) Ignoring practical consequences.
(D) Being overly reliant on a priori logic.

165. For Dewey, the separation of education from real-life experience is problematic because:
(A) It fails to prepare students for the demands of democracy and social problem-solving.
(B) It is not cost-effective.
(C) It is too focused on developing physical skills.
(D) It contradicts the teachings of classical philosophy.

166. Nietzsche's concept of 'slave morality' originates from:
(A) The noble, powerful, and self-affirming aristocrats.
(B) The oppressed, weak, and resentful, who invert the master's values.
(C) A rational calculation of what is best for society as a whole.
(D) A direct revelation from a divine being.

167. Richard Rorty's call to abandon the 'epistemological method' is a call to:
(A) Stop trying to find a universal framework or foundation for justifying all our knowledge claims.
(B) Abandon scientific inquiry.
(C) Embrace irrationalism and mysticism.
(D) Return to the methods of classical metaphysics.

168. Which statement best captures the essence of Levinas's idea of 'ethics as a first philosophy'?
(A) We must first determine what is good before we can know what is real.
(B) Responsibility imposed by the Other is our most primordial experience.
(C) Ethics is a branch of metaphysics.
(D) All knowledge is subjective, so ethics provides a more solid foundation.

169. Wittgenstein's concept of a 'language-game' (Sprachspiel) serves to emphasize that:
(A) Language is trivial and not to be taken seriously.
(B) Speaking a language is part of an activity or a form of life.
(C) There is a single, underlying structure to all forms of language.
(D) Language is primarily for describing objects.

170. Which of the following is NOT a central concern of the philosophers associated with Phenomenology and Existentialism?
(A) The nature of subjective, lived experience.
(B) Themes of freedom, responsibility, and authenticity.
(C) The critique of definite descriptions and logical form.
(D) The structure of consciousness and being-in-the-world.

171. Consider the following statements regarding the philosophy of Jean-Paul Sartre:
A. Man is endowed with a fixed human essence at birth.
B. "Bad faith" is the courageous acceptance of one's radical freedom.
C. Humanism is founded on the idea that man creates his own values.
D. Freedom is an illusion, as all actions are determined by one's facticity.
E. The existence of God is a necessary precondition for human freedom.
Which of the above statement(s) is/are correct?
(A) A only
(B) C only
(C) B and D

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explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

135. Quine's critique of the analytic/synthetic distinction aims to show that:
(A) The distinction is useful but not absolute.
(B) The distinction is a matter of degree, not of kind.
(C) There is no clear, non-circular way to define 'analyticity'.
(D) Synthetic statements are more certain than analytic ones.

136. The term 'epoché' in Husserl's phenomenology refers to the act of:
(A) Bracketing or suspending judgment about the natural world.
(B) Analyzing language into its atomic parts.
(C) Embracing one's freedom.
(D) Tracing the genealogy of moral concepts.

137. Which of the following is the best description of Husserl's goal of making philosophy a 'rigorous science'?
(A) Making philosophy's methods identical to those of physics or chemistry.
(B) Grounding philosophy in self-evident insights from pure consciousness.
(C) Eliminating all non-empirical statements from philosophical discourse.
(D) Basing philosophy on pragmatic outcomes and useful practical results.

138. Which of the following is a key theme in Heidegger's philosophy?
(A) The defense of common-sense realism.
(B) The question of the meaning of Being.
(C) The problem of knowledge as justified true belief.
(D) The pragmatic theory of truth.

139. Kierkegaard argued that objective, systematic philosophies like Hegel's are inadequate for human life because:
(A) They are too difficult for the average person to understand.
(B) They fail to address the concrete, passionate, and subjective existence of the individual.
(C) They are not scientifically verifiable.
(D) They do not provide a proof for God's existence.

140. Arrange the following thinkers in the chronological order of their birth.
1. Sartre
2. Nietzsche
3. Kierkegaard
4. Rorty

Choose the correct sequence:
(A) 3, 2, 1, 4
(B) 2, 3, 1, 4
(C) 3, 1, 2, 4
(D) 1, 3, 2, 4

141. "Bad faith" in Sartre's philosophy is a form of self-deception where one:
(A) Openly defies social conventions.
(B) Denies one's radical freedom and responsibility by pretending to be an object.
(C) Makes a leap of faith without sufficient reason.
(D) Lives in accordance with the ethical stage of existence.

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142. A key contrast between Sartre and Merleau-Ponty lies in their view of the body. For Sartre, the body is primarily part of one's 'facticity', while for Merleau-Ponty, it is:
(A) A prison for the soul.
(B) The very medium of our 'embodied consciousness' and engagement with the world.
(C) An object to be overcome by pure consciousness.
(D) Irrelevant to philosophical inquiry.

143. William James's work on the variety of religious experiences is significant because it:
(A) Attempts to prove the existence of God through logical arguments.
(B) Treats religious experience as a legitimate and important area of psychological and philosophical study.
(C) Condemns all religious belief as irrational.
(D) Argues for the establishment of a single world religion.

144. Which of the following statements about John Dewey is incorrect?

126. Match List I with List II and select the correct code.
List I: (Philosopher)
P. Ryle
Q. Nietzsche
R. Heidegger
S. Rorty
List II: (Object of Critique)
1. Representationalism
2. Cartesian Dualism
3. Technological Civilization
4. Enlightenment Morality
Code:
(A) P-1, Q-3, S-2, R-4
(B) P-2, Q-4, S-1, R-3
(C) P-2, Q-1, S-4, R-3
(D) P-3, Q-4, S-1, R-2

127. Which of the following statements does NOT align with Sartre's existentialism?
(A) Man is condemned to be free.
(B) Existence precedes essence.
(C) We must live authentically by following a pre-ordained human nature.
(D) We are responsible for the values we create through our choices.

128. For Merleau-Ponty, the 'lived body' (le corps propre) is:
(A) An object among other objects, studied by physiology.
(B) Our point of view on the world and the medium through which we experience it.
(C) An illusion created by the mind.
(D) The physical shell that imprisons consciousness.

129. Consider the following claims associated with Pragmatism:
1. The meaning of an idea is found in its practical consequences.
2. The truth of a belief is determined by its utility or "workability".
3. Inquiry is a process of problem-solving aimed at producing "warranted assertibility".
4. Philosophy should aim for a "God's-eye view" of reality.
5. The most important truths are those known a priori.
Which of the above statement(s) is/are correct based on the theories of James and Dewey?
(A) 4 and 5 only
(B) 1, 2, and 3 only
(C) 1, 4, and 5 only
(D) 2, 3, and 4 only

130. The "elimination of metaphysics" was a key project for which school of thought?
(A) Phenomenology
(B) Existentialism
(C) Logical Positivism
(D) Pragmatism

131. Moore's refutation of Idealism hinges on his analysis of the statement "to be is to be perceived," where he argues that idealists mistakenly:
(A) Identify the sensation of blue with the object blue itself.
(B) Believe in the existence of an external world.
(C) Rely on common sense.
(D) Reject the verification principle.

132. A philosopher arguing that the sentence "The round square does not exist" is problematic and requires logical analysis to reveal its true form is most likely a follower of:
(A) William James
(B) Bertrand Russell
(C) Martin Heidegger
(D) G.E. Moore

133. According to Wittgenstein's later philosophy, philosophical problems are like illnesses that need to be cured by:
(A) Discovering new empirical facts.
(B) Developing a more precise, ideal language.
(C) Gaining a clear view of the workings of our ordinary language.
(D) Accepting a leap of faith.

134. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below:
Assertion (A): Gilbert Ryle criticizes the doctrine of the 'ghost in the machine'.
Reason (R): He argues that mental concepts do not refer to a mysterious inner entity, but to dispositions to behave in certain ways.
(A) Both A and R are true and R is the correct

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(A) Analytically true
(B) Empirically false
(C) A meaningful hypothesis
(D) Metaphysically meaningless

154. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below:
Assertion (A): In "Proof of an External World," G.E. Moore holds up his hands and says, "Here is one hand, and here is another."
Reason (R): By doing so, he claims to have provided a proof that meets all the necessary conditions for a rigorous proof, thus refuting skepticism about the external world.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

155. What problem did Russell's Theory of Definite Descriptions aim to solve?
(A) How we can know other minds.
(B) How sentences containing non-referring expressions can be meaningful and have a truth value.
(C) How to distinguish science from metaphysics.
(D) How to justify our belief in an external world.

156. The notion of 'family resemblance' was introduced by the later Wittgenstein to explain:
(A) How words like 'game' can apply to a range of activities without a single common essence.
(B) The biological relationships between different species.
(C) How propositions picture facts.
(D) The social structure of primitive societies.

157. A person talking about "the mind of the team" as if it were a separate entity from the players and their interactions would be committing what Ryle calls a:
(A) Systematically misleading expression
(B) Formal fallacy
(C) Category mistake
(D) Private language error

158. The main target of Grice and Strawson's "In Defense of a Dogma" was:
(A) A. J. Ayer's verificationism.
(B) Gilbert Ryle's behaviorism.
(C) W.V.O. Quine's attack on the analytic-synthetic distinction.
(D) G. E. Moore's defense of common sense.

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159. Consider the following statements concerning Husserl's philosophy:
1. The goal is to establish philosophy as a 'rigorous science'.
2. The method involves 'phenomenological reduction'.
3. A key concept is 'intentionality', that consciousness is always directed at an object.
4. The starting point of philosophy is the analysis of ordinary language.

Which of the above statement(s) is/are correct?
(A) 1 and 4 only
(B) 2 and 3 only
(C) 1, 2, and 3 only
(D) 1, 2, 3, and 4

160. What is the significance of 'being-towards-death' in Heidegger's analysis of Dasein?
(A) It is a morbid, psychological preoccupation with the process of dying.
(B) It is the awareness of finitude, which allows for authentic existence.
(C) It is the religious belief in an afterlife following physical death.
(D) It is a psychological state of anxiety that requires clinical therapy.

161. The title of Kierkegaard's work "Concluding Unscientific Postscript to the Philosophical Fragments" is a deliberate critique of:
(A) The empirical methods of the natural sciences.
(B) The systematic, objective, and "scientific" pretensions of Hegelian philosophy.
(C) The lack of rigor in ancient philosophy.
(D) The fideistic tendencies in religious thought.

162. A person blames their genetic makeup, their upbringing, and their social class for all their life

the underlying structure of moral valuation.
(C) Overvalued art and emotion at the expense of science.
(D) Led to political anarchy and the breakdown of social order.

182. Which of the following is the most accurate characterization of Rorty's 'edifying philosophy'?
(A) It aims to construct a final, comprehensive system of thought.
(B) It seeks to challenge assumptions and offer new ways of speaking.
(C) It is synonymous with traditional epistemological inquiry.
(D) Its primary goal is to prove the existence of a deity.

183. The philosophy of Immanuel Levinas is primarily a philosophy of:
(A) Logic
(B) Aesthetics
(C) Politics
(D) Ethics

184. In the Tractatus, what can be 'shown' but not 'said'?
(A) Empirical facts about the world.
(B) The logical form of language and its relationship to the world.
(C) The names of simple objects.
(D) Mathematical equations.

185. A key motivation for Russell's development of the Theory of Definite Descriptions was to analyze sentences about non-existent entities, like "The golden mountain is golden," without:
(A) Committing to the existence of a 'golden mountain' in some subsistent realm.
(B) Declaring the sentence to be true.
(C) Accepting the verification principle.
(D) Adopting a pragmatic theory of truth.

186. Which of these statements would G. E. Moore consider a paradigmatic common-sense belief?
(A) "The universe is expanding."
(B) "I am a human being and I have a body."
(C) "$E=mc^2$."
(D) "Being is the most universal concept."

187. The main thrust of Quine's "Two Dogmas of Empiricism" is to argue for:
(A) A sharper distinction between analytic and synthetic truths.
(B) A more radical empiricism that rejects logic.
(C) A holistic and pragmatic view of knowledge where the analytic-synthetic distinction is untenable.
(D) A return to Cartesian rationalism.

188. Consider the following statements regarding phenomenology:
Statement I: Husserl's 'phenomenological reduction' is a method for bracketing the natural attitude to focus on pure phenomena.
Statement II: A central concept in phenomenology is 'intentionality', meaning that consciousness is always directed toward an object.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

189. For Heidegger, what is the fundamental difference between Dasein and other entities?
(A) Dasein has a soul, while other entities do not.
(B) Dasein's Being is an issue for it; it is concerned with its own existence.
(C) Dasein is capable of rational thought, while other entities are not.
(D) Dasein is a social being, while other entities are solitary.

190. What does Kierkegaard mean when he insists that 'subjectivity is truth'?
(A) All beliefs are equally valid.
(B) The individual's passionate, personal commitment is the highest form of truth in the ethical and religious spheres.
(C) Objective, scientific truth is an illusion.
(D) Truth is created by the individual's will.

191. Consider the following statements regarding the philosophy of the later Wittgenstein:
A. The meaning of a word is its use in a language-game.
B. Philosophical problems arise from a misunderstanding of the logic of our language.
C. A private language is a logical impossibility.

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(D) E only

172. A core difference between early and later Wittgenstein is the shift from:
(A) Focusing on ordinary language to focusing on ideal language.
(B) A picture theory of meaning to a "meaning as use" theory.
(C) A concern with ethics to a concern with logic.
(D) Defending metaphysics to critiquing it.

173. Russell's 'Logical Atomism' was an attempt to provide a metaphysical picture that corresponded to:
(A) The insights of phenomenology.
(B) The new developments in symbolic logic he and Whitehead had pioneered.
(C) The common-sense view of the world.
(D) The pragmatic theory of truth.

174. In Ryle's view, the 'official doctrine' of mind-body dualism makes a category mistake by:
(A) Treating the mind as a separate 'thing' alongside the body.
(B) Denying the existence of any observable mental phenomena.
(C) Reducing various mental states to simple brain states.
(D) Over-emphasizing the importance of behavior in analysis.

175. Husserl's method requires the philosopher to adopt a specific attitude toward the world, known as the:
(A) Natural attitude
(B) Pragmatic attitude
(C) Phenomenological attitude
(D) Skeptical attitude

176. Heidegger's term 'Dasein' can be literally translated from German as:
(A) "The Overman"
(B) "Being-there"
(C) "The Thing-in-itself"
(D) "Will to Power"

177. The existentialist slogan "existence precedes essence" is most famously associated with:
(A) Søren Kierkegaard
(B) Martin Heidegger
(C) Jean-Paul Sartre
(D) Albert Camus

178. Merleau-Ponty's work on perception and 'embodied consciousness' has been influential in which contemporary field?
(A) Symbolic logic
(B) Cognitive science
(C) Political theory
(D) Philosophy of mathematics

179. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below:
Assertion (A): John Dewey was a strong advocate for progressive education.
Reason (R): Learning is an active process essential for democracy.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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180. Match List I with List II and select the correct code.
List I: (Philosopher)
P. W.V.O. Quine
Q. A. J. Ayer
R. G.E. Moore
S. P.F. Strawson
List II: (Central Idea)
1. Defense of common-sense
2. Popularization of Logical Positivism
3. Critique of the analytic-synthetic dogma
4. Defense of the analytic-synthetic dogma
Code:
(A) P-1, Q-2, S-3, R-4
(B) P-3, Q-4, S-1, R-2
(C) P-3, Q-2, S-4, R-1
(D) P-4, Q-1, S-2, R-3

181. Nietzsche's critique of the Enlightenment is based on the idea that it:
(A) Did not go far enough in its rejection of religious dogma.
(B) Replaced God with secular idols like 'Reason' and 'Progress' without questioning

1. William James
2. Gilbert Ryle
3. Jean-Paul Sartre
4. Immanuel Levinas

Choose the correct sequence of affiliations:
(A) Pragmatism, Analytic Philosophy, Existentialism, Post-Modernism
(B) Analytic Philosophy, Existentialism, Post-Modernism, Pragmatism
(C) Existentialism, Post-Modernism, Pragmatism, Analytic Philosophy
(D) Pragmatism, Post-Modernism, Analytic Philosophy, Existentialism

109. Consider the following statements regarding Logical Positivism:
A. The verification theory of meaning.
B. The view that philosophy's role is clarification, not speculation.
C. The goal of eliminating metaphysics.
D. The embrace of subjectivity as truth.
E. The use of phenomenological reduction.
Which of the above statement(s) is/are correct?
(A) A, D, and E only
(B) D and E only
(C) A, B, and C only
(D) C, D, and E only

110. Frege's 'reference' (Bedeutung) corresponds most closely to which concept in common parlance?
(A) The dictionary definition of a word.
(B) The thing a word points to or picks out.
(C) The connotation or associated ideas of a word.
(D) The way a word is used in a sentence.

111. What is the primary function of the 'picture theory' in Wittgenstein's Tractatus?
(A) To explain how art represents the world.
(B) To explain how propositions can be meaningful by sharing a logical form with reality.
(C) To describe the psychological process of forming mental images.
(D) To show that all language is metaphorical.

112. According to Gilbert Ryle, the phrase "He acted out of vanity" is a 'systematically misleading expression' because:
(A) It falsely implies that 'vanity' is a separate entity or cause that made him act.
(B) The word 'vanity' is scientifically imprecise.
(C) It is a morally judgmental statement.
(D) The action may not have been caused by vanity at all.

113. A central theme in A.J. Ayer's philosophy is:
(A) The defense of common-sense realism.
(B) The critique of Cartesian dualism.
(C) The elimination of metaphysics through the verification principle.
(D) The primacy of the ethical encounter with the Other.

114. Consider the following statements regarding Quine's philosophy:
Statement I: The distinction between analytic and synthetic truths is a fundamental and necessary dogma of empiricism.
Statement II: Quine argues for a holistic view where beliefs face the "tribunal of sense experience" not individually, but as a corporate body.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

115. Husserl's phenomenology can be best described as a philosophy of:
(A) Language
(B) Consciousness
(C) Power
(D) Action

116. Heidegger's term 'Dasein' is used instead of 'human being' or 'person' to:
(A) Emphasize the biological nature of humanity.
(B) Highlight the specific mode of existence (Being) that is characteristic of humans, as the place where Being is questioned.
(C) Create a more scientific-sounding vocabulary for philosophy.
(D) Connect his philosophy to ancient Greek traditions.

117. Which of the following is an incorrect pairing of a philosopher and a key concept?
(A) Kierkegaard - Leap of faith

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D. Propositions are pictures of facts.
E. The world is the totality of facts, not of things.

Which of the above statement(s) is/are correct?
(A) D and E only
(B) A, B, and C only
(C) A, D, and E only
(D) B, C, and D only

192. "Man is nothing else but what he makes of himself. Such is the first principle of existentialism." This quote is from:
(A) Martin Heidegger
(B) Søren Kierkegaard
(C) Jean-Paul Sartre
(D) Friedrich Nietzsche

193. The philosophy of Merleau-Ponty stands in opposition to both empiricism and intellectualism because he argues that perception is:
(A) A purely physiological process.
(B) An embodied, pre-reflective engagement with the world that is prior to the subject-object split.
(C) A rational construction based on innate ideas.
(D) The passive reception of atomistic sense-data.

194. The pragmatic theory of meaning, as held by William James, would claim that two different concepts that have the exact same practical consequences are:
(A) Logically distinct but practically equivalent.
(B) In fact the same concept, just expressed in different words.
(C) One true and one false.
(D) An example of a category mistake.

195. Dewey's concept of 'common-faith' is best understood as a:
(A) Religious doctrine for all of society.
(B) Secular, humanistic faith in the power of cooperative intelligence and democratic methods.
(C) Belief in the basic goodness of human nature.
(D) Trust in the validity of common-sense beliefs.

196. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below:
Assertion (A): Nietzsche is a critic of traditional, Enlightenment morality.
Reason (R): He conducts a 'genealogy' to show that concepts like 'good' and 'evil' have a human origin in power relations, rather than a divine or purely rational source.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

197. Richard Rorty's critique of 'representationalism' is a critique of the philosophical tradition that views knowledge as:
(A) A social construct.
(B) A process of inquiry.
(C) An accurate representation or 'mirroring' of an independent reality.
(D) A practical tool for coping with the world.

198. The central focus of Levinas's philosophy is the:
(A) Ontological question of Being.
(B) Epistemological problem of knowledge.
(C) Ethical relation to the Other.
(D) Logical analysis of language.

199. G.E. Moore and Bertrand Russell are considered pioneers of Analytic Philosophy for their shared rebellion against:
(A) British Empiricism
(B) German Idealism
(C) French Existentialism
(D) American Pragmatism

200. "The world is the totality of facts, not of things." This is the opening proposition of which major philosophical work?
(A) Russell's The Problems of Philosophy
(B) Wittgenstein's Tractatus Logico-Philosophicus
(C) Sartre's Being and Nothingness
(D) Moore's Principia Ethica

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201. Match List I with List II and select the correct code.
List I: (Philosopher)
P. Ryle
Q. Quine
R. Wittgenstein
S. Rorty
List II: (Concept Criticized)
1. Representationalism
2. Private Language
3. Cartesian Dualism
4. Analytic-Synthetic Distinction
Code:
(A) P-3, Q-4, S-1, R-2
(B) P-1, Q-2, S-3, R-4
(C) P-3, Q-1, S-4, R-2
(D) P-2, Q-3, S-1, R-4

202. The Logical Positivists' criterion for distinguishing meaningful from meaningless statements is known as:
(A) The pragmatic maxim.
(B) The categorical imperative.
(C) The principle of sufficient reason.
(D) The verification theory of meaning.

203. Husserl's 'inter-subjectivity' is a concept meant to explain how:
(A) A shared, objective world is constituted from the standpoint of individual, first-person experience.
(B) Language games are played.
(C) The Will to Power operates.
(D) We make a leap of faith.

204. Heidegger's critique of technology argues that the essence of modern technology is 'Enframing' (Gestell), which means:
(A) It is a neutral means to an end.
(B) It is a way of revealing that challenges forth nature to yield energy that can be stored, treating everything as 'standing-reserve'.
(C) It is the source of all human progress and happiness.
(D) It is a specific set of tools and machines.

205. The three stages of existence according to Kierkegaard, in order, are:
(A) Ethical, Aesthetic, Religious
(B) Aesthetic, Ethical, Religious
(C) Religious, Ethical, Aesthetic
(D) Aesthetic, Religious, Ethical

206. In Sartre's philosophy, 'facticity' refers to:
(A) The absolute freedom of human consciousness.
(B) The sum of objective facts that are true of a person, such as their past, their body, and their environment.
(C) The self-deception of denying one's freedom.
(D) The quality of being a scientifically proven fact.

207. Which of the following statements about Pragmatism is incorrect?
(A) William James proposed a pragmatic theory of truth.
(B) John Dewey linked his philosophy to theories of education.
(C) Pragmatists hold that truth is a static property of correspondence with reality.
(D) William James explored the psychology of religious experience.

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208. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below:
Assertion (A): Richard Rorty is critical of the traditional epistemological project of founding knowledge.
Reason (R): He views the quest for certainty and the idea of the mind as a 'mirror of nature' as misguided metaphors that should be abandoned.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

209. The philosophy of Levinas argues that:
(A) Logic is more fundamental than ethics.
(B) Ontology (the study of Being) has wrongly suppressed ethics (the relation to the Other).
(C) Metaphysics is impossible.
(D) Science provides the only real knowledge.

210. In Frege's system, the expressions 'the morning star' and 'the evening star' have:
(A) The same sense but different references.

(B) The same reference but different senses.
(C) The same sense and the same reference.
(D) Different senses and different references.

211. Which of the following statements best characterizes G.E. Moore's philosophical method?
(A) The suspension of judgment of the phenomenological epoché.
(B) The analysis of ordinary language and defense of common-sense beliefs.
(C) The application of the verification principle to eliminate metaphysics.
(D) The genealogical inquiry into the origin of values.

212. Russell's Logical Atomism posits a relationship between language and reality. What is this relationship?
(A) Reality is a construct of language.
(B) An ideal language would have a structure that mirrors the structure of reality.
(C) Ordinary language is perfect as it is for philosophical analysis.
(D) There is no relationship between language and reality.

213. The later Wittgenstein's notion of 'philosophy' is that it is an activity whose purpose is to:
(A) Construct a grand theory of everything.
(B) "Show the fly the way out of the fly-bottle" by dissolving philosophical confusions.
(C) Prove the existence of an external world.
(D) Establish a foundation for scientific knowledge.

214. Gilbert Ryle's work on the concept of mind attacks the 'official doctrine' by arguing that it is based on a:
(A) Factual error
(B) Logical contradiction
(C) Category mistake
(D) Moral failing

215. According to W.V.O. Quine, the dogma of reductionism is the belief that:
(A) All complex ideas can be reduced to simple ideas.
(B) Every meaningful statement is equivalent to some logical construct upon terms which refer to immediate experience.
(C) The mind can be reduced to brain states.
(D) All sciences can be reduced to physics.

216. Consider the following statements regarding Existentialist thinkers:
A. Kierkegaard emphasized subjectivity and the leap of faith.
B. Sartre argued that humans are "condemned to be free."
C. Heidegger analyzed the structure of human existence as 'Dasein'.
D. Sartre believed in a fixed, predetermined human nature.
E. Kierkegaard promoted systematic, objective philosophy as the path to truth.
Which of the above statement(s) is/are correct?
(A) A, B, and C only
(B) D and E only
(C) A, B, and E only
(D) C, D, and E only

217. Heidegger's philosophy is often described as a form of:
(A) Logical Positivism
(B) Fundamental Ontology
(C) Ethical Relativism
(D) Cartesian Dualism

218. According to Sartre, why are we "condemned to be free"?
(A) Because freedom is a punishment from God.
(B) Because we are thrown into the world without a pre-given essence or purpose, making us entirely responsible for what we become.
(C) Because our freedom is limited by social and economic constraints.
(D) Because we are condemned to repeat the same choices endlessly.

219. William James's pragmatic theory of truth would endorse which of the following statements?
(A) A true idea is one that corresponds exactly to an external reality.
(B) A true idea is one that can be verified and validated in experience.
(C) A true idea is one that is logically coherent with all other ideas.
(D) A true idea is one that is eternally and absolutely fixed.

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private, ghostly events but as characterizations of observable, public behavior.

Based on the above source, attempt the following five questions.

266. What does Gilbert Ryle mean by the "dogma of the Ghost in the Machine"?
(A) A belief in the literal existence of spectral beings.
(B) The philosophical doctrine of Cartesian dualism.
(C) The idea that machines can achieve consciousness.
(D) A critique of modern technological society.

267. According to the paragraph, what is a "category mistake"?
(A) An error in grammatical construction.
(B) The misapplication of a concept to an incorrect logical category.
(C) A factual error about the physical world.
(D) A deliberate attempt to create a systematically misleading expression.

268. How does Ryle apply the concept of a category mistake to the idea of the mind?
(A) He claims dualists wrongly treat the mind as a non-physical "thing" alongside the physical body.
(B) He argues the mind is a more complex physical object than the body.
(C) He suggests the mind is simply another term for the university.
(D) He believes the mind belongs to the category of spiritual entities, not logical ones.

269. What is Ryle's alternative concept of the mind, as described in the text?
(A) A non-physical substance that controls the body.
(B) The sum total of private, internal mental events.
(C) A collection of dispositions and abilities to behave intelligently.
(D) The brain and the central nervous system.

270. The visitor's question, "But where is the university?" is used by Ryle to illustrate:
(A) The ignorance of foreign visitors.
(B) The superiority of academic institutions.
(C) The complex organization of modern life.
(D) A misunderstanding of logical categories.

Direction : Please read the following source carefully.

W.V.O. Quine's influential paper, "Two Dogmas of Empiricism," presents a powerful critique of foundational tenets within the analytic tradition, particularly those held by logical positivists. The first dogma Quine attacks is the firm distinction between analytic truths (true by virtue of meaning alone, like "All bachelors are unmarried") and synthetic truths (true by virtue of fact, like "There is a book on the table"). Quine argues that this distinction is untenable because the notion of "meaning" or "synonymy" required to define analyticity cannot be explicated without circularity. The second dogma he critiques is reductionism, the belief that every meaningful statement can be translated into a statement about immediate experience. Quine rejects this, proposing instead a holistic view of knowledge. He visualizes our knowledge as a "web of belief," a system of interconnected statements where only the edges are in direct contact with sensory experience. When a recalcitrant experience conflicts with the system, adjustments can be made anywhere in the web, not just at the periphery. Even statements of logic and mathematics, which seem most central and certain, are in principle revisable. This holistic empiricism blurs the line between metaphysics and natural science and suggests that philosophical inquiry is continuous with scientific inquiry.

Based on the above source, attempt the following five questions.

271. What are the "two dogmas of empiricism" that Quine critiques?
(A) The belief in God and the belief in an external world.
(B) The distinction between sense and reference, and the picture theory of meaning.
(C) The analytic-synthetic distinction and reductionism.
(D) The verification principle and the elimination of metaphysics.

272. Why does Quine argue that the analytic-synthetic distinction is untenable?
(A) Because all truths are ultimately synthetic and based on facts.

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A. A critique of the idea that the mind is a 'mirror of nature'.
B. An opposition to the epistemological project of founding knowledge.
C. The promotion of 'edifying philosophy' over 'systematic philosophy'.
D. A defense of the correspondence theory of truth.
E. The view that philosophy's main goal is to solve the mind-body problem.

Which of the above statement(s) is/are correct?
(A) D and E only
(B) A, B, and C only
(C) C, D, and E only
(D) A, B, and D only

232. 'On Certainty' is a late work by which philosopher, dealing with the nature of foundational beliefs?
(A) Bertrand Russell
(B) G.E. Moore
(C) Ludwig Wittgenstein
(D) W.V.O. Quine

233. A key difference between the Analytic and Continental traditions is often seen in their attitude towards:
(A) History; Continental philosophy often engages deeply with the history of philosophy, while Analytic philosophy sometimes treats problems ahistorically.
(B) Logic; Analytic philosophy rejects logic, while Continental philosophy embraces it.
(C) Science; Continental philosophy seeks to emulate the natural sciences, while Analytic philosophy critiques them.
(D) Clarity; Continental philosophy values clarity above all, while Analytic philosophy prefers evocative ambiguity.

234. In the verificationist theory of meaning, a statement is meaningful if and only if it is:
(A) Logically true (analytic) or empirically verifiable (synthetic).
(B) Morally uplifting or aesthetically pleasing.
(C) Widely believed or part of common sense.
(D) Practical and useful in daily life.

235. G.E. Moore's 'Refutation of Idealism' focuses on analyzing the idealist slogan 'Esse est percipi', which means:
(A) Essence precedes existence.
(B) I think, therefore I am.
(C) To be is to be perceived.
(D) The will to power.

236. A significant aspect of Russell's 'definite descriptions' is that it allows sentences with non-denoting subjects to be:
(A) True
(B) Meaningless
(C) Both true and false
(D) Meaningful and false

237. The transition in Wittgenstein's thought was from seeing language as a calculus governed by strict rules to seeing it as:
(A) A mirror of a transcendent reality.
(B) A patchwork of overlapping, rule-governed activities ('language-games').
(C) A tool for political oppression.
(D) An expression of purely subjective feelings.

238. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below:
Assertion (A): Husserl proposes the method of 'phenomenological reduction' (epoché).
Reason (R): The purpose of this method is to eliminate consciousness and focus solely on the physical world as it is.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

239. Heidegger distinguishes between 'authentic' and 'inauthentic' modes of Dasein. Inauthenticity is characterized by:
(A) Resolute decision and acceptance of one's own death.
(B) A deep questioning of the meaning of Being.
(C) Being absorbed in the anonymous 'they' (das Man) and everyday chatter.
(D) Creating one's own values in a meaningless world.

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220. What is the process implied in Nietzsche's genealogy of 'slave morality'?
(A) The power of the nobles causes the slaves to admire and emulate them.
(B) Resentment of the oppressed causes them to invent new slave values.
(C) A divine commandment causes the slaves to adopt a new set of values.
(D) Rational deliberation causes the slaves to conclude their morality is best.

221. Which philosopher is known for advocating 'edifying philosophy' as opposed to 'systematic philosophy'?
(A) Bertrand Russell
(B) Richard Rorty
(C) Edmund Husserl
(D) A. J. Ayer

222. The term 'Continental Philosophy' generally refers to a tradition of philosophy emerging from:
(A) Great Britain and North America
(B) Ancient Greece and Rome
(C) Mainland Europe, particularly Germany and France
(D) Asia and Africa

223. What is the fundamental building block of the world, according to Wittgenstein's Tractatus?
(A) Simple objects
(B) Atomic facts
(C) Propositions
(D) Sense-data

224. Ryle's argument against the 'ghost in the machine' is an argument against the idea that:
(A) The mind is identical to the brain.
(B) The mind is a non-physical substance that inhabits and directs the body.
(C) Mental states are fictions.
(D) Behavior is the only thing that matters in psychology.

225. Husserl's concept of the 'life-world' (Lebenswelt) refers to:
(A) The world as described by the natural sciences.
(B) The pre-theoretical, immediately experienced world of everyday life.
(C) A transcendent spiritual realm.
(D) The biological ecosystem.

226. Which of the following is NOT a concept associated with Martin Heidegger?
(A) Dasein
(B) Being-in-the-world
(C) Systematically misleading expressions
(D) Critique of technological civilization

227. In "Existentialism is a Humanism," Sartre uses the example of the paper-knife to illustrate the concept of:
(A) "Existence precedes essence" for manufactured objects.
(B) "Essence precedes existence" for manufactured objects.
(C) The radical freedom of the paper-knife.
(D) The bad faith of the paper-knife.

228. Merleau-Ponty's 'embodied consciousness' implies that:
(A) The mind is a software program running on the hardware of the brain.
(B) Our primary way of relating to the world is through an intellectual, detached gaze.
(C) The body is not just an object but our subjective anchor in the world, the center of our perception and action.
(D) Consciousness can exist independently of any body.

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229. John Dewey's instrumentalism holds that ideas are:
(A) Mirrors of reality.
(B) Innate structures of the mind.
(C) Tools or instruments for solving problems.
(D) Divine revelations.

230. Nietzsche's concept of the 'Will to Power' should be understood as:
(A) A political program for world domination.
(B) A metaphysical principle that all things are driven by a fundamental striving to grow, overcome, and dominate.
(C) A psychological complex to be cured by therapy.
(D) The desire for a comfortable and peaceful life.

231. Consider the following statements regarding Richard Rorty's philosophy:

explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

Direction : Please read the following source carefully.

Gottlob Frege's seminal distinction between sense (Sinn) and reference (Bedeutung) fundamentally reoriented the philosophy of language. He proposed that a linguistic expression, such as a proper name or a definite description, has both a referent—the object to which it refers—and a sense, which is the "mode of presentation" of that referent. This distinction addresses the puzzle of cognitive significance in identity statements. For instance, the statement "The morning star is the morning star" is a tautology and uninformative, whereas "The morning star is the evening star" conveys valuable astronomical information, despite both 'the morning star' and 'the evening star' referring to the same object, the planet Venus. The difference in cognitive value arises because the two expressions have different senses. The sense of an expression is what one grasps when one understands it, and it determines the reference. Crucially, for Frege, sense is not a subjective idea or mental image but an objective, abstract entity residing in a "third realm," accessible to all competent speakers of the language. This objectivity ensures that communication is possible, as different individuals can grasp the same public sense, thereby thinking about the same referent in the same way.

Based on the above source, attempt the following five questions.

251. According to the paragraph, what is the primary function of 'sense' in Frege's theory?
(A) To represent the subjective feelings associated with an expression.
(B) To serve as the mode of presentation that determines an expression's referent.
(C) To be the object to which a linguistic expression refers.
(D) To confirm the tautological nature of all identity statements.

252. Why is the statement "The morning star is the evening star" considered cognitively significant, according to the text?
(A) Because the two expressions, despite having the same referent, possess different senses.
(B) Because 'the morning star' and 'the evening star' refer to two different celestial objects.
(C) Because it is a tautological statement that reaffirms a known fact.
(D) Because its truth can only be verified through subjective mental imagery.

253. Based on the passage, how does Frege characterize the nature of sense?
(A) As a private, psychological idea unique to each individual.
(B) As a physical property of the object being referred to.
(C) As an objective, abstract entity accessible to all competent speakers.
(D) As a linguistic convention that is culturally determined.

254. The distinction between sense and reference was developed by Frege to solve which specific philosophical problem?
(A) The problem of the existence of abstract objects.
(B) The problem of how communication is possible between individuals.
(C) The problem of verifying the truth of scientific theories.
(D) The problem of explaining the cognitive value of identity statements.

255. What does the paragraph suggest is necessary for successful communication according to Frege's framework?
(A) That individuals share identical subjective mental images.
(B) That all expressions used must refer to physically existing objects.
(C) That individuals can grasp the same objective and public sense of an expression.
(D) That language must be stripped of all expressions with multiple referents.

Direction : Please read the following source carefully.

Logical Positivism, a movement that flourished in the early twentieth century, proposed a radical

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criterion for the meaningfulness of propositions, known as the verification theory of meaning. According to this principle, a statement is cognitively meaningful only if it is either a tautology (analytic a priori) or is empirically verifiable, at least in principle (synthetic a posteriori). The positivists wielded this criterion as a tool for the elimination of metaphysics. They argued that the propositions of traditional metaphysics, ethics, and theology were, in fact, pseudo-propositions. Since statements like "The Absolute is perfect" or "Stealing is wrong" cannot be empirically verified nor are they analytic truths, they were deemed to be literally nonsensical, devoid of factual content. This did not mean they were false, but rather that they failed to say anything at all. Consequently, the concept of philosophy itself was redefined. Philosophy was not to be a discipline that generates its own substantive truths about the world, competing with science. Instead, its legitimate role was purely therapeutic and clarificatory: the logical analysis of the language of science. The task of the philosopher was to expose linguistic confusions and to clarify the logical structure of scientific theories, not to build grand metaphysical systems.

Based on the above source, attempt the following five questions.

256. What is the central tenet of the verification theory of meaning as described in the paragraph?
(A) A statement's meaning is determined by the emotional response it evokes.
(B) A statement is meaningful only if it is either analytic or empirically verifiable.
(C) All statements are meaningful, but their truth is relative.
(D) A statement's meaning is found in its correspondence to a metaphysical reality.

257. According to the logical positivists, why are metaphysical statements considered "pseudo-propositions"?
(A) Because they are demonstrably false through scientific experiment.
(B) Because they are complex and difficult for the average person to understand.
(C) Because they contradict the principles of classical logic and mathematics.
(D) Because they are neither analytic truths nor empirically verifiable claims.

258. What was the redefined concept of philosophy proposed by the logical positivists?
(A) The logical clarification of the language used in science.
(B) The construction of comprehensive metaphysical systems.
(C) The pursuit of absolute truths through pure reason.
(D) The articulation of universal ethical and aesthetic principles.

259. The paragraph implies that, for a logical positivist, a statement like "An atom contains electrons" would be considered meaningful because it is:
(A) A tautology.
(B) A metaphysical claim.
(C) Empirically verifiable in principle.
(D) A statement of ethical value.

260. The primary purpose of the verification criterion for the logical positivists was the:
(A) Elimination of metaphysical, ethical, and theological discourse as nonsensical.
(B) Validation of religious and theological doctrines.
(C) Establishment of philosophy as a discipline superior to empirical science.
(D) Creation of a new, universal language for artistic expression.

Direction : Please read the following source carefully.

In his later work, Ludwig Wittgenstein radically shifted his philosophical perspective, abandoning the picture theory of meaning for a more pragmatic and context-dependent view. He argued that the meaning of a word is not the object it corresponds to, but rather its use within the language. This concept is encapsulated in his notion of "language-games," which are the various structured contexts of discourse and activity within which language operates. Meaning arises from the rules and conventions governing these games. These language-games are, in turn, embedded within broader "forms of life"—the shared cultural practices, activities, and ways of being of a community. Understanding a language, therefore, is not about grasping a static correspondence between words and reality, but about mastering a set of practices. This view leads

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to his famous critique of private language, where he argues against the possibility of a language whose words refer to what can only be known to the speaker—their immediate private sensations. For Wittgenstein, language is fundamentally a public, social phenomenon. The rules for using a word must be publicly checkable; otherwise, there is no criterion for correct usage, and the concept of meaning collapses. This later Wittgensteinian philosophy conceives of its own task as descriptive and therapeutic, aiming to dissolve philosophical problems by showing how they arise from misunderstanding the logic of our language.

Based on the above source, attempt the following five questions.

261. According to Wittgenstein's later philosophy, what determines the meaning of a word?
(A) The object in reality to which the word refers.
(B) The mental image the word creates in the mind of the speaker.
(C) The universal, a priori structure of language itself.
(D) The word's use within a specific language-game and form of life.

262. What is the relationship between "language-games" and "forms of life" in Wittgenstein's thought?
(A) Forms of life are specific rules within a larger language-game.
(B) Language-games are embedded within the broader context of shared cultural forms of life.
(C) The two concepts are synonymous and used interchangeably.
(D) Language-games are a critique of the inadequacies of different forms of life.

263. What is the central argument in Wittgenstein's critique of private language?
(A) A private language is possible but extremely difficult to create.
(B) Private sensations do not truly exist and therefore cannot be named.
(C) Language requires publicly checkable rules for correct usage, which a private language lacks.
(D) Private languages are only possible for those with advanced philosophical training.

264. The paragraph suggests that the task of philosophy, for the later Wittgenstein, is to:
(A) Construct new and better language-games.
(B) Discover the true essences of objects in the world.
(C) Create a perfect, logically ideal language.
(D) Dissolve philosophical problems by analyzing linguistic use.

265. How does the concept of "meaning as use" contrast with the picture theory of meaning mentioned in the text?
(A) It defines meaning through social practice, unlike the picture theory's focus on word-object correspondence.
(B) It prioritizes syntax over semantics, while the picture theory prioritizes semantics.
(C) It applies only to nouns, whereas the picture theory applies to all parts of speech.
(D) It sees meaning as subjective, while the picture theory sees it as objective.

Direction : Please read the following source carefully.

Gilbert Ryle launched a formidable critique of Cartesian dualism, the doctrine that posits a fundamental split between a non-physical mind and a physical body. Ryle famously derided this view as the "dogma of the Ghost in the Machine." His primary analytical tool for dismantling this dualism was the concept of the "category mistake." A category mistake occurs when one treats a concept as belonging to a logical type or category to which it does not belong. Ryle's classic example involves a visitor to a university who, after being shown the colleges, libraries, and administrative offices, asks, "But where is the university?" The visitor mistakenly assumes the university is another entity of the same category as the buildings, rather than understanding it as the way all these components are organized and coordinated. Similarly, Ryle argues, Cartesianism makes a category mistake by treating 'the mind' as if it were a non-physical "thing" parallel to the physical "thing" of the body. For Ryle, the concept of mind does not refer to a hidden, spiritual substance but is a shorthand way of referring to a person's array of dispositions and abilities to behave intelligently in various situations. Mental concepts (like knowing, believing, or intending) are properly understood not as descriptions of

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240. Kierkegaard's 'leap of faith' signifies a commitment that is:
(A) Based on rational proof and objective evidence.
(B) Tentative and open to revision.
(C) Passionate and paradoxical, made in the absence of objective certainty.
(D) Required to understand scientific theories.

241. Jean-Paul Sartre's concept of 'bad faith' is exemplified by a waiter who:
(A) Quits his job to pursue his true passion.
(B) Performs his duties with detached professionalism.
(C) Plays the role of a waiter too perfectly, trying to become a mere object or thing to escape his freedom.
(D) Argues with customers about the meaning of existence.

242. William James's 'pragmatic method' is primarily a method for:
(A) Discovering new scientific laws.
(B) Settling metaphysical disputes by tracing the practical consequences of each position.
(C) Proving the existence of God.
(D) Analyzing the logical syntax of language.

243. The central argument in Nietzsche's 'Genealogy of Morals' is that:
(A) Morality is a set of eternal truths discovered by reason.
(B) Current 'good vs. evil' morality is the historical product of a 'slave revolt' in ethics.
(C) The only true morality is one based on compassion and altruism.
(D) Morality is an invention of the ruling class to protect their property.

244. Richard Rorty's philosophical position can be described as a form of:
(A) Neo-pragmatism and anti-foundationalism.
(B) Logical positivism.
(C) Cartesian rationalism.
(D) Husserlian phenomenology.

245. For Levinas, the ultimate foundation of philosophy is not 'being' but:
(A) 'Language'
(B) 'Knowledge'
(C) 'Responsibility'
(D) 'Power'

246. Which of the following statements correctly identifies a pair of concepts with its associated philosopher?
(A) Frege - Two Dogmas of Empiricism
(B) Ryle - The Concept of the 'Other'
(C) Dewey - Education and Common-Faith
(D) Heidegger - Refutation of Idealism

247. The view often attributed to followers of Wittgenstein that religious language-games cannot be criticized from an external standpoint is:
(A) Meaningless because they are not verifiable.
(B) Irrational and should be abandoned.
(C) That they have their own internal logic and cannot be judged by external, scientific standards.
(D) That they can be proven to be true through logical analysis.

248. The problem of 'inter-subjectivity' in phenomenology is the problem of how:
(A) To verify scientific theories.
(B) To account for our knowledge of other minds and a shared world from a first-person perspective.
(C) To distinguish between sense and reference.
(D) To justify the leap of faith.

249. The concept of 'embodied consciousness' is central to the phenomenology of:
(A) Edmund Husserl
(B) Martin Heidegger
(C) Maurice Merleau-Ponty
(D) Jean-Paul Sartre

250. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below:
Assertion (A): For pragmatists like William James and John Dewey, truth is not a static property of a belief.
Reason (R): They conceive of truth as something that happens to an idea; it becomes true through processes of verification and successful application in experience.
(A) Both A and R are true and R is the correct

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(B) Because the concepts of meaning and synonymy needed to define it are circular.
(C) Because analytic truths are simply a subclass of metaphysical statements.
(D) Because the distinction is not useful for everyday communication.

273. What concept does Quine propose as an alternative to reductionism?
(A) Foundationalism, where some beliefs are self-evident.
(B) A correspondence theory of truth where each statement maps to a fact.
(C) An atomistic view where each belief is tested individually.
(D) A holistic "web of belief" where statements are interconnected.

274. According to Quine's "web of belief" model, how is a conflict with experience resolved?
(A) By making adjustments anywhere in the system of beliefs, even to logical laws.
(B) By immediately discarding the sensory experience as illusory.
(C) By rejecting only the specific statement at the periphery of the web.
(D) By translating the conflicting statement into one about immediate experience.

275. The passage suggests that a major consequence of Quine's critique is that:
(A) Philosophy is established as a discipline entirely separate from science.
(B) Metaphysics is conclusively eliminated as a field of study.
(C) The boundary between philosophy and science becomes blurred.
(D) The principles of logical positivism are finally proven to be correct.

Direction : Please read the following source carefully.

Edmund Husserl's phenomenology sought to establish philosophy as a "rigorous science" by returning to the "things themselves." This meant focusing on the structures of conscious experience as they are lived from a first-person perspective. The core of his phenomenological method involves a specific procedure of "reduction" or "epoche," often described as a bracketing of the natural attitude. In our everyday "natural attitude," we naively assume the existence of an external world independent of our consciousness. The phenomenological reduction involves suspending this belief—not denying the world's existence, but setting aside all presuppositions about it to focus exclusively on the pure data of consciousness. Central to this conscious experience is the concept of intentionality, the idea that all consciousness is consciousness of something. Every act of thinking, perceiving, or willing is directed towards an object. After the reduction, the phenomenologist can analyze the essential structures of these intentional acts and their intended objects (noema). The ultimate goal is to uncover the a priori, essential structures of experience itself, and through this, to understand how the world is constituted for us in consciousness, eventually leading to an understanding of inter-subjectivity, or how we experience a shared, objective world with others.

Based on the above source, attempt the following five questions.

276. What was Husserl's primary aim for philosophy?
(A) To establish it as a rigorous science of conscious experience.
(B) To align it with the speculative traditions of metaphysics.
(C) To reduce it to a branch of empirical psychology.
(D) To demonstrate the non-existence of the external world.

277. The phenomenological reduction or "epoche" is best described as:
(A) The denial of the existence of the external world.
(B) The focus on the physical properties of objects.
(C) The analysis of language and its logical structure.
(D) The suspension of belief about the world's independent existence.

278. In Husserl's phenomenology, what does the concept of "intentionality" signify?
(A) That all actions are performed with a specific goal or purpose.
(B) That consciousness is always directed towards an object.
(C) That the will is the most fundamental aspect

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ANSWERS

1. (B) The mode of presentation of the referent.
In this semantic framework, the concept of sense represents the specific manner in which a name or expression identifies its designated object. It provides the cognitive content or description that allows an individual to understand what is being discussed. This perspective explains why sentences like identity statements can be informative rather than tautological. By distinguishing the way an object is presented from the object itself, a robust framework for linguistic meaning is established.

2. (C) Statement I is true, but Statement II is false.
Proponents of this school argue that for a statement to be meaningful, it must be capable of empirical verification or be a logical tautology. Metaphysical claims fail this test and are thus considered nonsensical rather than false. The primary function of philosophical activity is the logical analysis of language and scientific concepts. It is not meant to develop new speculative systems or theories regarding the nature of being, making the first claim correct and the second incorrect.

3. (C) It confuses the act of experiencing with the object of experience.
The critique focuses on the tendency of certain thinkers to conflate the subjective act of sensing with the objective thing being sensed. By identifying this confusion, it is argued that the existence of an object is not dependent upon it being perceived by a mind. This distinction is crucial for defending common-sense realism against the claim that only mental states or ideas possess genuine reality, thereby proving that the external world exists independently of consciousness.

4. (D) The world is constituted by a plurality of independent atomic facts.
This philosophical framework suggests that reality is composed of basic, independent components that cannot be further analyzed into simpler parts. These fundamental units are the ultimate constituents of the world and are reflected in the structure of a logically perfect language. By understanding how these basic facts combine, one can grasp the nature of reality without relying on complex, potentially misleading social constructs or metaphysical abstractions. Each fact exists distinctly and independently from all other atomic facts.

5. (C) The meaning of a word is determined by its function within a specific language-game.
This perspective shifts the focus of meaning from abstract definitions or mental images to the practical application of language within social contexts. Words do not possess inherent meaning in isolation; instead, their significance arises from how they function within specific, rule-governed activities. By observing the diverse ways people interact through speech, one understands that language is an active tool shaped by cultural practices, shared habits, and the specific rules of the immediate communicative environment.

6. (A) Both A and R are true and R is the correct explanation of A.
According to the verification principle, a proposition only has literal meaning if it is either analytic or capable of being tested through sensory observation. Since metaphysical assertions regarding the absolute or transcendent entities cannot be confirmed or refuted by experience, they are classified as meaningless. The reason directly supports the assertion by explaining exactly why such statements fall outside the boundaries of significant discourse and scientific inquiry, rendering them nonsensical according to the strict criteria of this school.

7. (D) Presenting facts of one category in idioms appropriate to another.
This error occurs when a person treats a concept as belonging to one logical type or category when it actually belongs to another. It often involves mistakenly assuming that a term represents a hidden entity behind a collection of observable phenomena. By using linguistic expressions inappropriately, individuals create philosophical puzzles that do not reflect reality. Clarifying these

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of a more primordial truth.
(D) The final solution to the problem of Being.

Direction : Please read the following source carefully.

Jean-Paul Sartre's existentialism is famously captured in the maxim "existence precedes essence." This means that humans are not born with a predetermined nature or purpose; instead, they first exist, encounter themselves in the world, and only then define who they are through their choices and actions. This radical concept of freedom is the cornerstone of his philosophy. Humans are "condemned to be free," meaning they cannot escape the necessity of choosing their own essence. This freedom, however, comes with profound responsibility. With no divine command or pre-ordained human nature to guide them, individuals are responsible for everything they are and do. Sartre introduces the concept of "bad faith" (mauvaise foi) to describe the various ways people try to flee from this anguish of freedom and responsibility. This can involve pretending one is a mere object, determined by external circumstances, or rigidly identifying with a social role (like a "waiter") as if it were one's fixed essence. Despite this focus on individual freedom, Sartre's philosophy is a form of humanism. In choosing for oneself, one simultaneously chooses for all of humanity, positing an image of what a human being ought to be. Thus, individual choice has a universal dimension, creating value in a world that is inherently without it.

Based on the above source, attempt the following five questions.

286. What is the meaning of Sartre's maxim "existence precedes essence"?
(A) Humans are born with a fixed and unchangeable nature.
(B) The existence of humanity is more important than its essence.
(C) The essence of a thing is determined before it can exist.
(D) Humans first exist and then define their own nature through their choices.

287. According to Sartre, what is "bad faith"?
(A) The act of deliberately deceiving other people for personal gain.
(B) A religious belief that lacks sufficient evidence.
(C) The attempt to escape the responsibility that comes with freedom.
(D) The failure to live up to one's predetermined essence.

288. The phrase "condemned to be free" implies that humans:
(A) Are imprisoned by their social and economic conditions.
(B) Cannot avoid the necessity of making choices and being responsible.
(C) Are punished by a higher power for their actions.
(D) Are able to achieve freedom only through great struggle.

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289. Which of the following best exemplifies an act of "bad faith" as described in the text?
(A) A person choosing a career path after careful consideration.
(B) A person taking responsibility for a mistake they made.
(C) A person creating a work of art to express their individuality.
(D) A person blaming their poor decisions entirely on their upbringing.

290. How does Sartre connect individual freedom to a broader humanism?
(A) By claiming that in choosing for oneself, one also posits a universal image of humanity.
(B) By arguing that all individual choices are ultimately selfish.
(C) By suggesting that freedom is an illusion and we are all determined.
(D) By asserting that a global government must be established to protect human rights.

Direction : Please read the following source carefully.

William James articulated a distinctively American philosophy of Pragmatism, offering novel theories of meaning and truth. The pragmatic theory of meaning, often called the pragmatic maxim, asserts that the meaning of a concept is exhausted by its conceivable practical consequences. To understand a concept like 'hardness', for instance, is to understand what practical effects it implies—that it will resist scratching, that it can break other things, etc. If

of the mind.
(D) That subjective intentions are the basis of all morality.

279. According to the paragraph, what is the object of study for a phenomenologist after performing the reduction?
(A) The physical laws governing the universe.
(B) The sociological factors influencing human behavior.
(C) The pure data and essential structures of consciousness.
(D) The historical development of philosophical ideas.

280. The text suggests that by analyzing the structures of individual consciousness, Husserl ultimately hoped to understand:
(A) The chemical basis of thought in the brain.
(B) The reasons for the decline of traditional metaphysics.
(C) The most effective methods for scientific discovery.
(D) The concept of inter-subjectivity and the experience of a shared world.

Direction : Please read the following source carefully.

Martin Heidegger's philosophy fundamentally re-poses the question of the meaning of Being, a question he felt had been forgotten by the Western philosophical tradition. He argues that any inquiry into Being must begin with an analysis of the particular being for whom Being is an issue—the human being, which he terms Dasein (literally, "being-there"). Dasein is unique because its existence is characterized by an understanding of Being. Heidegger describes the fundamental state of Dasein as "being-in-the-world," a unitary phenomenon that precedes any subject-object distinction. This is not the being of a stone in a box, but an engaged, practical dwelling within a world of significance, tools, and other Dasein. In his later work, Heidegger extends his analysis to a critique of technological civilization. He argues that modern technology embodies a particular way of revealing Being that he calls "enframing" (Gestell), which treats the world, including human beings, as a "standing-reserve" (Bestand)—a stock of resources to be ordered, optimized, and exploited. This calculative, instrumental mode of thinking conceals a more primordial, poetic way of relating to the world and to Being, leading to a profound sense of homelessness and alienation for modern humanity.

Based on the above source, attempt the following five questions.

281. What is the central philosophical question for Martin Heidegger?
(A) The question of the meaning of Being.
(B) The question of the existence of God.
(C) The question of the limits of human knowledge.
(D) The question of the ideal political state.

282. In Heidegger's terminology, what is Dasein?
(A) The objective, physical universe.
(B) The specific being for whom Being is an issue, i.e., the human being.
(C) A state of inauthentic existence or forgetfulness.
(D) The totality of all beings in existence.

283. How does Heidegger characterize the concept of "being-in-the-world"?
(A) As a physical object located within a spatial container.
(B) As an engaged, practical dwelling within a meaningful context.
(C) As a detached, theoretical contemplation of the world.
(D) As a subjective projection onto a meaningless reality.

284. What is Heidegger's primary critique of modern technology, termed "enframing"?
(A) It reveals the world as a mere "standing-reserve" to be exploited.
(B) It is inefficient and fails to optimize resources properly.
(C) It is accessible only to a small, technically-skilled elite.
(D) It has not developed quickly enough to solve humanity's problems.

285. The paragraph suggests that the dominance of the technological worldview leads to:
(A) Greater human freedom and self-realization.
(B) A deeper connection with the natural environment.
(C) A sense of alienation and the concealment

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the masters' strengths as "evil" and sanctifies its own qualities—pity, humility, and patience—as "good." Nietzsche argues that this slave morality, particularly through Judeo-Christianity, has come to dominate Western civilization, leading to a herd mentality that stifles the potential of exceptional individuals.

Based on the above source, attempt the following five questions.

296. What is Nietzsche's general attitude towards the values of the Enlightenment, as described in the text?
(A) He fully embraces its faith in reason and progress.
(B) He is indifferent to its values, focusing only on ancient philosophy.
(C) He seeks to provide a stronger rational foundation for its values.
(D) He critiques its values as symptoms of a life-denying morality.

297. According to the paragraph, what is the "Will to Power"?
(A) The fundamental drive to grow, expand, and impose one's perspective.
(B) The desire for political domination over others.
(C) The basic instinct for mere survival and self-preservation.
(D) The rational faculty that seeks objective truth.

298. What is the purpose of Nietzsche's "Genealogy of Morals"?
(A) To provide a divine justification for existing moral codes.
(B) To uncover the historical and psychological origins of moral value judgments.
(C) To prove that moral values like "good" and "evil" are objective facts.
(D) To create a new, universally binding ethical system.

299. How does "slave morality" define what is "good," according to Nietzsche?
(A) By affirming qualities of strength, power, and nobility.
(B) By labeling the strengths of the powerful as "evil" and sanctifying qualities like pity and humility.
(C) By using reason to determine universal ethical principles applicable to all.
(D) By defining "good" as whatever maximizes happiness for the greatest number of people.

300. The paragraph suggests that Nietzsche believes the dominance of Judeo-Christian morality in the West has led to:
(A) A herd mentality that suppresses individual potential.
(B) The flourishing of powerful and exceptional individuals.
(C) A society based on the noble values of master morality.
(D) An era of unprecedented scientific and rational progress.

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15. (A) Consciousness and the experience of being a body in the world are inseparable.
This theory argues that perception is not a detached intellectual operation but is rooted in our physical existence within the world. The body is not merely an object for the mind to control; rather, it is the very medium through which we experience and make sense of reality. This inseparable link means that our awareness and our physical being are fundamentally integrated, shaping all aspects of perception and our pre-reflective engagement with the objects and people surrounding us daily.

16. (B) It "works" by having satisfactory practical consequences in our lives.
This perspective defines the validity of a belief based on its practical efficacy and the tangible difference it makes in an individual's life. Rather than seeking a static correspondence with an external reality, it looks for the value of an idea in terms of its experiential results. A belief is considered true if it serves as a useful tool for navigating experience and resolving specific problems. Truth is thus a dynamic process of validation through action and observation.

17. (B) The outcome of a process of inquiry, often termed 'warranted assertibility'.
This concept replaces the idea of truth as a fixed representation of reality with a dynamic view of inquiry. It suggests that a claim is valid when it is the successful outcome of a rigorous, problem-solving process that allows for consistent further action. Knowledge is viewed as an instrument for managing experience, and assertions are justified based on their ability to resolve the tensions within a given situation. This moves away from absolute, static definitions of truth.

18. (C) A is true but R is false.
This philosophical project aims to uncover the historical and psychological roots of moral values, suggesting they are products of power dynamics rather than objective truths. While the initial assertion correctly describes the method of investigating the origins of moral concepts, the reason provided is fundamentally incorrect. The philosopher argues against the existence of absolute, eternal moral categories, viewing them instead as contingent and historically constructed tools developed to serve specific social and psychological functions over time.

19. (C) The mind is a mirror of nature, accurately reflecting an external reality.
This critique targets the traditional philosophical assumption that the mind acts as a device for accurately reflecting an independent external world. By challenging this metaphor, the argument suggests that language should be viewed as a tool for social cooperation rather than a medium for representation. Abandoning this quest for a perfect reflection allows philosophy to focus on useful conversation and the improvement of human life. It rejects the idea that truth is a matter of correct representation.

20. (D) The encounter with the 'Other' precedes all other philosophical inquiry.
This philosophical stance argues that the relationship with another person is the most fundamental aspect of human existence, preceding all ontological or logical concerns. The presence of the other creates an immediate ethical demand and responsibility that defines the self. By placing this encounter at the core of inquiry, traditional questions about the nature of being are relegated to a secondary status compared to our primary moral obligations. Ethics is seen as more basic than metaphysics or epistemology.

21. (C) B and E only
The later stage of this philosopher's thought emphasizes that the role of inquiry is the clarification of linguistic use rather than the construction of metaphysical doctrines. It suggests that philosophical dilemmas frequently arise when language is used outside its practical, everyday context, leading to confusion. Furthermore, it rejects the possibility of a private language, asserting that meaning is inherently social and governed by shared rules. These points highlight the therapeutic function of philosophy in resolving conceptual misunderstandings.

22. (B) Its truth-value (i.e., True).
In this semantic framework, a sentence refers to its truth-value rather than the specific objects it describes. While the sense of the expression provides the thought or the way the information is presented, the reference is simply whether the statement is true or false. Because the identified

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conceptual boundaries is essential for resolving deep-seated misunderstandings, particularly those involving the relationship between the mind and physical behavior.

8. (A) The distinction between analytic and synthetic truths.
This critique challenges the long-held belief that some truths are true solely by virtue of meanings, independent of facts, while others are based on empirical evidence. By arguing that no such clear boundary exists, the theory suggests that our beliefs form an interconnected web where any part can be revised in light of experience. This holistic approach undermines traditional empiricist assumptions about how language relates to reality and rejects the idea of statements immune to revision.

9. (A) P-2, Q-4, S-1, R-3
Philosophical history links these specific thinkers to their most influential contributions to the field of language and logic. The development of sense and reference provided a new way to understand identity, while the refutation of idealism defended common-sense realism. Logical atomism explored the basic constituents of facts, and the picture theory described how propositions represent the world. These mappings represent the core developments of the era and the specific focus of each individual philosopher listed.

10. (A) It is always consciousness of something.
This fundamental principle asserts that consciousness is never an empty vessel but is always directed toward an object. Whether one is perceiving, remembering, or imagining, the mental act is characterized by its inherent focus on something beyond itself. This quality, known as intentionality, serves as the starting point for exploring the structure of subjective experience and how the world is constituted through various conscious acts. It rejects the view of consciousness as a passive, isolated substance.

11. (D) Human existence characterized as being-in-the-world.
This term refers to the unique mode of existence belonging to human beings, emphasizing that individuals are always situated within a meaningful world. Unlike objects that are simply present, this way of being involves active engagement, concern, and the projection of possibilities. It highlights that the self and the world are not separate entities but are fundamentally intertwined in a pre-reflective and ongoing relationship. Existence is defined by our immersion in a shared social and physical environment.

12. (A) 3, 1, 4, 2
The historical development of these movements reflects a progression from the practical focus of early twentieth-century American thought to the logical rigor of European circles. Subsequent shifts led to deep explorations of human existence and the subjective experience of freedom during the mid-century. Finally, contemporary critiques challenged established foundations, leading to a focus on the contingency of language and the rejection of universal truths. This sequence follows the general timeline of pragmatic, analytic, existentialist, and post-modernist dominant periods.

13. (C) Important truths are passionately appropriated by the individual.
This concept emphasizes that the most significant truths are those that an individual lives by and relates to with deep personal passion. In matters of faith and ethics, objective evidence is often insufficient or unavailable, requiring a subjective commitment that transcends rational calculation. Truth is not merely a collection of facts but a transformative relationship where the individual actively chooses and internalizes their fundamental values. The focus is on the how of believing rather than the what.

14. (C) Statement I is true, but Statement II is false.
This view posits that individuals have no predetermined nature and must define themselves through their choices, bearing total responsibility for their actions. While the first assertion accurately captures the burden of this radical freedom, the second misinterprets the concept of self-deception. This specific type of dishonesty actually involves denying one's freedom by pretending to be an object determined by external circumstances rather than embracing absolute responsibility. Therefore, the first claim is correct and the second is incorrect.

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a philosophical or theological distinction has no conceivable impact on our practical experience, it is considered a meaningless or empty debate. Building on this, James developed a pragmatic theory of truth. For James, truth is not a static property of an idea corresponding to an independent reality. Instead, 'truth' is something that happens to an idea. An idea becomes true, is made true, by events. Specifically, a belief is true if it "works," meaning it proves useful, satisfactory, and effective in guiding us through our experiences. This does not imply that one can believe whatever one wants; a belief must be consistent with our other beliefs and with the flow of new experiences. Truth is thus a dynamic process of verification and validation, intimately linked to human purposes and the successful navigation of life.

Based on the above source, attempt the following five questions.

291. According to William James's pragmatic theory of meaning, how is the meaning of a concept determined?
(A) By its correspondence to an abstract, eternal form.
(B) By its etymological origins and historical usage.
(C) By the conceivable practical effects and consequences it entails.
(D) By the subjective emotional response it provokes in an individual.

292. How would a pragmatist, following James, likely view a debate about how many angels can dance on the head of a pin?
(A) As a meaningless debate because it has no conceivable practical consequences.
(B) As a profound theological question with significant implications.
(C) As a question that is true because it has been debated for centuries.
(D) As a metaphor for the conflict between science and religion.

293. What does it mean for an idea to be "true" according to James's pragmatic theory of truth?
(A) It perfectly mirrors an independent, external reality.
(B) It has been proven through formal logical deduction.
(C) It is universally accepted by all people at all times.
(D) It proves useful and effective in guiding human experience.

294. The passage describes James's concept of truth as:
(A) A static and unchanging property of an idea.
(B) A dynamic process of verification and validation.
(C) Something that is determined solely by an individual's arbitrary will.
(D) A quality that is independent of all human experience.

295. What condition does the paragraph mention as a constraint on what can be considered a "true" belief for James?
(A) The belief must be derived from a sacred text.
(B) The belief must be held by a majority of the population.
(C) The belief must be consistent with other beliefs and new experiences.
(D) The belief must be mathematically provable.

Direction : Please read the following source carefully.

Friedrich Nietzsche's philosophy offers a radical critique of the Enlightenment and its faith in reason, progress, and objective truth. He viewed these values not as timeless verities but as symptoms of a particular, life-denying morality. At the heart of his critique is the concept of the "Will to Power," which Nietzsche posits as the fundamental drive of all beings. The Will to Power is not merely the will to survive, but the intrinsic impulse to grow, expand, dominate, and creatively impose one's perspective upon the world. From this standpoint, he undertakes a "Genealogy of Morals" to unearth the historical and psychological origins of our moral concepts. He argues that what we call "good" and "evil" are not objective facts but value judgments that originated from specific groups to serve their interests. He contrasts "master morality," which arises from the noble and powerful who affirm their own strength and define "good" in terms of their own excellent qualities, with "slave morality." Slave morality, born from the weak, oppressed, and resentful, inverts the master's values. It labels

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celestial bodies are actually the same planet, the identity statement is true, making the truth-value the ultimate reference of the entire sentence. This explains how identical references can have different informative senses.

23. (D) A meaningless pseudo-proposition.
According to the strict criteria of verificationism, a statement only holds literal significance if it is either a logical tautology or can be confirmed through empirical observation. Ethical claims regarding virtues or values cannot be tested by sensory evidence nor are they true by definition. Therefore, such assertions are classified as meaningless pseudo-propositions. They may express feelings or emotions, but they do not state facts about the world that can be verified as true or false by science.

24. (A) An appeal to common-sense beliefs, like "Here is one hand."
This argument addresses skepticism by pointing to everyday certainties that individuals accept without complex theoretical justification. By simply demonstrating physical existence through observable gestures, it is argued that the requirements for a rigorous proof are met. This approach emphasizes that our common-sense knowledge of the external world is more certain than the abstract premises used by skeptics to doubt it. It relies on the immediate and undeniable reality of physical objects in our direct experience.

25. (C) False, because no entity is both the King of France and bald.
This logical analysis breaks down statements into components to clarify their underlying structure. It argues that a sentence containing a description of a non-existent entity is not meaningless but is actually a complex claim asserting three things: that such an entity exists, that there is only one, and that it possesses a certain trait. Since the first part of the assertion is untrue in the given context, the entire statement is judged to be false rather than nonsensical.

26. (A) A proposition shares a logical form with the state of affairs it represents.
This theory posits that language functions as a structural representation of the world. A meaningful proposition is not a literal drawing but a logical model where the elements of language correspond to objects in reality. The way these linguistic elements are combined mirrors the way objects are arranged in a specific state of affairs. This shared structure, or logical form, is what allows a proposition to communicate information about the world and serve as a picture of reality.

27. (D) "The average taxpayer is concerned about inflation."
This type of expression is problematic because its grammatical structure suggests the existence of a single entity that does not actually exist. While the sentence seems to describe an individual person, it actually summarizes a complex set of facts about a large group. Treating such terms as referring to specific, hidden entities leads to conceptual confusion. Identifying these misleading forms helps to clarify that the statement is a shorthand for collective behavior rather than a description of a ghostly average person.

28. (B) Reductionism, the belief that every meaningful statement is equivalent to some construction upon sense-data.
This critique targets the assumption that individual meaningful statements can be translated into terms of immediate sensory experience. It argues that our beliefs do not meet experience one by one, but rather as a collective whole. This rejection of radical empiricism suggests that the meaning of a sentence is tied to its relationship with other sentences in a larger system of knowledge. By undermining this dogma, the theory moves toward a more holistic understanding of how language and experience interact.

29. (A) Both A and R are true and R is the correct explanation of A.
The project aims to ground all knowledge in the certainties of conscious experience by setting aside all assumptions about the natural world. This method of suspending judgment allows the investigator to focus entirely on the essential structures of phenomena as they appear. By returning to these primary experiences through rigorous analysis, it is believed that philosophy can achieve a level of absolute certainty comparable to scientific disciplines. The reason

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provided describes the specific method used to achieve this goal.

30. (D) Analytic and synthetic statements against Quine's attack.
These thinkers argue that despite challenges to the precise boundaries of the distinction, there remains a legitimate and useful difference between statements true by meaning and those true by fact. They suggest that the widespread and successful use of these categories in linguistic practice provides sufficient evidence for their validity. By defending this traditional division, they aim to preserve a fundamental tool of philosophical analysis against the claim that such a distinction is merely an unhelpful and circular dogma.

31. (A) Is a way of 'revealing' that frames the world as 'standing-reserve'.
This critique suggests that modern technology is not merely a collection of tools, but a specific mindset that views all of nature as a resource to be calculated and exploited. Everything in the world, including human beings, is seen as part of a standing reserve ready for use. This way of seeing reality conceals other, deeper ways of being and relating to the world. It frames our existence in a narrow, instrumental fashion that prioritizes efficiency over all other values.

32. (B) A passionate, non-rational commitment to God that transcends the ethical and aesthetic stages of life.
This concept involves a radical choice that cannot be justified through objective reason or social morality. It represents the transition to the highest stage of existence, where the individual enters into a personal, subjective relationship with the divine. Because this commitment often involves embracing paradoxes that logic cannot resolve, it requires a leap that goes beyond evidence. It is an act of total surrender and trust that defines the individual's authentic self in the face of uncertainty.

33. (B) P-2, Q-1, S-4, R-3
These pairings connect prominent philosophers with the central concepts they developed to explore the human condition and the nature of knowledge. Self-deception in the face of freedom is linked to existentialist thought, while the drive for growth and overcoming characterizes a vitalist metaphysics. The integration of body and awareness describes a specific approach to perception, and the shift away from systematic theory toward transformative conversation defines a contemporary pragmatic stance. Each concept represents a major contribution from these thinkers.

34. (A) Bad-faith
This term describes a form of self-deception where an individual attempts to escape the burden of radical freedom and responsibility. By pretending that their actions are determined by their social role, personality, or past, they treat themselves as a fixed object rather than a free subject. This denial of the ability to choose and change is a fundamental failure of authentic existence. It involves a person lying to themselves about the true nature of their own existence and agency.

35. (C) The refutation of idealism through common sense.
While this philosopher focused on the practical consequences of beliefs and the nature of truth, his work did not primarily center on a common-sense refutation of idealist metaphysics. His interests lay in exploring religious experience from a psychological perspective and developing a pragmatic method for resolving philosophical disputes. He sought to understand how ideas function as tools for navigating the world and how they are validated by experience. Common-sense realism was more characteristic of other contemporary analytic thinkers.

36. (D) Truth as warranted assertibility and education's role in democracy.
This philosophical approach emphasizes that knowledge is an active tool for solving social and practical problems. Truth is understood not as a static reflection of reality, but as the outcome of a process of inquiry that is justified by its results. Furthermore, the development of critical thinking and cooperative habits within the educational system is seen as essential for the health of a democratic society. These themes highlight the deep connection between intellectual methods and social progress.

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37. (C) The drive of all beings to expand power and overcome resistance.
This metaphysical principle suggests that life is characterized by a fundamental impulse toward growth, self-assertion, and the mastery of one's environment. It is not limited to social dominance but represents a cosmic drive present in all processes of change and development. This concept challenges traditional views of morality and reason, suggesting that values are actually expressions of this underlying vital force. It posits that every living thing strives to manifest its strength and transcend its current limitations.

38. (B) Keep the conversation going rather than bringing it to an end by finding final answers.
This approach shifts the goal of philosophy away from discovering absolute foundations or objective truths toward encouraging new and interesting ways of speaking. It seeks to challenge established assumptions and prevent the closure of inquiry that occurs when people believe they have found final solutions. By prioritizing transformative dialogue and the exploration of diverse perspectives, it aims to enrich human life and social cooperation. This reflects a move from systematic theory to a more flexible, therapeutic function of thought.

39. (D) Transcendent and ungraspable, making an infinite ethical demand.
This philosophy argues that other people cannot be reduced to objects of our knowledge or categories of our understanding. The encounter with another person reveals a depth and alterity that exceeds our cognitive grasp, issuing an immediate and infinite responsibility. This ethical command is more fundamental than any logical or ontological investigation. The presence of the other calls the self into question and establishes ethics as the primary starting point for all philosophical inquiry, preceding our relationship with being.

40. (A) 1, 2, and 3 only
This semantic theory distinguishes between the object a name refers to and the way that object is presented to the mind. The sense provides the cognitive value, while the reference is the actual entity identified. Crucially, different names can point to the same object while providing different informative perspectives. However, the theory insists that sense is an objective, public entity rather than a private mental image, allowing for shared meaning and communication between different speakers.

41. (C) The logical clarification of scientific language and concepts.
This movement asserts that the primary role of philosophy is to analyze and clarify the structure of language, particularly as it is used in science. By applying logical methods, it aims to distinguish between meaningful propositions and nonsensical metaphysical claims. Philosophy is viewed as an activity of clarification rather than a source of new knowledge about the world. Its goal is to provide a rigorous framework for understanding the concepts and theories that are empirically tested by scientific disciplines.

42. (A) The principle that to be is to be perceived.
The critique targets the idealist claim that the existence of things is entirely dependent on their being sensed by a mind. By analyzing the components of perception, it is argued that the awareness of a sensation is distinct from the sensation itself, and that the object perceived is separate from the act of perceiving. This logical distinction supports the view that physical objects have an independent existence, thereby challenging the fundamental basis of subjective idealism and defending realistic common sense.

43. (D) The meaning of a name is its use in a language-game.
This framework posits that the world consists of independent atomic facts and that language should mirror this logical structure. It aims to analyze complex propositions into their simplest components, which correspond to these basic facts. While it emphasizes logical independence and the representative role of language, it does not adopt the view that meaning is determined by social use or linguistic activities. That later perspective belongs to a different stage of development that challenged these earlier atomistic and representative assumptions.

44. (B) Language is social and rule-governed, making private ones impossible.
This argument demonstrates that the meaning of words depends on shared rules and the possibility of correction by others. A language that refers

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most important truths in life cannot be found through objective reason but require a passionate commitment and a subjective relationship to one's own existence and faith. By focusing on themes like choice, dread, and the authentic self, he established the core concerns that would later define the existentialist tradition in the twentieth century.

101. (A) P-3, Q-4, S-2, R-1
These concepts explore the tension between the given circumstances of a person's life and their capacity for freedom. One term refers to unchangeable facts like birth and past actions, while another represents the ability to project oneself into the future through choices. The feeling of the brute contingency of the world and the act of deceiving oneself about one's freedom are also central themes. Together, these terms provide a framework for understanding the radical responsibility and the challenges inherent in the human condition.

102. (B) Misunderstandings of the logic of our language are the cause of most philosophical problems.
This view suggests that traditional philosophical puzzles are not genuine problems requiring new knowledge but are instead the result of linguistic confusion. We often use words outside the contexts where they have clear rules, leading us into conceptual traps. The goal of inquiry is to clarify how language actually works in its everyday, social application. By gaining a clear view of these practices, the misleading metaphors and logical errors that create philosophical dilemmas can be dissolved, allowing the mind to find peace.

103. (B) The practice of giving and obeying orders.
This concept illustrates that language is not just a set of labels for things but is inextricably tied to human activities and social interactions. A specific example of this would be an organized activity where words function as tools to direct behavior within a community. Such practices are governed by shared rules and provide the necessary background for meaning. This highlights that understanding a language means being able to participate in the various rule-governed habits and social rituals that define a human way of living.

104. (C) A is true but R is false.
This philosopher asserts the truth of basic common-sense facts that most people accept without question. While the first claim correctly identifies his defense of statements like the existence of the past, the second claim is incorrect. He does not provide a complex metaphysical proof based on the nature of time. Instead, he argues that our common-sense knowledge is more certain than the abstract principles used by skeptics, and he relies on the direct, undeniable reality of everyday experience to justify his position against doubt.

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105. (B) Perception is an interpretation of raw, meaningless sense-data.
This view challenges the idea that our experience begins with fragmented sensory inputs that the mind subsequently organizes. Instead, it argues that perception is an immediate, pre-reflective engagement with a world that is already meaningful. Our awareness is rooted in our physical existence, and we perceive things as wholes within a specific context. This rejects the distinction between a passive reception of data and an active intellectual interpretation, suggesting instead that our embodied presence is the primary source of all meaningful experience.

106. (C) The practical consequences that would result from its being true.
This principle suggests that the meaning of any idea can be found by looking at its tangible effects on human experience and action. If an idea has no practical implications, it lacks genuine significance. By tracing the results that follow from accepting a belief as true, one can clarify the concept and resolve philosophical disputes. This approach prioritizes the functional and experiential value of ideas over abstract definitions, viewing them as instruments for navigating the world and solving real-life problems.

107. (C) Richard Rorty
This contemporary thinker focuses on attacking the traditional view that the mind's primary function is to accurately reflect an independent external reality. He argues that this representationalist metaphor has led philosophy into a dead end. Instead of seeking a 'mirror of nature,' he suggests that language and knowledge

a meaningful environment of concern and social engagement. This fundamental structure means that existence is always situated and involved, rejecting the idea of a detached subject perceiving an external world from the outside.

52. (D) As a psychological phenomenon, examining effects on individuals.
This approach investigates the diverse ways that religious feelings and experiences impact the lives and behaviors of believers. Rather than analyzing abstract theological doctrines or institutional structures, the focus is on the subjective reality and the 'cash-value' of these experiences for the individual. It seeks to understand the practical consequences of such beliefs and how they function as tools for coping with life. This reflects a commitment to exploring the experiential and functional aspects of religious life.

53. (C) Learning by doing and problem-solving through active experience.
This educational theory argues that students learn most effectively when they are actively engaged in meaningful activities and practical inquiry. Instead of passive memorization, the emphasis is on the student's interaction with their environment to solve real-world problems. This process not only builds knowledge but also fosters the critical thinking and cooperative skills necessary for participation in a democratic society. Education is viewed as a continuous process of reconstructing experience rather than a mere preparation for future life.

54. (C) A is true but R is false.
This philosopher advocates for a type of thought that challenges fixed assumptions and encourages new ways of speaking, rather than seeking absolute foundations. While the first claim correctly identifies his goal of fostering transformative conversation, the second is incorrect. He explicitly rejects the idea that philosophy can or should reach a final, objective account of reality. Instead, he believes the value of philosophy lies in its ability to keep the social and intellectual conversation going through constant re-description and critique.

55. (D) Unfounded faith in reason and objective truth as paths to human progress.
This critique targets the optimistic belief that rationality and scientific inquiry can provide a universal foundation for morality and human improvement. It argues that these concepts are themselves historically contingent and often serve to mask underlying power dynamics. By questioning the absolute authority of reason, the argument suggests that the Enlightenment replaced one form of dogma with another without truly challenging the structure of valuation. This perspective emphasizes the need to move beyond these secular myths toward a more honest recognition of life's vital forces.

56. (A) The ethical responsibility to the Other is the most fundamental philosophical fact.
This central thesis argues that our primary relationship is not one of knowledge or self-interest, but an immediate and infinite obligation to the other person. The encounter with another's face issues a command that precedes all ontological or logical thought. This responsibility is not reciprocal but asymmetrical, placing the self in a position of service. By prioritizing this ethical relationship, the theory challenges the traditional dominance of being and knowing, establishing ethics as the very foundation of all philosophical inquiry.

57. (C) Subjectivity as Truth - Søren Kierkegaard
This pairing identifies a major thinker with his influential claim that the most important truths are those that are personally and passionately internalized. This concept emphasizes the role of the individual's subjective commitment and faith, especially in areas where objective certainty is impossible. It stands in contrast to systematic philosophies that prioritize universal, objective knowledge. The focus is on the authentic relationship of the believer to their beliefs, which is seen as the highest form of truth in human existence.

58. (A) The logical bedrock or framework within which our language-games of doubt and inquiry operate.
These types of propositions are not empirical hypotheses that we test, but are the very foundations that make asking questions and seeking proof possible. They form the stable

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correspondence with a fixed reality. Instead, it sees truth as something that is actively achieved through successful inquiry and the resolution of practical problems in the world.

73. (B) P-2, Q-3, S-1, R-4
These pairings connect major twentieth-century philosophical movements and individuals with their defining projects. The effort to purge philosophy of non-empirical claims is linked to one group, while the grounding of thought in pure conscious experience defines another's work. The shift toward transformative conversation instead of systematic theory represents a contemporary pragmatic approach, and the claim that our primary obligation to others is the most basic fact of existence identifies a unique ethical focus. Each reflects a central theme in modern intellectual history.

74. (A) Examining origins of values, revealing their power-related nature.
This method investigates the historical and psychological development of moral concepts to show that they are not absolute truths but products of specific human struggles and power dynamics. By uncovering the roots of values like 'good' and 'evil,' it reveals how they have been used by different groups to assert their will or react against oppression. This approach challenges the authority of traditional morality by demonstrating its contingent and often self-serving origins, suggesting that values are tools for the assertion of life.

75. (D) It is based on the faulty metaphor of the mind as a 'mirror of nature'.
This critique argues that traditional theories of knowledge have been misguided by the attempt to find a way for the mind to accurately reflect an independent reality. This 'mirror' metaphor leads to insoluble puzzles and a search for impossible foundations. Instead, the argument suggests that we should view knowledge as a matter of social agreement and useful conversation. By abandoning representationalism, philosophy can become more focused on improving human life and cooperation rather than seeking an objective 'God's-eye view' of the world.

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76. (B) The vulnerability and ethical command of the Other that calls the self into question.
This concept refers to the immediate, non-representational presence of another person which issues an infinite ethical demand. It is not about physical features but about the direct encounter that reveals the other's absolute alterity and their vulnerability. This presence forbids violence and imposes a primordial responsibility on the self that precedes any rational calculation or social contract. The face of the other is the site of an ethical revelation that fundamentally disrupts the self's attempt to totalize or master the world.

77. (C) How identity statements like "a=a" and "a=b" can differ in cognitive value.
This distinction was introduced to explain why a statement like 'the morning star is the morning star' feels trivial, while 'the morning star is the evening star' provides new information. While both identify the same object, the latter does so through different modes of presentation, or senses. By separating the object referred to from the way it is described, the theory accounts for the informative nature of identity claims. This provides a robust logical framework for understanding meaning and the acquisition of knowledge through language.

78. (D) How to distinguish meaningful propositions from meaningless ones.
This theory serves as a criterion for significance, asserting that a statement only possesses literal meaning if it can be empirically confirmed or is true by definition. It aims to separate scientific and logical discourse from what it considers to be nonsensical metaphysical, ethical, or theological claims. By focusing on the conditions under which a statement can be shown to be true or false, it defines the boundaries of meaningful language. This project sought to make philosophy as rigorous as the natural sciences through logical analysis.

79. (A) 1 and 2 only
This philosopher is known for his defense of the certainty of everyday knowledge and his investigation into the nature of ethical properties. He argued that we have direct knowledge of common-sense facts that does not require elaborate proof. Additionally, he famously

sense view of the world. Their collaborative and individual efforts laid the foundation for the development of modern analytic philosophy, moving away from speculative metaphysics.

66. (A) Facts are composed of objects in a specific configuration.
In this logical framework, the world is understood as the totality of facts, which represent how things are arranged. Facts are the basic units of reality, and they are built from simple, unanalyzable objects that stand in particular relations to one another. While objects are the stable constituents that provide the possibility of facts, it is the facts themselves—the specific ways objects are combined—that constitute the actual state of the world. Language mirrors this structure, with propositions representing these arrangements of objects.

67. (C) Cartesian dualism
This critique focuses on the traditional theory that human beings consist of two distinct substances: a physical body and a non-physical mind. It argues that this view is based on a category mistake, where the mind is treated as a separate 'thing' existing alongside physical processes. Instead, mental terms should be understood as describing behavioral dispositions and the ways people perform actions. By exposing the flaws in this dualistic framework, the argument aims to provide a more coherent account of the relationship between consciousness and physical existence.

68. (D) The belief that there is an external world.
The critique identifies two specific unhelpful assumptions in traditional empiricist thought: the rigid distinction between analytic and synthetic truths and the belief that individual statements can be reduced to immediate sensory experience. These 'dogmas' are seen as unsupportable and circular. However, the basic belief in the existence of an external world is not one of the specific targets of this critique. Instead, the focus is on how our conceptual systems interact with experience as a whole, moving toward a more holistic and pragmatic understanding of knowledge.

69. (D) A is false but R is true.
This existentialist philosophy rejects the idea that human beings are born with a fixed nature or purpose. Instead, it argues that individuals first exist and then define who they are through their own choices and actions. While the first assertion incorrectly suggests a predetermined essence, the second assertion correctly states the famous principle that human existence comes before any defined essence. This means we are radically free and entirely responsible for the values and character we create for ourselves throughout our lives.

70. (B) How we can have knowledge of other minds and a shared, objective world.
This concept explores how the subjective experiences of individual consciousnesses can lead to the constitution of a common, public reality. It investigates the ways in which we recognize other subjects as having their own perspectives and how these diverse viewpoints coincide to form a shared understanding of objects and the world. By analyzing the structures of this mutual recognition, the theory aims to explain the basis for social life, communication, and the objective validity of our collective knowledge and cultural world.

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71. (D) Heidegger's critique of technological civilization.
This critique focuses on the way modern technology frames our relationship with the world, leading us to see everything as a resource for calculation and use. Nature and even humans are viewed as 'standing-reserve,' valued only for their efficiency and potential for exploitation. This narrow way of revealing reality obscures deeper, more meaningful ways of being. The concern expressed about the dehumanizing and objectifying effects of an obsession with efficiency aligns perfectly with this philosophical analysis of the essence of modern technology.

72. (C) Statement I is true, but Statement II is false.
This philosophical movement views ideas as tools for action and evaluates truth based on practical results in experience. The first claim accurately reflects the view that the validity of an idea lies in its tangible effects on a person's life. However, the second claim is incorrect, as this school rejects the notion of truth as a static

satisfactory experiential consequences and utility of a belief in navigating the world effectively.

87. (D) The aesthetic, the ethical, and the religious.
These three stages represent different ways of living and relating to the world. The first is characterized by a pursuit of sensory pleasure and an escape from boredom. The second involves a commitment to social duties, moral laws, and universal standards. The final and highest stage is a personal, subjective relationship with the divine that often requires a leap beyond rational or ethical limits. Each stage represents a deeper level of commitment and a more authentic engagement with the challenges of human existence and individual responsibility.

88. (A) Man is nothing else but what he makes of himself, creating his own values through his choices.
This philosophical stance argues that human beings have no pre-given essence or divine purpose. Because individuals are radically free, they are entirely responsible for defining their own identity and character through their actions. There is no universal morality to follow; instead, each person must create their own values in a world without absolute foundations. This emphasis on individual agency and responsibility is the core of this humanistic view, asserting that we are the sole authors of our own lives and meanings.

89. (C) The perceived world is separate and independent of the perceiving body.
This theory of perception argues that our physical existence and our conscious awareness are inextricably linked. The body is not a detached observer of the world but the very medium through which we are involved in it. Perception is an active, pre-reflective engagement that occurs because we are embodied beings. Therefore, it is incorrect to view the world as something entirely separate from the perceiving body; rather, the world and the body are intertwined in a fundamental relationship that shapes all human experience and understanding.

90. (A) A shared commitment to the methods of scientific inquiry and democratic values as a basis for social life.
This concept proposes a secular and humanistic alternative to traditional religious dogmas. It suggests that a meaningful social life can be grounded in a collective faith in human intelligence and the use of cooperative, experimental methods to solve problems. By prioritizing democratic values and the pursuit of knowledge through inquiry, people can work together toward common social goals without needing to adhere to a specific theological creed. This 'common-faith' is rooted in the shared experience of working for the betterment of society.

91. (D) B and D only
This contemporary philosophical position argues for abandoning the quest for objective truth and the idea of the mind as an accurate mirror of reality. Instead, it promotes a move toward transformative conversation that challenges established assumptions and offers new ways of speaking about the world. This approach, which prioritizes re-description and social cooperation over the building of systematic foundations, seeks to improve human life by keeping the intellectual conversation open. It rejects the traditional epistemological goals of grounding knowledge in absolute or scientific certainty.

92. (B) Ludwig Wittgenstein
This influential claim appears in an early work that explores the logical structure of language and its relationship to reality. It suggests that the boundaries of what can be meaningfully said define the boundaries of what an individual can think and experience. Language provides the framework within which the world is represented and understood. Therefore, any limits inherent in our linguistic system are also limits on the world we inhabit. This perspective highlights the fundamental role of language in shaping our conceptualization of existence and facts.

93. (C) Frege used the distinction to solve puzzles about identity, while Moore used it to refute idealism.
While both thinkers utilized similar concepts, they applied them to address different philosophical problems. One used the difference

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claimed that 'good' is a simple, indefinable quality that cannot be reduced to natural facts. While he focused on common sense and ethical intuition, he did not propose the specific 'picture theory' of meaning or aim his proofs solely at the skeptic's satisfaction.

80. (B) An incomplete symbol that has no meaning in isolation.
According to this logical analysis, such phrases do not function as simple names that point directly to an individual. Instead, they are complex expressions that only acquire meaning when they are part of a complete proposition. When analyzed, a sentence containing this phrase asserts that there exists exactly one entity with certain properties. This approach allows language to refer to things without assuming they must exist in some mysterious way, thereby clarifying the relationship between linguistic descriptions and the actual objects in the world.

81. (B) Simple, unanalyzable signs that stand for simple objects.
In this early logical framework, these linguistic elements are the most basic parts of propositions. They correspond directly to the simple, indivisible objects that make up the substance of the world. A name has no meaning on its own; its meaning is exclusively the object it represents. When these names are combined in a proposition, they picture a possible arrangement of those objects in reality. This atomistic view of language mirrors an atomistic view of the world, where complex structures are built from fundamental, simple units.

82. (A) The mind-body dualism of Descartes.
This work critiques the traditional view that the mind is a mysterious, non-physical substance that exists alongside and controls the physical body. It argues that this 'official doctrine' is based on a category mistake, where mental processes are treated as if they belong to the same logical category as physical events. Instead, mental terms should be understood as referring to behavioral dispositions and ways of acting. By rejecting this dualistic framework, the argument aims to provide a more coherent account of human consciousness and action.

83. (A) 3, 2, 4, 1
The chronological sequence of these major works reflects the evolution of modern philosophical thought. The late nineteenth century saw the development of foundational semantic theories. This was followed in the early twentieth century by influential work on the logical principles of mathematics. By the middle of the century, critiques of traditional empiricist dogmas emerged, alongside the posthumous publication of transformative investigations into the nature of language and its diverse uses. This timeline highlights the shift from formal logic to linguistic analysis and the critique of established systems.

84. (D) All mental acts are directed towards an object.
This central concept in phenomenology asserts that consciousness is never an empty state but is always 'about' something. Whether one is perceiving a tree, remembering a past event, or feeling hope for the future, the conscious act inherently points to an object. This relationship is not one between two separate things, but a fundamental structure of the mental act itself. By analyzing how consciousness is directed toward objects, the method aims to uncover the essential ways that meaning is constituted in our subjective experience.

85. (C) Being an object present-at-hand (Vorhanden)
This unique mode of existence is characterized by active engagement with the world and a concern for its own being. It is fundamentally situated in a meaningful environment and is defined by its future possibilities and the awareness of its own finitude. Crucially, this way of being is contrasted with the way objects are simply 'present-at-hand' as detached, theoretical things. To treat human existence as a mere object is to miss its essential character as a source of meaning and concern.

86. (A) Both A and R are true and R is the correct explanation of A.
This pragmatic approach evaluates the validity of any belief, including religious ones, based on the practical difference it makes in an individual's life. If holding a specific faith results in a more hopeful, productive, or morally better life, then according to this theory, that belief can be considered true for that person. The reason provided accurately identifies the core principle of this theory, which equates truth with the

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only to private, internal sensations known only to one person would lack any standard for determining if a word is being used correctly. Because the following of a rule is a public activity, the idea of a purely private language is logically incoherent. This reinforces the view that language is fundamentally tied to social practices and forms of life.

45. (C) Cultural practices and understandings providing context for language.
This concept highlights that language is not a detached system of signs but is deeply embedded in the activities and habits of a community. The way people use words is inextricably linked to their shared way of living, their social customs, and their collective practical tasks. These cultural contexts provide the necessary background that makes communication and the following of linguistic rules possible. Understanding language requires looking at the broader patterns of behavior and interaction that constitute a human way of being.

46. (D) The ghost in the machine.
This evocative phrase critiques the idea that the mind is a separate, non-physical substance that exists inside and controls the physical body. It suggests that such a view is based on a logical error where mental processes are treated as being in the same category as physical events. By exposing this category mistake, the argument aims to show that talk of mental states actually refers to behavioral dispositions rather than a mysterious inner entity. This challenges the traditional dualistic framework of human nature.

47. (A) Logical Positivism
This thinker played a central role in introducing and popularizing the core tenets of this movement to a wider audience. His work emphasized the verification principle as a tool for distinguishing meaningful scientific statements from nonsensical metaphysical ones. By arguing that philosophy should focus on the logical analysis of language and the elimination of speculative theories, he aligned himself with the rigorous empirical and analytical spirit of the era. This contributed significantly to the dominance of these ideas in twentieth-century thought.

48. (B) W.V.O. Quine
This perspective suggests that our system of knowledge is a holistic structure where individual beliefs are interconnected and interdependent. Experience only interacts with this system at its boundaries, and any specific belief can be adjusted to accommodate new evidence as long as changes are made elsewhere in the web. This view rejects the idea that sentences can be verified in isolation and emphasizes the pragmatic and man-made nature of our conceptual frameworks. It represents a major shift toward a holistic theory of meaning.

49. (B) Suspending belief in the existence of the external world to focus on the structure of conscious experience.
This method involves a deliberate shift in perspective where the investigator 'brackets' all assumptions and beliefs about the reality of the natural world. By doing so, they can focus purely on the phenomena as they appear within consciousness itself. This process is intended to reveal the essential structures of experience and how objects are constituted by mental acts. It serves as a foundational step for making philosophy a rigorous science grounded in direct, self-evident insights from pure awareness.

50. (A) 1, 3, 2, 4
These influential thinkers emerged in a sequence that reflects the historical progression of modern philosophy from early existential concerns to the development of rigorous phenomenological methods and fundamental ontology. The nineteenth century saw the rise of individual-focused critiques and the investigation of power and values. This was followed in the early twentieth century by the formalization of the study of consciousness and the subsequent shift toward exploring the nature of being and human existence in its concrete, worldly situation.

51. (C) There is no cause-effect relationship; 'being-in-the-world' is the fundamental constitution of Dasein itself.
This relationship is not one of interaction between two separate entities, but rather a defining characteristic of human existence. The self and the world are intrinsically linked; one cannot be understood without the other. To exist as a human being is to be already immersed in

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between the object referred to and the way it is presented to explain how identity statements can be informative. The other applied a related analysis to perception, arguing that the awareness of a sensation is distinct from the object of that sensation. By distinguishing the mental act from its content, this latter approach aimed to defend the independent existence of the external world against idealist claims.

94. (D) Analytic a priori and Synthetic a posteriori.
This movement categorized meaningful statements into two exclusive groups. The first contains propositions that are true by definition and independent of experience, such as those in logic and mathematics. The second includes statements that provide information about the world and must be verified through sensory observation. Anything falling outside these two categories—such as metaphysical or ethical claims—was considered literally meaningless. This rigid division was intended to provide a clear, scientific criterion for distinguish significant discourse from nonsensical speculation about the nature of being.

95. (A) "This is red."
In this logical framework, such a statement represents the most basic level of information about reality. It identifies a simple property belonging to a specific constituent of experience at a particular moment. These fundamental units are independent of one another and cannot be broken down into simpler parts. All complex knowledge is built from these primary, unanalyzable facts that correspond to the logical structure of a perfect language. They are the ultimate building blocks that constitute the world as a totality of facts.

96. (B) A complex of colleges, libraries, people, and structures.
This approach argues that many terms we use do not refer to a single, hidden entity but serve as a collective name for a variety of observable phenomena and their interactions. Mistakenly assuming there is a ghostly essence behind the specific parts is a conceptual error. In this case, the institution is not something separate from its physical buildings, faculty, and administrative activities. Understanding the term means recognizing it as a way of referring to this entire organized collection of diverse elements and social practices.

97. (B) Any part of the web can be revised, even logic.
This holistic view argues that our beliefs form a single, interconnected system where no individual statement is immune to change. When new experience conflicts with our existing theories, we can adjust any part of the web—from specific observations to the most fundamental laws of logic—to maintain overall coherence. There is no absolute distinction between truths based on meaning and those based on facts. Our conceptual framework is a tool for managing experience, and we pragmatically revise it to best suit our overall goals.

98. (A) The contents of consciousness as they are directly experienced.
This famous call urges a move away from abstract theories and toward the rigorous analysis of phenomena as they appear in subjective awareness. It demands that we set aside our assumptions and scientific descriptions to focus on the essential structures of our immediate, first-person experiences. By returning to this foundational ground, the goal is to describe how meaning is built within the mental acts of perception, memory, and imagination. This provides a clear and certain starting point for understanding the nature of conscious existence.

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99. (C) Being lost in the "they" (das Man), conforming to public norms and chatter.
In this mode of existence, an individual avoids the responsibility of their own freedom by following the anonymous crowd. They adopt the values, beliefs, and behaviors of society without personal reflection or choice. This results in a flattened, superficial way of living where one's own unique possibilities are ignored in favor of conformity and idle talk. It is a way of hiding from the unsettling truth of one's finitude and the burden of creating one's own authentic path in the world.

100. (D) The individual, subjective, and passionate existence.
This thinker is a pioneer of this movement because he prioritized the personal and emotional experience of the individual over abstract, systematic theories. He argued that the

background of our worldview that we do not question because they provide the rules for our investigative activities. Doubt requires a ground of certainty to make sense; without these basic acceptances, the entire process of communication and inquiry would collapse. They are the 'hinges' upon which the door of our language-games turns.

59. (A) P-4, Q-1, S-2, R-3
These mappings correctly associate highly influential philosophical papers and books with their respective authors from the twentieth century. Each work represents a significant contribution to areas such as the critique of empiricism, the analysis of linguistic categories, the development of semantic theories of sense and reference, and the common-sense defense against external world skepticism. These authors and their works have fundamentally shaped the course of both analytic and continental philosophical traditions through their rigorous investigations into language, mind, and reality.

60. (B) Religious belief as a unique 'form of life' with internal criteria.
This perspective suggests that religious language and practices constitute distinct activities with their own rules and standards of meaning. It argues that faith cannot be judged or invalidated by external standards, such as those of science or formal logic, because it operates within its own specific social and cultural context. Belief is seen as an integral part of a way of living rather than a set of hypotheses. This approach emphasizes the autonomy and internal consistency of religious discourse within its specific practice.

61. (C) A, B, and C only
This philosophical movement is defined by its attempt to establish a foundational ground for knowledge by studying the essential structures of consciousness. Key elements include the suspension of judgment about the external world to focus on pure experience and the recognition that all mental acts are inherently directed toward objects. While it seeks scientific rigor through its specific method, it does not adopt the atomistic or linguistic use theories associated with other contemporary schools. Its primary focus remains the rigorous analysis of subjective, intentional awareness.

62. (D) Critique of private language.
This problem addresses the idea that language must be based on shared, public criteria rather than purely internal sensations. If a word like 'pain' referred only to something entirely hidden from others, there would be no way to establish rules for its correct use or to communicate meaningfully about it. The argument shows that because our language for sensations is linked to public behavior and social practices, the skeptical worry about the absolute privacy of experience misinterprets how language actually functions in human life.

63. (A) Logical Positivism
This school of thought famously argues that any statement that cannot be empirically verified or shown to be a logical tautology is literally meaningless. Since metaphysical claims about the nature of ultimate reality or transcendent entities fall into neither category, they are dismissed as nonsensical. The proper role of philosophy is seen as the logical analysis of language and the clarification of scientific concepts. This project aimed to purge discourse of speculative theories that lack a foundation in observable evidence or formal logic.

64. (B) "I know with certainty that this is a pencil and that I am holding it."
This philosopher emphasized the reliability of everyday knowledge and the certainty of our perceptions of physical objects. He argued that we possess many common-sense beliefs that are undeniably true, even if we cannot provide a complex metaphysical proof for them. By pointing to immediate experiences, like holding an object, he aimed to show that skepticism about the external world is unfounded. This approach prioritizes our direct, practical knowledge of reality over abstract philosophical doubts that contradict our basic experiences.

65. (B) G.E. Moore
These two thinkers were central figures in the early twentieth-century movement that rejected the dominant idealist theories of the time. They shared a common commitment to the reality of the external world and the independence of objects from the mind that perceives them. By applying rigorous logical and linguistic analysis, they aimed to defend a more realistic and common-

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should be seen as tools for social cooperation and the improvement of human life through conversation. His work encourages moving away from the quest for objective truth toward a more pragmatic and transformative dialogue.

108. (A) Pragmatism, Analytic Philosophy, Existentialism, Post-Modernism
These philosophers represent diverse twentieth-century traditions, each with a unique focus and method. One emphasizes the practical consequences of beliefs, while another uses linguistic analysis to critique traditional views of the mind. A third explores the radical freedom and responsibility of individual existence, and the final one critiques established foundations of knowledge in favor of transformative social conversation. This sequence correctly identifies the primary historical and methodological associations for each thinker, reflecting the major developments in modern Western philosophical thought across different schools.

109. (C) A, B, and C only
This movement is defined by its commitment to a strict empirical criterion for meaning and the use of logical analysis to clarify language. Its primary goals include distinguishing verifiable propositions from nonsensical metaphysical claims and defining philosophy's role as an activity of clarification rather than a source of speculative truth. While it focuses on scientific and logical rigor, it rejects the emphasis on individual subjectivity or the use of phenomenological methods, which belong to different philosophical traditions focused on first-person experience and existential concerns.

110. (B) The thing a word points to or picks out.
In this semantic theory, this term signifies the actual object or entity that a linguistic expression designates in the world. While the sense provides the way the object is presented or thought of, this concept identifies the physical or abstract thing itself. For example, in a name, it is the specific person or object named. This distinction is crucial for understanding how different expressions can have the same designated target while offering different cognitive perspectives, thereby explaining the informative nature of identity statements.

111. (B) To explain how propositions can be meaningful by sharing a logical form with reality.
This theory argues that language functions as a structural model of the world. A meaningful proposition is like a logical map where the elements represent objects and their arrangement mirrors the way those objects are combined in reality. This shared structure, or logical form, is what allows a sentence to represent a possible state of affairs. By showing this correspondence between the parts of a proposition and the constituents of facts, the theory provides a rigorous account of how language represents the world.

112. (A) It falsely implies that 'vanity' is a separate entity or cause that made him act.
This critique focuses on how certain grammatical forms can lead to logical confusion about the nature of the mind. The sentence structure suggests that a quality like 'vanity' is a hidden force or thing that exists inside the person and triggers their behavior. However, the term actually describes a pattern of behavior and a disposition to act in certain ways. By analyzing these expressions, it is shown that they are misleading because they treat qualities as if they were separate entities belonging to a hidden substance.

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113. (C) The elimination of metaphysics through the verification principle.
This philosophical work popularized a strict criterion for meaning, asserting that any statement that cannot be empirically tested or shown to be a logical tautology is literally nonsensical. By applying this principle, it aimed to dismiss traditional metaphysical claims as being without literal significance. Philosophy was viewed as an activity of logical analysis, primarily focused on clarifying scientific language. This approach sought to bring the rigor of the natural sciences to philosophical inquiry by removing speculative theories that lacked any foundation in sensory evidence.

114. (C) Statement I is false, but Statement II is true.
This critique challenges two central assumptions of traditional empiricism. The first claim is incorrect because the theory argues that the rigid boundary between analytic and synthetic truths is an unsupportable and unhelpful

169. (B) Speaking a language is part of an activity or a form of life.
This concept highlights that language is not a detached system of signs, but is inextricably linked to our practical activities and shared habits. Using words is like participating in a rule-governed game where the rules are tied to the specific context of the activity. Meaning is found in how words function within these social practices. This emphasizes that understanding language requires looking at the diverse and ongoing ways that people interact and work together within their broader social and cultural environment.

170. (C) The critique of definite descriptions and logical form.
The major movements focused on subjective awareness and existence are primarily concerned with the structure of consciousness, themes of freedom, and the way human beings inhabit the world. They explore the first-person perspective and the meaningful engagement with reality. In contrast, the technical analysis of linguistic structures and the logical form of specific types of descriptions are central themes in a different, analytical tradition. That latter approach seeks to clarify the relationship between language and reality through logical decomposition rather than by studying lived, subjective experience.

171. (B) C only
This existentialist philosophy centers on the idea that humans are radically free and must define themselves through their own choices. The assertion that individuals create their own values is a fundamental principle of this humanism. It explicitly rejects the existence of a fixed human nature or essence provided at birth and argues against any external moral authority, including divine or biological predetermination. Therefore, most of the provided claims are incorrect because they suggest limits on freedom or the presence of a predetermined nature that this philosophy aims to deny.

172. (B) A picture theory of meaning to a "meaning as use" theory.
This major shift in thought moved away from seeing language as a logical model of reality that mirrors the world. Instead, the later work views language as a collection of diverse, rule-governed activities where meaning is determined by how words are practically applied in social contexts. Language is seen as a tool used in various 'language-games' rather than a single representative system. This transition emphasizes the social, practical, and pluralistic nature of communication, moving beyond the search for an underlying logical essence in all meaningful language.

173. (B) The new developments in symbolic logic he and Whitehead had pioneered.
This philosophical framework aimed to provide a comprehensive account of reality that corresponded to the structure of modern logic. It argued that both language and the world are composed of basic, independent units that cannot be further analyzed. Complex propositions and facts are built from these 'atoms' through logical operations. By using the tools of symbolic logic, this project sought to clarify the relationship between thought and reality, suggesting that a logically perfect language would accurately reflect the ultimate constituents of the world as a totality of facts.

174. (A) Treating the mind as a separate 'thing' alongside the body.
The critique argues that the traditional dualist view mistakenly assumes that mental concepts belong to the same logical category as physical substances. It labels this error as a category mistake, where the mind is seen as a ghostly entity existing inside and controlling the body. Instead, the argument suggests that mental terms actually describe dispositions to behave in specific ways. By exposing this logical confusion, the goal is to show that there is no mysterious 'ghost in the machine,' and mind-talk summarizes observable patterns of human action.

175. (C) Phenomenological attitude
This specialized perspective requires the investigator to set aside the common-sense assumptions of the 'natural attitude' and suspend judgment about the objective reality of the world. By adopting this new stance, one can focus exclusively on the essential structures of consciousness as they appear in subjective awareness. This allows for a rigorous, reflective study of phenomena exactly as they are directly given to the mind. This transition is foundational

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strong, vital, and self-affirming, while 'bad' refers to everything that is weak or common. This value system is rooted in the positive self-valuation of the powerful individuals themselves. It is a spontaneous and active morality that celebrates life and strength, preceding the later development of values based on resentment or reaction to the master's power.

122. (C) Is committed to liberal values like reducing cruelty, while remaining aware of the contingency of their own beliefs.
This contemporary concept describes a person who holds strong ethical commitments, such as the desire to prevent suffering and promote liberal ideals, while also recognizing that their own philosophical vocabulary and beliefs have no absolute foundation. They understand that their worldview is a product of historical and social circumstances. This irony involves maintaining a commitment to one's values while simultaneously acknowledging their fundamental contingency and the possibility of different, equally valid perspectives. It combines a sense of purpose with intellectual humility.

123. (C) It is a non-totalizing relation where the Other's infinity and alterity are revealed, issuing an ethical command.
This encounter is central because it represents a relationship that cannot be reduced to cognitive knowledge or categorization. The direct presence of another person reveals a depth and difference that is beyond the self's grasp, imposing an immediate and infinite responsibility. This experience disrupts the self's attempts to master or understand the other through traditional philosophical concepts. The site of this encounter is where ethics is established as the primary and most fundamental aspect of human existence, preceding all other types of inquiry.

124. (C) A stylistic and historical distinction between different concerns.
This division represents a broad difference in the general approaches and themes favored by different philosophical groups. One tradition tends to prioritize logical analysis, linguistic clarity, and a closer relationship with the natural sciences. The other often focuses on subjective experience, the historical context of ideas, and deep questions about human existence, freedom, and the nature of being. While it began as a geographical and stylistic split, it characterizes different ways of doing philosophy rather than a single, rigid doctrinal disagreement between thinkers.

125. (B) They are the simple, unanalyzable constituents of reality.
In this early logical framework, these entities form the fundamental substance of the world. They are indivisible and provide the stable foundation for all possible states of affairs. While the facts that make up the world are arrangements of these entities, the entities themselves remain constant. They are the ultimate building blocks that correspond to the names in a perfectly logical language. Without these simple constituents, language would not be able to represent a definite and objective reality through its various propositions.

126. (B) P-2, Q-4, S-1, R-3
These pairings link prominent philosophers with the specific targets of their most influential critiques. One challenged the idea that the mind is a separate substance, while another investigated the historical origins of morality to question Enlightenment assumptions. A third focused on the way modern technology objectifies nature, and a final contemporary thinker attacked the traditional metaphor of the mind reflecting an independent reality. Each of these critical projects has been central to the development of major movements in twentieth-century thought and analysis.

127. (C) We must live authentically by following a pre-ordained human nature.
This philosophical stance argues that human beings have no predetermined essence or divine plan to follow. Because individuals are radically free, they are entirely responsible for creating their own values and defining who they are through their actions. The idea of a pre-ordained nature is a form of self-deception used to escape this burden of freedom. To live authentically means to embrace one's absolute responsibility and to make choices without the support of external foundations or universal moral rules provided at birth.

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142. (B) The very medium of our 'embodied consciousness' and engagement with the world.
While one existentialist view emphasizes the body as a set of fixed facts we must face, the other view sees it as our primary source of involvement and perception. Our physical existence is not just an object we inhabit, but the very way we are present and active in our environment. This lived body is the medium through which we perceive things and interact with others, making our awareness and physical being fundamentally inseparable. This perspective places embodiment at the heart of our pre-reflective experience and understanding.

143. (B) Treats religious experience as a legitimate and important area of psychological and philosophical study.
This approach moves away from abstract theological debates to focus on the subjective reality and practical effects of religious feelings on the lives of individuals. It explores how these experiences function as psychological phenomena and evaluates their significance based on the tangible differences they make in a person's conduct and happiness. By investigating the diverse ways people relate to the divine, it validates religious experience as a vital aspect of human life that deserves serious investigation from an experiential and functional perspective.

144. (C) He believed truth was a static correspondence to reality.
This philosopher was a major figure in the pragmatic movement who integrated his theories with a focus on education and social progress. He explicitly rejected the idea that truth is a fixed reflection of an independent world. Instead, he viewed knowledge as a dynamic tool for inquiry and problem-solving, where truth is something that is achieved through successful application in experience. His work emphasized that ideas are justified based on their effectiveness in resolving the specific challenges within a given situation and environment.

145. (C) Statement I is true, but Statement II is false.
This philosophical view suggests that all life is driven by a fundamental impulse toward growth, assertion, and overcoming resistance. While the first claim correctly identifies this vital drive, the second claim is incorrect. The thinker's investigation into the history of moral values actually critiques traditional Judeo-Christian ethics, viewing them as a historical product of resentment and a 'slave revolt' rather than absolute truths. This method aims to uncover how these moral categories were constructed and whose interests they originally served in the struggle for power.

146. (A) Philosophers who build constructive theories with those who offer critiques and new perspectives.
This distinction contrasts two different ways of doing philosophy. One group seeks to find universal foundations and construct comprehensive systems that provide final answers to traditional problems. The other group, preferred by this contemporary thinker, aims to challenge established assumptions, provide new ways of describing experience, and keep the cultural conversation open. This 'edifying' approach views philosophy as a transformative activity that helps individuals and societies re-imagine themselves and their goals, rather than as a search for objective, absolute truth or representational accuracy.

147. (B) Asymmetrical, placing an infinite responsibility on the self.
This ethical theory argues that our primary relationship to others is not based on equality or mutual exchange. Instead, the encounter with another person reveals an immediate and absolute obligation that places the self in a position of infinite responsibility for them. This command from the other's presence precedes all rational contracts and is not reciprocal. The self is defined by this primordial debt to the other. By prioritizing this asymmetrical relationship, the theory establishes ethics as more fundamental than any other branch of inquiry.

148. (B) Gottlob Frege
This semantic theory distinguishes between the actual object a linguistic expression points to and the specific manner in which that object is presented to the mind. The sense provides the cognitive information or description, while the reference is the thing itself. This framework was developed to explain how statements of identity can be informative rather than trivial. By separating these two aspects of meaning, the

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definition of statements true solely by meaning relies on other concepts like 'synonymy' or 'necessity,' which themselves require definition. This circularity suggests that there is no rigorous, objective way to maintain the distinction between analytic and synthetic truths. Instead, our system of knowledge should be viewed as a whole where every belief is potentially revisable in light of experience, and no statement is true solely by virtue of language alone.

136. (A) Bracketing or suspending judgment about the natural world.
This method involves a deliberate shift in perspective where the investigator sets aside all beliefs and assumptions regarding the objective reality of external things. By doing so, they can focus purely on the structures of conscious experience as they are directly given. This suspension of judgment allows for the study of phenomena exactly as they appear to awareness, providing a ground for discovering self-evident insights into the nature of consciousness and the essential ways that meaning is constituted through mental acts.

137. (B) Grounding philosophy in self-evident insights from pure consciousness.
This philosophical goal involves developing a method that can achieve absolute certainty by analyzing the essential structures of experience. By setting aside all theoretical assumptions and focusing on phenomena as they appear within subjective awareness, the investigator aims to discover foundational truths that are directly and undeniably evident. This approach seeks to provide philosophy with a rigorous, non-empirical ground similar to that of scientific disciplines, but based on the certainties of first-person consciousness and its intentional acts toward objects.

138. (B) The question of the meaning of Being.
This philosophical project aims to move beyond traditional metaphysics to explore the most fundamental question of all: what it means for anything to exist. It investigates the ways in which human beings, as the site where being is questioned, encounter and interpret reality. By analyzing the structure of our existence as situated and engaged within a world, the inquiry seeks to uncover the forgotten meaning of being. This focus on fundamental ontology is the central and unifying theme of this influential thinker's work.

139. (B) They fail to address the concrete, passionate, and subjective existence of the individual.
This critique focuses on the limitation of abstract, all-encompassing philosophical systems that attempt to view life from a detached, objective perspective. Such systems ignore the personal struggles, choices, and emotions that are central to the life of the individual. In matters of faith and ethics, universal reason is insufficient; what truly matters is the individual's subjective relationship to their own existence and their passionate commitment. This perspective prioritizes the unique, lived experience of the person over universal, theoretical knowledge that treats existence as a concept.

140. (A) 3, 2, 1, 4
The birth sequence of these thinkers traces the development of modern philosophy across the nineteenth and twentieth centuries. It begins with the early focus on individual subjectivity and faith, followed by the investigation into power, values, and the vital forces of life. Later, the century saw the emergence of a radical exploration of human freedom and responsibility in the face of a meaningless world. Finally, contemporary thought challenged established foundations, moving toward a more pragmatic and conversational view of knowledge and language in recent decades.

141. (B) Denies one's radical freedom and responsibility by pretending to be an object.
This form of self-deception involves an individual trying to escape the burden of absolute choice by acting as if their character or actions are determined by their social role, personality, or past. By treating themselves as a fixed thing with no control over their life, they hide from the unsettling reality of their own radical freedom. This failure of authenticity involves lying to oneself about the true nature of one's agency. It is a fundamental strategy for avoiding the anxiety of responsibility.

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but complex propositions that assert existence as part of their meaning. By breaking down the structure of these sentences, it shows how they can be judged as false rather than meaningless when no such object exists. This approach clarifies the relationship between language and reality without requiring a mysterious realm of non-existent entities.

156. (A) How words like 'game' can apply to a range of activities without a single common essence.
This concept explains how we can use a single term to describe a diverse group of things that do not share one defining feature. Instead, these things are linked by a network of overlapping similarities, much like the features of members in a family. This observation challenges the traditional philosophical search for essential definitions and universal properties. It suggests that meaning is not found in a single essence but in the practical, rule-governed ways that we use words within our shared activities and social practices.

157. (C) Category mistake
This error occurs when someone treats a collective or abstract term as if it refers to a separate entity belonging to a different logical type. Treating a group spirit or mind as something existing alongside and independently of the individuals and their actions is a prime example. By misusing language in this way, people create conceptual puzzles that do not reflect reality. Correcting this involves recognizing that the term summarizes a set of relations and behaviors rather than identifying a mysterious, hidden thing inside the whole.

158. (C) W.V.O. Quine's attack on the analytic-synthetic distinction.
These two thinkers defended the traditional division between statements true by virtue of meaning and those true by fact. They argued that despite the difficulty in finding a formal definition that satisfies critics, the widespread and successful use of these categories in everyday language provides sufficient proof for their validity. By challenging the claim that the distinction is an unhelpful dogma, they sought to preserve a fundamental tool of philosophical analysis. Their work emphasizes the importance of linguistic practice and the practical reliability of common-sense conceptual categories.

159. (C) 1, 2, and 3 only
This philosophical movement is defined by its attempt to establish a foundational ground for knowledge through the rigorous study of conscious experience. Key components include the method of setting aside assumptions about the natural world and the recognition that consciousness is always directed toward an object. While it aims for absolute certainty as a 'rigorous science' through these techniques, it does not take ordinary language analysis as its primary starting point. Instead, its focus remains the essential structures of subjective phenomena and the acts of intentional awareness.

160. (B) It is the awareness of finitude, which allows for authentic existence.
This concept is not about morbid preoccupation but refers to the recognition that human existence is fundamentally limited in time. By confronting the ultimate possibility of one's own non-existence, an individual is pulled out of the anonymous conformity of everyday life. This awareness forces a person to take responsibility for their own choices and to live with resolution. It is a defining structure of human existence that allows for an authentic, meaningful way of being that recognizes the value and urgency of one's own projects and possibilities.

161. (B) The systematic, objective, and "scientific" pretensions of Hegelian philosophy.
This work's title reflects a deliberate critique of the idea that philosophy should be an all-encompassing, objective system of knowledge. The author argues that such systems fail to address the concrete and passionate existence of the individual. By labeling the work as 'unscientific,' he emphasizes that the most important truths in life, especially those concerning faith and ethics, cannot be reached through detached reason. Instead, they require a personal, subjective commitment that transcends the universal claims and logical structures of systematic thought.

162. (C) Bad-faith
This form of self-deception involves an individual denying their own radical freedom by claiming that their actions are entirely determined by

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theory provides a rigorous logical foundation for understanding language and how different expressions can successfully identify the same target in reality.

149. (B) Show the logical limits of language and thought.
In this early stage of thought, the goal was to clarify the structure of language and distinguish between what can be meaningfully said and what must be passed over in silence. It aimed to show that propositions are pictures of reality and that their meaning depends on a shared logical form with the world. By defining the boundaries of meaningful discourse, it sought to resolve philosophical problems by demonstrating that most traditional metaphysical questions fall outside the limits of significant language and logical representation.

150. (A) P-3, Q-2, S-1, R-4
These pairings connect diverse twentieth-century philosophical approaches with their central concepts. One movement emphasizes being situated in a meaningful world, while another utilizes a strict criterion for empirical significance. A third views knowledge as a tool for inquiry and uses a specific term for justified assertions, and a final contemporary perspective critiques the traditional idea of language accurately reflecting an independent reality. Together, they represent the major shifts in how thinkers have understood the relationships between human existence, language, logic, and truth during the modern era.

151. (C) A, B, C, and D only
These two major philosophical traditions are characterized by different styles, histories, and primary concerns rather than absolute geographical boundaries. One tradition is often traced to early twentieth-century work on logic and language and tends to prioritize argumentation and conceptual clarity. The other includes movements focused on consciousness, human existence, and critiques of power and representation. While they have different legacies, the distinction is about methodological and thematic focus, and neither is exclusively practiced in any single location. Most of the provided claims accurately describe these divisions.

152. (B) The thought it expresses.
In this semantic theory, the meaning of a whole sentence is the informative content or the thought that it communicates. This concept provides the cognitive value of the proposition and is the public, objective entity that speakers share when they communicate. While the reference of a sentence is simply its truth-value, the sense explains what is actually being stated and how the information is being presented. This distinction is essential for understanding how language can express meaningful ideas and represent facts about the world through various descriptions.

153. (D) Metaphysically meaningless
According to the strict criterion of meaning used by this movement, a statement is only significant if it can be empirically tested or is true by definition. Assertions about the nature of the soul or its immortality fall into neither category, as they cannot be confirmed or refuted through sensory observation. Therefore, such claims are dismissed as nonsensical and lacking any cognitive literal significance. They are considered pseudo-propositions that might express emotion but fail to state verifiable facts about reality, leading to their elimination from serious philosophical discourse.

154. (B) Both A and R are true but R is not the correct explanation of A.
This philosopher presented an argument for the existence of external things by performing simple physical gestures and making common-sense claims. While he believed this met the standards for a rigorous proof, his goal was not just to satisfy the traditional skeptic through a deductive system. Instead, he aimed to show that our everyday knowledge of the world is more certain than the abstract premises used to doubt it. Both assertions describe his actions and claims, but the reason does not fully explain the deeper purpose of his appeal to common sense.

155. (B) How sentences containing non-referring expressions can be meaningful and have a truth value.
This logical theory was developed to analyze statements that describe things that do not actually exist, such as 'the present King of France.' It argues that these are not simple names

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128. (B) Our point of view on the world and the medium through which we experience it.
This theory of perception argues that our physical existence is not merely a biological fact but our primary anchor in reality. The body is the vehicle for our engagement with things and other people; it is through our embodiment that we have a world at all. Perception is an active, pre-reflective process performed by the lived body. This rejects the view of the body as a separate object controlled by a mind, instead emphasizing that our awareness and physical being are fundamentally integrated.

129. (B) 1, 2, and 3 only
This philosophical tradition views knowledge as an active tool for managing experience and evaluates truth based on practical success. Key tenets include the belief that the meaning of an idea is found in its tangible results and that truth is a dynamic process of validation through action. Furthermore, inquiry is seen as a problem-solving activity aimed at achieving justified assertions rather than absolute certainty. It explicitly rejects the quest for a 'God's-eye view' or the reliance on purely a priori, foundational truths.

130. (C) Logical Positivism
This movement aimed to purge philosophy of all non-empirical and speculative claims. It utilized a strict criterion for meaning, asserting that any statement that could not be verified through sensory observation or shown to be a logical tautology was literally nonsensical. By applying this logical analysis, it dismissed traditional metaphysical questions about the nature of ultimate reality as being without cognitive significance. The project sought to transform philosophy into a rigorous activity focused solely on the logical clarification of scientific language and concepts.

131. (A) Identify the sensation of blue with the object blue itself.
The critique focuses on a logical error where idealists collapse the distinction between the act of perceiving and the thing being perceived. By analyzing the components of awareness, it is argued that the mental state of sensing a color is separate from the color itself. Idealists mistakenly assume that because the object is perceived, its existence must be mental. Demonstrating that the object exists independently of the act of sensing provides a powerful argument for realism and challenges the fundamental basis of subjective idealism.

132. (B) Bertrand Russell
This approach uses logical analysis to clarify the underlying structure of language and resolve puzzles about non-existent things. It argues that sentences containing descriptions of things like 'round squares' are not meaningless but are actually complex propositions that can be analyzed into simpler parts. By breaking down the statement, its logical form is revealed, showing how it can be meaningfully false without requiring the existence of the non-entity. This method aims to resolve conceptual problems by revealing the true logical form of our assertions.

133. (C) Gaining a clear view of the workings of our ordinary language.
In this later stage of thought, philosophical problems are seen as conceptual confusions that arise when language is used outside its practical, social context. The goal of inquiry is not to discover new facts or build systems, but to clarify how we actually use words in everyday activities. By describing the rules of various language-games and their embedding in forms of life, the misleading metaphors that trap our thinking can be dissolved. This therapeutic function allows us to escape the philosophical fly-bottle.

134. (A) Both A and R are true and R is the correct explanation of A.
The critique targets the traditional dualist view of a non-physical mind inhabiting a physical body, famously labeling it with an evocative phrase. It argues that this theory is a category mistake that treats mental processes as a separate category of hidden events. The reason provided correctly explains the alternative view: that mental terms should be understood as referring to behavioral dispositions and ways of acting. By redefining mental concepts in terms of observable patterns of behavior, the argument aims to resolve the mind-body problem.

135. (C) There is no clear, non-circular way to define 'analyticity'.
This critique challenges a fundamental dogma of traditional empiricism by arguing that the

external factors like biology or society. By treating themselves as a passive object with a fixed nature, they avoid the burden of responsibility for their choices. This refusal to recognize one's own agency is a fundamental strategy for escaping the anxiety of freedom. Authentic existence, in contrast, requires accepting that while we have given facts, we are always free to choose our attitude toward them.

163. (C) Cartesian dualism
This philosophy of perception emphasizes that our physical being and our conscious awareness are fundamentally integrated. The body is the medium through which we inhabit and experience the world, rather than an object controlled by a separate mind. This perspective directly challenges the traditional view that human beings consist of two distinct substances: a non-physical mind and a physical body. By arguing that consciousness is always embodied, the theory rejects this separation and provides a new understanding of our primary, pre-reflective engagement with reality.

164. (B) Potentially confusing the usefulness of a belief with its truthfulness.
This pragmatic theory defines truth based on the satisfactory results and practical consequences of holding a belief in experience. Critics argue that this approach fails to distinguish between what is useful for a person to believe and what is objectively factual. A comforting belief might have positive results but still be false about reality. This criticism targets the concern that the theory reduces truth to a matter of individual or social utility, potentially losing the traditional idea of truth as a correspondence to an independent world.

165. (A) It fails to prepare students for the demands of democracy and social problem-solving.
This educational philosophy argues that learning must be an active process rooted in real-life experience and inquiry. When schools focus on abstract information disconnected from the student's social and practical environment, they fail to develop the critical thinking and cooperative habits necessary for citizenship. Education should be a way of living and a method for addressing community challenges. By integrating learning with active experience, individuals are better prepared to participate effectively and responsibly in a democratic society that requires constant problem-solving and cooperation.

166. (B) The oppressed, weak, and resentful, who invert the master's values.
This value system originated as a reaction against the power and vitality of noble individuals. Driven by resentment, those in a subservient position created a new set of moral categories that labeled the master's traits as 'evil' and their own traits—such as humility, pity, and patience—as 'good.' This 'slave revolt' in ethics involves an inversion of values where the strong are condemned and the weak are praised. It is a reactive morality designed to protect and justify the existence of those who lack strength.

167. (A) Stop trying to find a universal framework or foundation for justifying all our knowledge claims.
This contemporary call argues that philosophy should move away from the traditional quest for absolute certainty and objective foundations for truth. Instead of seeking an impossible 'God's-eye view' that justifies our beliefs once and for all, we should view knowledge as a product of social agreement and useful conversation. By abandoning the search for a perfect epistemological method, philosophy can focus on transformative dialogue and the development of new, more helpful ways of describing ourselves and our shared social goals in the world.

168. (B) Responsibility imposed by the Other is our most primordial experience.
This central claim argues that the relationship with another person is the most fundamental aspect of human life, preceding all ontological or logical thought. The encounter with another person issues an immediate and infinite ethical demand that defines the self and its obligations. This responsibility is not based on rational contracts but is a primordial fact of our existence. By placing this ethical relationship at the heart of inquiry, the theory establishes ethics as the first philosophy, more basic than the study of being or knowledge.

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dogma. However, the second claim accurately reflects the holistic view that our beliefs form an interconnected web. Individual sentences do not meet experience in isolation; instead, the entire system of our knowledge is tested against observation. This shift allows for the revision of any part of the system to maintain overall coherence with new evidence.

115. (B) Consciousness
This philosophical movement centers on the rigorous study of the essential structures of subjective experience. Its primary goal is to ground knowledge in self-evident insights by analyzing how things appear to the mind when all assumptions about the natural world are set aside. Central to this approach is the recognition of intentionality, the idea that every mental act is directed toward an object. By exploring these structures, the method aims to describe the fundamental ways that meaning is constituted through various conscious acts and awareness.

116. (B) Highlight the specific mode of existence (Being) that is characteristic of humans, as the place where Being is questioned.
This specialized term is used to emphasize that human existence is not like that of an object simply present in the world. It refers to a way of being that is characterized by concern, social engagement, and an awareness of its own existence. This being is uniquely the site where the question of what it means to be is raised. By using this word, the focus shifts to the foundational structure of human existence as a situated and meaningful engagement within a shared world.

117. (C) Heidegger - Embodied Consciousness
While several philosophers are correctly linked to their core ideas, this specific pairing is inaccurate. One thinker focused on the radical commitment of faith, another on the self-deception involving freedom, and a third on the directedness of mental acts. The concept of awareness as fundamentally rooted in physical existence and the lived body is the central contribution of a different phenomenologist. The philosopher mistakenly paired here instead focused on the structure of being-in-the-world and the fundamental ontology of human existence, known as fundamental analysis of being.

118. (C) "What practical difference would it make in one's life to believe this proposition?"
This pragmatic approach evaluates the validity and meaning of ideas based on their tangible effects and utility in an individual's experience. Rather than seeking a static correspondence with an independent reality or purely logical consistency, it looks for the 'cash-value' of a belief. If a religious idea provides comfort, moral direction, or a sense of purpose that improves a person's life, that is seen as evidence of its pragmatic truth. The focus is on the functional consequences of beliefs in the real world.

119. (B) Schools are crucial institutions for cultivating the habits of critical inquiry and cooperation necessary for a thriving democracy.
This educational philosophy argues that learning should be an active process rooted in meaningful experience and problem-solving. By engaging in collaborative inquiry, students develop the skills and habits of mind required for responsible participation in a democratic community. Schools are seen as micro-societies where individuals learn to think critically and work together for the common good. This approach emphasizes that education is not just about individual growth but is fundamentally essential for the maintenance and improvement of a free and democratic social order.

120. (A) Both A and R are true and R is the correct explanation of A.
In his later work, this philosopher moves away from the idea that language has a single, essential logical structure. Instead, he views it as a collection of diverse, rule-governed activities that are part of our shared way of living. The first assertion correctly identifies this shift toward pluralism, while the reason explains the specific concepts introduced to illustrate how language is used in various social and practical contexts. Together, they show how meaning is tied to our active participation in these different rule-governed communicative habits.

121. (B) The noble and powerful individual's self-affirmation and sense of their own value.
This historical and psychological investigation traces the origins of moral categories back to different social types. In the original noble morality, 'good' simply refers to everything that is

for the phenomenological method, enabling the discovery of universal and necessary features of all possible experiences.

176. (B) "Being-there"
This literal translation refers to the unique mode of existence characteristic of human beings. It emphasizes that individuals are not detached observers but are fundamentally situated in a specific location and context. This being is always already in a meaningful world of concern and engagement. The term highlights the idea that existence is a process of being-involved and projecting possibilities rather than being a fixed substance or object. It serves as the starting point for investigating the nature of being from the perspective of our everyday existence.

177. (C) Jean-Paul Sartre
This famous principle is a cornerstone of existentialist thought, asserting that for human beings, there is no pre-given essence or divine purpose. Individuals first exist in the world and then define who they are through their own choices and actions. We are born without a fixed nature and must create our own character and values through the exercise of radical freedom. This puts the entire burden of responsibility for one's life on the individual, making them the sole creator of their own identity and meaning.

178. (B) Cognitive science
This phenomenological work on the lived body and the pre-reflective nature of perception has had a major impact on modern interdisciplinary studies of the mind. By emphasizing that consciousness is fundamentally embodied and situated in action, it challenges purely computational or intellectualist models of cognition. This perspective has inspired new approaches to understanding how perception, movement, and environment are integrated in intelligent behavior. The idea that we experience the world through our physical involvement has become a central theme in contemporary research on the nature of mental life.

179. (A) Both A and R are true and R is the correct explanation of A.
This philosopher was a leading advocate for a transformative approach to education that prioritizes active engagement and inquiry. He believed that the primary goal of schools is to foster the critical thinking and cooperative habits necessary for a healthy democratic society. The first assertion correctly identifies his role, while the reason explains his underlying motivation: that learning is not a passive process of absorption but an active one essential for citizenship. Together, they show the deep link between his educational theories and his democratic political philosophy.

180. (C) P-3, Q-2, S-4, R-1
These pairings correctly identify key twentieth-century philosophers with their defining ideas or historical roles. One thinker challenged a fundamental dogma of empiricism, while another played a major part in popularizing the criteria for meaningful scientific statements. A third defended the distinction between truth by meaning and truth by fact, and a final pioneer emphasized the reliability of everyday knowledge against skepticism. Each of these contributions represents a significant moment in the development of the analytic tradition and its investigations into language, logic, and common sense.

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181. (B) Replaced God with secular idols like 'Reason' and 'Progress' without questioning the underlying structure of moral valuation.
This critique argues that the Enlightenment failed to truly move beyond traditional moral structures. While it rejected religious dogma, it merely substituted it with new, secular myths that were treated with the same absolute authority. These new ideals were still based on the same reactive value systems and failed to recognize the historically contingent and power-related nature of all moral categories. The challenge is to undertake a true revaluation of all values that recognizes the vital forces of life and the human origin of our moral concepts.

182. (B) It seeks to challenge assumptions and offer new ways of speaking.
This approach moves philosophy away from the search for universal truths or absolute foundations. Instead, it aims to keep the cultural conversation open by offering transformative re-descriptions of our concepts and goals. It seeks to prevent the closure of inquiry that happens when people believe they have found final answers. By

235. (C) To be is to be perceived.
This critique focuses on the idealist principle that the existence of things depends entirely on their being sensed by a mind. By analyzing the components of awareness, it is argued that the act of perceiving a sensation is distinct from the sensation itself. Idealists mistakenly identify the object with the mental state. Demonstrating that the thing being perceived is separate from the act of sensing provides a powerful argument for the independent existence of the external world. This approach defends a realistic, common-sense view against the claims of subjective idealism.

236. (D) Meaningful and false
This logical theory analyzes sentences that describe things that do not exist, such as 'the present King of France.' It argues that these are not simple names but complex propositions that assert the existence and uniqueness of the described entity. When analyzed this way, a statement about a non-existent thing is not meaningless; it is simply false because one of its components—the assertion of existence—is untrue in the given context. This approach clarifies the relationship between language and reality without needing to assume that every meaningful description must point to an actual entity.

237. (B) A patchwork of overlapping, rule-governed activities ('language-games').
This major shift in thought moved away from seeing language as a single, underlying logical system that mirrors the world. Instead, the later work views language as a collection of diverse, practical, and rule-governed activities that are embedded in our shared social practices and way of living. Meaning is determined by how words are used within these various 'language-games.' This perspective emphasizes the social and pluralistic nature of communication, suggesting that understanding language requires looking at the diverse and ongoing ways that people interact and coordinate their activities.

238. (C) A is true but R is false.
This philosopher proposes a specific method that involves setting aside all assumptions about the natural world. While the first assertion correctly identifies this 'phenomenological reduction,' the second is incorrect. The purpose of this method is not to eliminate consciousness, but rather to focus exclusively on the essential structures of experience as they are directly given to subjective awareness. By suspending judgment about the objective reality of external things, the investigator aims to discover foundational and self-evident insights into the way meaning is constituted through mental acts.

239. (C) Being absorbed in the anonymous 'they' (das Man) and everyday chatter.
In this mode of existence, an individual avoids the responsibility of their own freedom by conforming to the values and behaviors of the crowd. They live in a flattened, superficial way, following public norms and engaging in idle talk without personal reflection or choice. This results in a failure to recognize one's own unique possibilities and the urgency of one's finitude. It is a common strategy for hiding from the unsettling truth of being responsible for one's own life and the burden of creating an authentic, individual path.

240. (C) Passionate and paradoxical, made in the absence of objective certainty.
This concept represents a radical commitment that cannot be justified through objective reason or universal morality. It involves a transition to the highest stage of existence, where the individual enters into a personal, subjective relationship with the divine. Because this relationship often involves embracing ideas that logic cannot resolve, it requires a passionate act that goes beyond rational evidence. It is a total commitment made in the face of uncertainty and paradox, defining the individual's authentic self through their absolute trust and surrender in an act of faith.

241. (C) Plays the role of a waiter too perfectly, trying to become a mere object or thing to escape his freedom.
This form of self-deception involves an individual trying to escape the burden of radical freedom by acting as if their social role fully determines who they are. By performing the duties of a waiter with excessive precision, the person attempts to become a fixed object whose actions are dictated by their job, rather than recognizing themselves as a free subject who chooses to perform those actions. This denial of one's ability to choose and

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being is uniquely characterized by its ability to question its own nature and its relationship to the world. This ongoing concern and the awareness of its own possibilities define its essence, making it fundamentally different from objects that lack such self-awareness and agency.

190. (B) The individual's passionate, personal commitment is the highest form of truth in the ethical and religious spheres.
This concept emphasizes that the most significant truths in human life are not those reached through objective reason or universal systems. In matters of faith and ethics, what matters most is the individual's subjective relationship to their beliefs and their passionate internalization of them. Truth is a transformative process where the person actively chooses and lives their commitment in the face of uncertainty. This prioritizes the authentic, first-person perspective over detached, objective knowledge, which is seen as insufficient for the most vital aspects of human existence.

191. (B) A, B, and C only
In this later stage of thought, meaning is seen as arising from the practical application of words within rule-governed social activities. Philosophical puzzles are understood as conceptual traps that result from using language outside its everyday context. Furthermore, the possibility of a purely private language is rejected because rules require public, shared practices for correction. These themes highlight the social and therapeutic nature of this approach to language, moving away from earlier views that focused on a single logical essence and representational structure for all meaningful discourse.

192. (C) Jean-Paul Sartre
This famous principle is central to a type of existentialist humanism that rejects the idea of a pre-given human essence. It argues that individuals first exist in the world and then define who they are through their own choices and actions. We are born without a fixed nature or purpose and must take total responsibility for creating our own values and character. This absolute freedom and responsibility mean that each person is the sole author of their own life and meaning in a world without objective foundations.

193. (B) An embodied, pre-reflective engagement with the world that is prior to the subject-object split.
This theory of perception argues that our primary relationship with reality is not through detached intellectual analysis or the passive reception of fragmented data. Instead, it is an active, pre-reflective involvement rooted in our physical existence. The body is the medium through which we are situated and engage with things and others. Perception happens because we are embodied beings already immersed in a meaningful environment. This approach rejects the traditional separation of mind and world, instead emphasizing their fundamental and pre-intellectual integration in our experience.

194. (B) In fact the same concept, just expressed in different words.
According to this pragmatic theory of meaning, the identity of a concept is determined entirely by its practical consequences and the tangible difference it makes in experience. If two ideas result in the exact same outcomes and have the same functional value, they are effectively the same idea. Any perceived difference between them is merely a matter of linguistic form and does not represent a genuine conceptual distinction. This principle aims to resolve metaphysical disputes by focusing on the 'cash-value' of ideas in terms of their results.

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195. (B) Secular, humanistic faith in the power of cooperative intelligence and democratic methods.
This concept proposes a way of living that prioritizes human intelligence and collaborative inquiry over traditional religious dogmas. It suggests that a meaningful social life can be built upon a shared commitment to using experimental and democratic methods to address the challenges of the community. This 'common-faith' is not based on a theological creed but on the collective experience of working together for social improvement. It reflects a secular and pragmatic approach to fostering cooperation and shared goals within a diverse, modern society.

196. (A) Both A and R are true and R is the correct explanation of A.
This philosopher conducts a historical and psychological investigation to show that moral categories like 'good' and 'evil' are not absolute truths, but human constructions rooted in power

209. (B) Ontology (the study of Being) has wrongly suppressed ethics (the relation to the Other).
This philosophical stance argues that the relationship with another person is more fundamental than the investigation of being or the nature of reality. It suggests that traditional philosophy has prioritized the self's knowledge and mastery of objects, thereby ignoring the primordial and infinite responsibility we have to the other person. By placing the ethical encounter at the core of thought, this work establishes ethics as the first philosophy. It critiques the tendency to reduce the other person to a category of our own understanding rather than recognizing their absolute alterity.

210. (B) The same reference but different senses.
In this semantic framework, these two expressions designate the same celestial object, the planet Venus. However, they present this object to the mind through different descriptions or modes of presentation—one associated with the morning and the other with the evening. While their designated target in reality is the same, the thoughts they express are different. This distinction explains how a sentence identifying them can be informative rather than trivial. By separating these two aspects of meaning, the theory accounts for the cognitive value and informativeness of identity statements.

211. (B) The analysis of ordinary language and defense of common-sense beliefs.
This philosophical method emphasizes the reliability of everyday knowledge and the clarity that comes from analyzing how we use language in common-sense contexts. It argues that we possess certain knowledge about the external world that does not require elaborate metaphysical proof. By focusing on the direct and undeniable certainties of experience, it aims to show that skepticism is often based on abstract, unconvincing premises. This approach seeks to resolve philosophical dilemmas by clarifying linguistic use and prioritizing the practical knowledge that individuals already possess in their daily lives.

212. (B) An ideal language would have a structure that mirrors the structure of reality.
This philosophical project aims to clarify the relationship between thought and the world by using the tools of modern logic. It argues that reality is composed of independent atomic facts and that a logically perfect language should have a structure that corresponds exactly to these constituents. In such a language, the parts of a proposition would represent simple objects, and their arrangement would picture a possible state of affairs. This atomistic view suggests that by analyzing language, we can uncover the ultimate logical structure of reality as a totality of facts.

213. (B) "Show the fly the way out of the fly-bottle" by dissolving philosophical confusions.
In this later stage of thought, philosophy is viewed as a therapeutic activity whose purpose is to resolve conceptual traps caused by linguistic misunderstanding. Dilemmas often arise when we use words outside the social activities where they have clear rules. The goal is not to build new theories but to describe how language actually functions in its various everyday 'language-games.' By gaining a clear view of these practices, the misleading metaphors that confuse our thinking can be dissolved, allowing us to escape the traps of traditional metaphysical puzzles.

214. (C) Category mistake
The critique argues that the traditional dualist view mistakenly treats the mind as a separate substance belonging to the same logical category as the body. This is famously labeled a category mistake, where mental processes are seen as a ghostly entity inside and controlling the physical machine. Instead, the argument suggests that mental terms actually describe dispositions to act and patterns of behavior. By exposing this logical confusion, the goal is to show that talk of mental states refers to observable ways people behave rather than to a mysterious, non-physical hidden substance.

215. (B) Every meaningful statement is equivalent to some logical construct upon terms which refer to immediate experience.
This critique identifies a central dogma of traditional empiricism: the belief that individual meaningful sentences can be translated into statements about immediate sensory experience. This reductionism is argued to be unsupportable because our beliefs do not meet experience one by one, but as a collective whole. By undermining this assumption, the theory moves toward a

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203. (A) A shared, objective world is constituted from the standpoint of individual, first-person experience.
This concept explores how the subjective experiences of diverse individual consciousnesses can lead to the formation of a common, public reality. It investigates the ways in which we recognize other subjects as having their own perspectives and how these viewpoints coincide to create a shared understanding of objects. By analyzing the structures of this mutual recognition and the shared life-world, the theory aims to explain the basis for social life, communication, and the objective validity of our collective knowledge and cultural world from a phenomenological perspective.

204. (B) It is a way of revealing that challenges forth nature to yield energy that can be stored, treating everything as 'standing-reserve'.
This critique argues that the essence of modern technology is not just about tools, but a specific way of disclosing reality that objectifies everything. It frames the world as a resource to be calculated, extracted, and ordered for use. Nature and even human beings are seen as a reserve of energy and potential, valued only for their efficiency. This narrow way of revealing reality obscures other, more meaningful relationships with being. It is a dominant mindset that challenges the world to reveal itself as a purely instrumental resource for exploitation.

205. (B) Aesthetic, Ethical, Religious
These three stages represent a progression in the ways human beings can choose to live and relate to the world. The first is focused on sensory pleasure and the avoidance of boredom. The second involves a commitment to social duties and universal moral laws. The final and highest stage represents a personal, subjective relationship with the divine that often requires a leap beyond rational or ethical limits. Each stage involves a deeper level of individual responsibility and a more authentic engagement with the fundamental challenges of human existence and spiritual growth.

206. (B) The sum of objective facts that are true of a person, such as their past, their body, and their environment.
This term refers to the given circumstances of an individual's life that they did not choose but must face. It includes biological traits, historical background, social situation, and past actions. While human existence is characterized by radical freedom, this freedom is always situated within these concrete, unchangeable facts. The challenge of authentic existence is to choose one's attitude toward this given situation, recognizing that while these facts are true, they do not fully determine one's future possibilities or the meaning one creates for their life.

207. (C) Pragmatists hold that truth is a static property of correspondence with reality.
This philosophical movement views ideas as instruments for action and evaluates them based on their practical results. It explicitly rejects the traditional view that truth is a fixed reflection of an independent external world. Instead, truth is seen as a dynamic process where a belief becomes true through its successful application and validation in experience. Knowledge is justified by its ability to solve problems and improve our interaction with our environment. Therefore, the claim that these thinkers hold a static correspondence theory of truth is fundamentally incorrect.

208. (A) Both A and R are true and R is the correct explanation of A.
This contemporary thinker argues for moving away from the traditional quest for objective foundations for knowledge. The first assertion correctly identifies his critique of the foundationalist project in epistemology. The reason explains his underlying motivation: he views the metaphor of the mind as an accurate 'mirror of nature' as a misguided and unhelpful way of thinking about truth. By abandoning these representationalist assumptions, he suggests that philosophy can focus on useful social conversation and the development of more imaginative and helpful ways of describing our shared life.

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struggles. The first assertion correctly identifies his critique of traditional morality, while the reason explains his genealogical method. He argues that these values originated as tools used by different social groups to assert their will or react against oppression. By uncovering these contingent origins, he aims to challenge the universal authority and timeless validity claimed by traditional Enlightenment moral systems.

197. (C) An accurate representation or 'mirroring' of an independent reality.
This critique targets the long-standing philosophical assumption that knowledge consists of the mind correctly reflecting an external world. By challenging this 'mirror' metaphor, the argument suggests that this quest for accurate representation leads to insoluble puzzles and an impossible search for foundations. Instead, we should view language and knowledge as tools for social cooperation and the improvement of life through transformative conversation. Abandoning representationalism allows philosophy to move from seeking objective truth to encouraging more useful and imaginative ways of describing our world and our goals.

198. (C) Ethical relation to the Other.
This philosophical work argues that the primary and most fundamental aspect of human existence is our responsibility to other people. The encounter with another's presence issues an immediate and infinite demand that precedes all ontological or logical thought. This relationship is more basic than any relationship to being or knowledge. By placing this encounter at the core of inquiry, the theory establishes ethics as the first philosophy. The self is defined by this primordial obligation, which disrupts any attempt to master or totalize the world through abstract conceptual systems.

199. (B) German Idealism
These two pioneers of a new way of doing philosophy led a rebellion against the dominant metaphysical theories that focused on the mind's role in constructing reality. They rejected the idea that the external world is dependent on consciousness and instead defended a realistic, common-sense view of physical objects and facts. By applying rigorous logical and linguistic analysis, they sought to clarify the relationship between language, thought, and a world that exists independently of the perceiver. Their work laid the foundation for the development of modern analytical techniques in philosophy.

200. (B) Wittgenstein's Tractatus Logico-Philosophicus
This famous opening statement introduces a logical framework where reality is understood as the collection of all that is the case. The world is made up of specific states of affairs, or facts, rather than simply being a collection of individual things. These facts are the ultimate building blocks of what exists, and they are reflected in the structure of a logically perfect language through various meaningful propositions. This atomistic and representative view of reality provides the foundation for exploring the limits of what can be meaningfully said and thought.

201. (A) P-3, Q-4, S-1, R-2
These mappings associate prominent twentieth-century philosophers with the specific concepts they famously attacked. One thinker challenged the traditional dualist view of the mind, while another argued that the distinction between truths by meaning and truths by fact is an unsupportable dogma. A third rejected the possibility of a purely private language, and a final contemporary thinker critiqued the metaphor of the mind as a mirror of nature. Each of these critical projects has been essential to defining the major shifts and movements within modern analytical and post-modern philosophical thought.

202. (D) The verification theory of meaning.
This movement utilized a strict criterion to distinguish meaningful discourse from what it considered to be nonsensical speculation. It asserted that a statement is only significant if it can be empirically verified through sensory observation or if it is a logical tautology. This principle was used to eliminate traditional metaphysical, ethical, and theological claims from serious philosophical consideration. By focusing on the conditions under which a proposition can be shown to be true or false, the goal was to make philosophy as rigorous as the natural sciences through logical analysis.

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more holistic view where the meaning of any statement is tied to its relationship with the rest of our interconnected system of knowledge. This holistic approach suggests that our conceptual framework faces experience as a unified body.

216. (A) A, B, and C only
These thinkers are united by their focus on individual existence, radical freedom, and the situated nature of human being. Key themes include the personal commitment of faith, the burden of being responsible for one's own identity through choice, and the analysis of human existence as fundamentally engaged with the world. However, they explicitly reject the idea of a fixed human nature or the usefulness of abstract, systematic philosophy for addressing the most vital aspects of life. Most of the provided claims correctly identify these core tenets of the existentialist and phenomenological traditions.

217. (B) Fundamental Ontology
This philosophical project aims to move beyond traditional metaphysics to explore the most basic question of existence: what it means for anything to be. It investigates the structure of human existence, or Dasein, as the unique site where the meaning of being can be questioned and revealed. By analyzing the way human beings are situated and engaged in a world of concern, the inquiry seeks to uncover the foundational structures that make any understanding of reality possible. This search for the forgotten meaning of being is the central theme of this thinker's work.

218. (B) Because we are thrown into the world without a pre-given essence or purpose, making us entirely responsible for what we become.
This principle is a cornerstone of existentialist thought, asserting that humans have no predetermined nature or divine plan. We find ourselves in the world as free agents and must define who we are through our own choices and actions. This absolute freedom is a 'condemnation' because we cannot escape the total responsibility for our own identity and values. There is no external authority to guide our choices; we are the sole creators of our own character and meaning in a world without objective, absolute foundations.

219. (B) A true idea is one that can be verified and validated in experience.
This pragmatic theory evaluates the validity of a belief based on its tangible effects and its ability to be confirmed through its practical consequences in an individual's life. Truth is not a static property of correspondence with an independent reality; instead, it is a dynamic process where a belief becomes true through successful validation in experience. If an idea works as an effective tool for navigating the world or solving problems, it is pragmatically true. This approach prioritizes the functional and experiential value of ideas over abstract definitions of truth.

220. (B) Resentment of the oppressed causes them to invent new slave values.
This historical and psychological investigation traces the origin of traditional moral categories to a reactive movement by those in a subservient social position. Driven by resentment toward the strength and vitality of noble individuals, they inverted the existing values. Traits associated with power were labeled as 'evil,' while their own traits—such as humility, pity, and patience—were praised as 'good.' This 'slave revolt' in ethics was a tool for the weak to justify their existence and gain moral superiority over their masters. It reflects the vital interests of the oppressed group.

221. (B) Richard Rorty
This contemporary thinker advocates for a shift in philosophy away from building systematic theories or seeking absolute foundations. Instead, he promotes a transformative activity aimed at challenging established assumptions and encouraging new and interesting ways of describing our world. This 'edifying' approach views philosophy as a conversational tool for re-imagining our goals and improving human life through social cooperation. It rejects the traditional epistemological project of grounding knowledge in objective or representational truth, prioritizing instead the ongoing dialogue that keeps the cultural conversation open and imaginative.

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222. (C) Mainland Europe, particularly Germany and France
This broad philosophical tradition is generally associated with thinkers and movements emerging from the major centers of European

thought outside the English-speaking world. It includes diverse approaches such as phenomenology, existentialism, critical theory, and post-structuralism. These movements often focus on questions of subjective experience, human existence, the historical context of ideas, and critiques of traditional metaphysics and power. While the label is broad, it characterizes a style and set of concerns that often contrast with the analytical focus on logic and linguistic clarification prevalent in other regions.

223. (B) Atomic facts
In this early logical framework, the world is understood as the totality of facts, which represent the ways that simple objects are arranged. These basic, independent states of affairs are the most fundamental building blocks of reality. They cannot be further analyzed into simpler facts and are logically independent of one another. Language mirrors this structure, where meaningful propositions represent these possible arrangements of objects in the world. Understanding reality involves grasping the specific facts that make up what is the case, rather than just identifying a collection of individual objects.

224. (B) The mind is a non-physical substance that inhabits and directs the body.
This critique focuses on the traditional dualist theory that treats the mind as a mysterious, separate entity that exists inside and controls the physical body. It labels this view as the 'official doctrine' and argues that it is based on a category mistake. Instead, mental terms should be understood as referring to behavioral dispositions and ways of acting. By rejecting this idea of a 'ghost in the machine,' the goal is to show that mind-talk actually describes observable patterns of human action rather than identifying a hidden, non-physical substance.

225. (B) The pre-theoretical, immediately experienced world of everyday life.
This concept refers to the foundational ground of human existence, the world as it is directly given to us in our daily activities and social interactions before we apply scientific or theoretical descriptions. It is the meaningful environment of our common experience that provides the background for all our inquiries. By analyzing this life-world, the goal is to understand how objective knowledge is rooted in the pre-reflective certainties of subjective life. This approach emphasizes that all our higher-level theories ultimately derive their meaning from this primary and immediately experienced reality.

226. (C) Systematically misleading expressions
This influential thinker developed several central concepts to explore the nature of human existence and the meaning of being. These include the analysis of human being as situated and engaged in a world, the study of the fundamental structures of our existence, and a critique of how modern technology objectifies nature. However, the specific analytical technique of identifying grammatical forms that lead to logical confusion regarding mental states was the contribution of a different philosopher. That approach focused on linguistic clarification to resolve mind-body puzzles rather than on the ontological structures of existence.

227. (B) "Essence precedes existence" for manufactured objects.
This existentialist work uses the example of a tool to contrast manufactured things with human beings. When a paper-knife is made, the idea or purpose of the object exists in the mind of the creator before the actual object is produced. Thus, for such things, its essence is defined before its existence. Human beings, however, are unique because they find themselves in the world first and then define who they are through their own choices. For humans, existence comes before any predetermined essence, making them radically free and responsible.

228. (C) The body is not just an object but our subjective anchor in the world, the center of our perception and action.
This theory of perception argues that our conscious awareness and our physical being are fundamentally integrated. The body is the very medium through which we are present and active in our environment; it is our lived point of view on the world. Perception is not a detached intellectual act but an active, pre-reflective engagement performed by this lived body. This perspective rejects the view of the body as a separate object controlled by a mind,

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instead emphasizing that our embodiment is the primary source of all our meaningful experiences and actions.

229. (C) Tools or instruments for solving problems.
This philosophical view, often called instrumentalism, suggests that ideas are not passive reflections of a fixed reality. Instead, they are active tools developed to help individuals and societies navigate their environment and solve the specific challenges they face. The validity of an idea is determined by its effectiveness in guiding inquiry and achieving satisfactory practical results in experience. This pragmatic approach emphasizes the functional value of thought, viewing knowledge as a dynamic process of using ideas to manage and improve our interaction with the world and each other.

230. (B) A metaphysical principle that all things are driven by a fundamental striving to grow, overcome, and dominate.
This central concept suggests that all life and processes of change are characterized by a primordial drive toward self-assertion and the mastery of resistance. It is not limited to simple political power but represents a cosmic impulse present in all growth and development. This impulse is what defines the value of anything: things are valued in terms of how much they manifest this vital strength. This perspective challenges traditional morality and reason, suggesting that they are actually tools used by this underlying drive to organize and expand its own power.

231. (B) A, B, and C only
This contemporary philosophical position argues for moving away from the quest for objective truth and the idea of the mind as an accurate mirror of reality. It encourages abandonment of the traditional project of finding foundations for knowledge. Instead, it promotes 'edifying philosophy'—a transformative activity aimed at challenging assumptions and keeping the cultural conversation open. This approach prioritizes imaginative re-description and social cooperation over systematic theory-building. Most of the provided claims correctly identify these core tenets of this neo-pragmatic and anti-foundationalist worldview, moving away from representationalist and epistemological goals.

232. (C) Ludwig Wittgenstein
This late work explores the nature of foundational beliefs and the logical ground of certainty. It argues that certain basic propositions form the stable framework within which our investigative activities and language-games of doubt take place. These propositions are not hypotheses we test but are the rules that make asking questions and seeking proof possible. Doubt requires a background of certainty to make sense. By describing these foundational acceptances as the 'hinges' of our knowledge system, the inquiry provides a new way to understand the limits of skepticism and inquiry.

233. (A) History; Continental philosophy often engages deeply with the history of philosophy, while Analytic philosophy sometimes treats problems ahistorically.
These two major traditions are often distinguished by their differing attitudes toward the historical development of ideas. One tradition frequently views philosophical problems as timeless puzzles to be solved through logical and linguistic analysis, sometimes setting aside their historical context. The other tradition often sees the history of philosophy as integral to understanding current issues, emphasizing how concepts are situated within their social and historical circumstances. This difference in methodological and thematic focus characterizes the stylistic and historical divide between these broad and influential schools of thought in the modern era.

234. (A) Logically true (analytic) or empirically verifiable (synthetic).
According to this strict criterion for meaning, a statement only holds literal significance if it falls into one of two specific categories. It must either be true by virtue of the meanings of its terms—like those in logic and mathematics—or it must be capable of being tested through sensory observation. Any claim that does not meet these conditions, such as those in traditional metaphysics, ethics, or theology, is dismissed as nonsensical and lacking cognitive value. This project aimed to bring scientific rigor to philosophy by eliminating all speculative and unverifiable discourse.

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encouraging diverse and interesting new ways of thinking, it helps individuals and societies re-imagine themselves. This reflects a move from systematic theory toward a more flexible and social role for philosophical activity in human life.

183. (D) Ethics
This philosophical work establishes the relationship with other people as the most fundamental starting point for all inquiry. It argues that the encounter with another's face issues an immediate and infinite responsibility that precedes any logical, ontological, or scientific concern. This ethical obligation is the primordial fact that defines the self and its existence. By prioritizing our moral duty to the other over traditional questions of being and knowing, the theory establishes this field as the first and most basic philosophy from which everything else must proceed.

184. (B) The logical form of language and its relationship to the world.
In this early logical framework, a distinction is made between facts that can be described in language and the very structure that makes that description possible. While we can state empirical facts, we cannot use language to describe the logical form that language shares with reality. That form is something that is displayed or shown through the way meaningful propositions function. This limit on what can be said emphasizes that the foundation of our representational system is something that cannot itself be made an object of discourse within that system.

185. (A) Committing to the existence of a 'golden mountain' in some subsistent realm.
This logical theory aims to analyze sentences with descriptions that do not refer to actual objects. By breaking down the statement into a set of assertions about existence, uniqueness, and properties, it shows that the sentence can be meaningful and false without requiring the non-existent thing to exist in any mysterious way. This clarifies how language can describe things that are not real, avoiding the need for a complex and unnecessary metaphysics that includes a realm of non-being or merely possible entities.

186. (B) "I am a human being and I have a body."
This philosopher defended the certainty of a large group of everyday beliefs that he called common-sense facts. These are truths that almost everyone accepts and knows to be true with complete certainty, even if they cannot provide a formal proof for them. Examples include the reality of one's own physical body and the existence of the external world. He argued that these certainties are more reliable than the abstract philosophical premises used by skeptics to cast doubt on them, prioritizing our direct and practical knowledge.

187. (C) A holistic and pragmatic view of knowledge where the analytic-synthetic distinction is untenable.
This critique challenges two central tenets of traditional empiricism: the belief in truths based solely on meaning and the idea that individual statements can be reduced to immediate experience. It argues that these concepts are circular and unsupportable. Instead, it proposes that our entire system of beliefs acts as a whole in its interaction with experience. Any belief within the system can be revised if necessary, as truth is a matter of maintaining overall coherence and pragmatic utility. This move shifts philosophy toward a more holistic epistemology.

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188. (A) Both Statement I and Statement II are true.
This philosophical movement is characterized by a specific method and a fundamental principle about consciousness. The method involves setting aside all assumptions about the natural world to focus on phenomena as they appear to the mind. Additionally, it recognizes that all mental acts are inherently directed toward objects, a quality known as intentionality. Both claims correctly identify these central aspects of the school's attempt to ground knowledge in a rigorous study of conscious experience. This approach seeks to describe the essential ways meaning is constituted by mental acts.

189. (B) Dasein's Being is an issue for it; it is concerned with its own existence.
The fundamental distinction between this way of being and that of other entities lies in its capacity for self-reflection and concern. For human beings, existence is not something that is simply given or present; rather, it is something they are actively involved in and responsible for. This

change is a fundamental strategy for avoiding the anxiety and responsibility of being free.

242. (B) Settling metaphysical disputes by tracing the practical consequences of each position.
This pragmatic method evaluates the meaning and validity of abstract ideas by looking at their tangible effects on experience and action. It argues that if a philosophical debate has no practical implications for how we live or act, then it is a meaningless dispute. By examining what difference it would make if one position were true rather than another, one can clarify the concepts and resolve the conflict. This approach prioritizes the functional and experiential value of ideas, viewing them as tools for navigating the real world successfully.

243. (B) Current 'good vs. evil' morality is the historical product of a 'slave revolt' in ethics.
This investigation into the history of moral values argues that modern morality originated as a reactive movement by those in a subservient social position. Driven by resentment toward the powerful, they created a new value system where the traits of the masters were labeled as 'evil' and their own traits were praised as 'good.' This inversion of values was a psychological tool used by the weak to justify their existence and gain moral superiority. By uncovering these contingent and power-related origins, the critique challenges the absolute authority claimed by traditional morality.

244. (A) Neo-pragmatism and anti-foundationalism.
This contemporary philosophical position argues for moving away from the traditional quest for objective foundations for truth. It suggests that knowledge and language should be viewed as tools for social agreement and useful conversation rather than as mirrors of an independent reality. By abandoning the search for absolute certainties and universal frameworks, it promotes a transformative activity focused on re-describing our goals and improving human cooperation. This approach emphasizes the historical contingency of our beliefs and the importance of keeping the intellectual and social conversation open.

245. (C) 'Responsibility'
This philosophical stance argues that our primary and most fundamental relationship is not one of knowledge or self-interest, but an immediate and infinite obligation to other people. The encounter with another's presence issues a command that precedes all ontological, logical, or scientific thought. This ethical responsibility is the primordial fact that defines the self and its existence. By placing this relationship at the core of thought, the theory establishes ethics as more fundamental than the study of being. We are first and foremost responsible for the other, defining the very essence of human life.

246. (C) Dewey - Education and Common-Faith
This pairing correctly identifies a major thinker with his central themes that link the process of learning to the health of a democratic society. He argued for an active, experience-based model of education and proposed a secular, humanistic alternative to traditional dogma based on cooperative intelligence and shared social goals. Other pairings mistakenly associate philosophers with concepts like technical semantic critiques or defenses against skepticism that were the primary focus of different individuals. This thinker's work is uniquely characterized by the integration of pragmatic methods with educational and social political philosophy.

247. (C) That they have their own internal logic and cannot be judged by external, scientific standards.
This perspective suggests that religious language and practices constitute distinct activities with their own specific rules and criteria of meaning. It argues that faith should be understood as a part of a unique 'form of life' rather than as a set of hypotheses to be tested by science or formal logic. Because these activities have their own internal standards, they are autonomous and cannot be invalidated by standards from a different language-game. This approach emphasizes the importance of looking at how religious language actually functions within its own social and cultural context.

248. (B) To account for our knowledge of other minds and a shared world from a first-person perspective.
This concept explores how the subjective experiences of diverse individual consciousnesses can lead to the formation of a common, objective reality. It investigates the ways in which we recognize other subjects as having their own

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perspectives and how these viewpoints coincide to create a shared understanding of objects. By analyzing the structures of mutual recognition and the shared 'life-world,' the theory aims to explain the basis for social life and communication from a phenomenological standpoint, grounded in the rigorous study of subjective conscious awareness and its intentional acts.

249. (C) Maurice Merleau-Ponty
This theory of perception emphasizes that our conscious awareness and our physical existence are fundamentally and pre-reflectively integrated. The body is not merely an object in the world but is our lived point of view and the medium through which we are situated and engage with reality. Perception is an active process performed by this lived body. This perspective rejects the traditional separation of mind and body, instead placing embodiment at the heart of our pre-intellectual experience and our fundamental involvement with the things and people that make up our world.

250. (A) Both A and R are true and R is the correct explanation of A.
These thinkers reject the traditional view that truth is a fixed reflection of an independent external reality. Instead, they view knowledge as an active tool for inquiry, where truth is something that is achieved through successful application and validation in experience. The first assertion correctly identifies their dynamic view of truth, while the reason explains their process-oriented approach: that an idea becomes true when it works effectively to resolve a given problem. Together, they describe a pragmatic epistemology that prioritizes functional results and experiential verification over static representational correspondence.

251. (B) To serve as the mode of presentation that determines an expression's referent
In this linguistic framework, sense serves as the cognitive pathway through which a specific object is identified. It represents the distinct mode of presentation that guides a speaker toward the intended referent. By functioning as a public and objective mediator, it ensures that different linguistic expressions can point to the same entity while providing unique informational content.

252. (A) Because the two expressions, despite having the same referent, possess different senses
The astronomical identity statement provides new information because the associated linguistic phrases carry distinct cognitive values. Although both expressions denote the planet Venus, they provide different modes of presentation for that single object. This difference in sense allows the statement to move beyond a simple tautology, offering meaningful astronomical insight by connecting two separate conceptual presentations.

253. (C) As an objective, abstract entity accessible to all competent speakers
Within this philosophical framework, sense is identified as an objective and abstract entity located in a specialized realm. It is not a private psychological image or a subjective thought but a public property accessible to all competent language users. This objectivity allows individuals to share meanings and communicate effectively by grasping the same abstract mode of presentation for objects.

254. (D) The problem of explaining the cognitive value of identity statements
The differentiation between sense and reference was primarily introduced to account for why identity statements can possess varying degrees of informative value. It explains how two expressions naming the same object can differ in cognitive significance. By separating the referent from the mode of presentation, the framework addresses the puzzle of how informative identity claims remain non-tautological.

255. (C) That individuals can grasp the same objective and public sense of an expression
Effective communication relies on the ability of multiple speakers to share identical cognitive content when using language. This is achieved when individuals grasp the same objective, public sense associated with a specific expression. By accessing this common abstract entity, participants ensure they are thinking about and referring to the same external object in a consistent and mutually understood way.

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256. (B) A statement is meaningful only if it is either analytic or empirically verifiable
This epistemological principle asserts that for any proposition to possess cognitive meaning, it must satisfy specific criteria of validation. Statements must either be analytic truths that are certain by definition or synthetic claims that remain empirically verifiable in principle. Anything failing to meet these strict conditions of logical or sensory confirmation is considered nonsensical and devoid of factual content.

257. (D) Because they are neither analytic truths nor empirically verifiable claims
Claims within traditional metaphysics are categorized as pseudo-propositions because they fail to meet the rigorous requirements for meaningfulness. They are neither tautological, which would make them analytic, nor are they subject to empirical testing through sensory observation. Consequently, these statements are seen as literally nonsensical, as they do not convey any verifiable facts or clear logical truths.

258. (A) The logical clarification of the language used in science
Under this movement, the traditional role of philosophy shifted away from generating substantive truths about reality. Instead, it became a specialized tool for the logical analysis and clarification of scientific language. The philosopher's primary duty is to expose linguistic confusions and map the logical structure of scientific theories, ensuring that concepts are used clearly and avoid metaphysical obscurities.

259. (C) Empirically verifiable in principle
A claim about atomic components is considered meaningful because it relates to physical reality in a way that allows for potential empirical confirmation. Since the statement is not a tautology but describes a state of affairs, it falls under the category of verifiable claims. Its meaningfulness derives from being empirically verifiable in principle through scientific observation or experimentation.

260. (A) Elimination of metaphysical, ethical, and theological discourse as nonsensical
The verification criterion functioned as a sharp analytical instrument designed to purge intellectual discourse of metaphysical, ethical, and theological claims. By defining meaning through empirical or logical validation, it rendered these traditional subjects as nonsensical pseudo-propositions. This approach aimed to restrict legitimate inquiry to science and logic, effectively eliminating grand systems that lacked factual or analytic foundations.

261. (D) The word's use within a specific language-game and form of life
In this mature philosophical outlook, the meaning of a word is fundamentally tied to its practical application within specific linguistic contexts. Rather than corresponding to an external object, meaning is determined by the rules of engagement within particular language-games. These games are deeply woven into the shared cultural activities and practices that define the community's broader forms of life.

262. (B) Language-games are embedded within the broader context of shared cultural forms of life
Language-games are not isolated systems but are fundamentally situated within the more extensive framework of a community's shared practices and cultural existence. These broader forms of life provide the necessary context for linguistic rules to function and for meaning to emerge. Understanding a language requires immersion in these social activities, as linguistic expressions are inseparable from human behavior.

263. (C) Language requires publicly checkable rules for correct usage, which a private language lacks
This critique posits that language is inherently a social phenomenon requiring external criteria for its correct application. A language referring only to private sensations would lack any publicly checkable rules, making it impossible to distinguish between actually following a rule and merely thinking one is following it. Without such public validation, the concept of linguistic meaning ultimately loses all stability.

264. (D) Dissolve philosophical problems by analyzing linguistic use
The objective of philosophical inquiry is redefined as a therapeutic process aimed at dissolving conceptual puzzles. These problems often arise when language is used outside its intended context or when its underlying logic is misunderstood. By describing how words

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299. (B) By labeling the strengths of the powerful as "evil" and sanctifying qualities like pity and humility

This moral system originates among the weak and disenfranchised who feel resentment toward the powerful. It defines excellence by inverting the values of the strong, labeling traits like power and pride as "evil." In their place, it elevates qualities such as humility, pity, and patience as being "good." This transformation serves to protect and validate the position of the oppressed.

300. (A) A herd mentality that suppresses individual potential

The widespread adoption of these values is seen as creating a culture of mediocrity that encourages people to conform to a group standard. This environment discourages the emergence of exceptional individuals who might otherwise transcend conventional norms. Consequently, the potential for greatness is stifled by a pervasive moral framework that prioritizes the safety and equality of the collective over excellence.

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273. (D) A holistic "web of belief" where statements are interconnected
This holistic alternative suggests that human knowledge functions as an interconnected system of beliefs. In this model, individual statements are not tested in isolation but are part of a larger network where only the edges interact with sensory data. This view rejects the idea that every sentence must have a unique, directly corresponding set of experiences to be considered meaningful.

274. (A) By making adjustments anywhere in the system of beliefs, even to logical laws
When new experiences contradict current knowledge, the resulting tension can be resolved by altering any part of the interconnected belief system. No single statement is immune to revision, including the laws of logic or mathematics that reside at the center. This flexibility allows for a redistribution of truth values throughout the entire system to maintain overall consistency with sensory input.

275. (C) The boundary between philosophy and science becomes blurred
This philosophical shift leads to the realization that scientific inquiry and philosophical analysis are part of a continuous spectrum. By rejecting the strict division between truths of meaning and truths of fact, the traditional wall between metaphysics and natural science is dismantled. As a result, philosophical questions are seen as deeply intertwined with the empirical findings and methods of science.

276. (A) To establish it as a rigorous science of conscious experience
The primary objective was to transform philosophy into a disciplined and rigorous science by focusing on the fundamental structures of conscious experience. This involves moving past speculative theories to examine things as they appear to the individual from a first-person perspective. The goal is to discover the essential foundations of how we perceive and understand the world through direct awareness.

277. (D) The suspension of belief about the world's independent existence
This methodological procedure involves temporarily setting aside all assumptions about the independent existence of the external world. By bracketing the natural attitude, one does not deny reality but focuses exclusively on the pure contents of consciousness. This suspension allows for a neutral analysis of how objects are presented to the mind, free from preconceived notions about their status.

278. (B) That consciousness is always directed towards an object
This central concept describes the inherent nature of consciousness as being always directed toward something. Every mental act, such as perceiving, remembering, or desiring, necessarily involves an object of that act. Consciousness is never an empty container but is fundamentally relational, characterized by this directedness that connects the subjective experience of the thinker with the intended object of thought.

279. (C) The pure data and essential structures of consciousness
After suspending the natural attitude, the focus of study becomes the essential structures and pure data within conscious experience. The phenomenologist examines the specific ways intentional acts are formed and the nature of the objects as they are experienced. This analysis seeks to uncover the a priori patterns that govern how reality is constituted and presented within human awareness.

280. (D) The concept of inter-subjectivity and the experience of a shared world
By investigating the structures of individual awareness, the ultimate aim was to explain how a common, objective world is established among different people. This process clarifies the nature of inter-subjectivity, which is the shared experience of reality between multiple conscious subjects. Understanding these essential links explains how private experiences can coalesce into a perception of a unified and public world.

281. (A) The question of the meaning of Being
The core concern of this philosophical inquiry is the fundamental inquiry into the meaning of Being itself. It seeks to understand the nature of existence that underlies all entities, a topic believed to have been overlooked by history. This investigation starts by analyzing the unique way

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of being characteristic of humans, who are the only beings capable of raising this question.

282. (B) The specific being for whom Being is an issue, i.e., the human being
This term refers to the specific kind of being that characterizes human existence. Unlike inert objects, this entity is defined by its capacity to understand its own existence and to find the meaning of Being to be an issue. It represents a way of existing that is always actively engaged with and situated within a particular world and context.

283. (B) As an engaged, practical dwelling within a meaningful context
This concept describes the human condition as an inherently engaged and practical way of inhabiting a meaningful world. It rejects the idea of a detached subject observing an external object, emphasizing instead a primordial state of dwelling. Existence is characterized by being involved with tools, tasks, and others within a significance-filled environment that precedes any theoretical or scientific analysis.

284. (A) It reveals the world as a mere "standing-reserve" to be exploited
The critique focuses on how modern technology imposes a specific way of perceiving the world, viewing everything as a collection of resources for human use. This mode of revealing treats nature and even human beings as a stock of materials to be calculated and optimized. This instrumental approach obscures more profound ways of relating to the world and its existence.

285. (C) A sense of alienation and the concealment of a more primordial truth
The dominance of a technological mindset results in a profound state of homelessness and alienation for modern humanity. By reducing everything to standing-reserve, this perspective conceals a more essential and poetic relationship with Being. This instrumental framing leads to a loss of the primordial truth of existence, making individuals feel disconnected from the world they inhabit and their own nature.

286. (D) Humans first exist and then define their own nature through their choices
This principle asserts that human beings do not possess a fixed nature or predetermined purpose at birth. Instead, individuals first enter the world as a blank slate and then create their own identity through their decisions and actions. Since there is no inherent essence to guide them, humans are entirely responsible for defining who they are and what they become.

287. (C) The attempt to escape the responsibility that comes with freedom
This concept describes the psychological act of lying to oneself to avoid the burden of absolute freedom. It occurs when individuals pretend they are determined by external factors, social roles, or biological instincts rather than acknowledging their power of choice. By adopting this stance, people attempt to escape the anguish and responsibility that come with being authors of their lives.

288. (B) Cannot avoid the necessity of making choices and being responsible
This expression captures the idea that freedom is an inescapable and heavy burden for every human being. Since there is no external authority or pre-set nature to dictate choices, individuals are forced to decide for themselves in every situation. This necessity to choose makes them entirely responsible for their actions, creating a state of existential anguish that cannot be avoided.

289. (D) A person blaming their poor decisions entirely on their upbringing
This behavior is seen when someone attributes their personal failures or character traits entirely to their past or environment. By claiming that external circumstances left them no choice, the individual denies their inherent freedom to act differently. This refusal to accept responsibility for their life choices is a classic example of treating oneself as a determined object rather than a free agent.

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290. (A) By claiming that in choosing for oneself, one also posits a universal image of humanity
The connection to humanism is established by the idea that every individual choice carries a weight of universal significance. When a person

chooses a specific way of acting, they are not just deciding for themselves but are effectively proposing a model for all of humanity. This act of self-definition helps create values and an image of what humans should be.

291. (C) By the conceivable practical effects and consequences it entails
This theory posits that the meaning of any concept is found in the specific practical effects that would follow from its truth. To understand an idea, one must consider what concrete differences its application would make in human experience. Meaning is thus grounded in conceivable consequences and experimental results rather than in abstract definitions or correspondence with a static metaphysical reality.

292. (A) As a meaningless debate because it has no conceivable practical consequences
Such a discussion would be dismissed as pointless because the outcome of the debate has no impact on human life or practical experience. Since no observable consequences or actions would change regardless of the conclusion, the topic lacks genuine pragmatic meaning. Ideas that fail to influence conduct or provide useful guidance through the world are considered empty and philosophically irrelevant.

293. (D) It proves useful and effective in guiding human experience
In this framework, an idea is considered true if it functions effectively as a guide for human experience. Truth is not an inherent property but is determined by how well a belief helps an individual navigate reality and achieve satisfactory results. If a belief proves useful, consistent, and successful in practice over time, it is validated and becomes true.

294. (B) A dynamic process of verification and validation
Truth is characterized as an ongoing and active process of verification rather than a fixed state. It is something that happens to an idea as it is tested against experience and found to be productive. This dynamic view sees truth as being constantly made and validated through its ability to work effectively within the evolving context of human purposes and activities.

295. (C) The belief must be consistent with other beliefs and new experiences
For a belief to be validated, it must fit harmoniously with the rest of a person's knowledge and withstand the test of new sensory data. One cannot simply adopt any convenient thought; the belief must remain consistent with previously established truths and the ongoing flow of reality. This requirement ensures that truth is not arbitrary but is grounded in experiential coherence.

296. (D) He critiques its values as symptoms of a life-denying morality
This perspective views the hallmark ideals of the Enlightenment as indicators of a declining and life-denying culture. These values are not seen as universal truths but as psychological mechanisms used to suppress the natural drives of humanity. The focus on reason and progress is critiqued for masking a specific moral orientation that ultimately weakens the individual and the human spirit.

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297. (A) The fundamental drive to grow, expand, and impose one's perspective
This concept represents the most basic drive found in all living things, surpassing the mere instinct for survival. It is an internal impulse toward growth, self-assertion, and the creative imposition of one's own values upon the world. This fundamental energy seeks to dominate its environment and expand its influence, serving as the primary motivator for all human behavior and thought.

298. (B) To uncover the historical and psychological origins of moral value judgments
This analytical approach aims to trace the historical development and psychological roots of moral concepts. By investigating how ideas of "good" and "evil" first emerged, it reveals that these values are not objective facts but are products of specific power dynamics. The goal is to show how moralities were constructed by different social groups to serve their particular interests.

actually function within various language-games, philosophy clarifies linguistic usage and releases thinkers from the traps created by misleading grammatical structures.

265. (A) It defines meaning through social practice, unlike the picture theory's focus on word-object correspondence
This pragmatic approach diverges from earlier theories by prioritizing social practice over a direct correspondence between words and things. While the earlier model viewed words as pictures of facts in reality, this view focuses on how words function as tools within structured activities. Meaning is found in the varied ways language is used by a community, rather than in static naming.

266. (B) The philosophical doctrine of Cartesian dualism
This phrase is used to lampoon the traditional belief that a non-physical mind resides within and controls a physical body. It specifically targets the dualistic idea that mental and physical substances are fundamentally different yet interact. By using this metaphor, the critique highlights the absurdity of treating the mind as a mysterious, ghostly entity trapped inside a mechanical biological frame.

267. (B) The misapplication of a concept to an incorrect logical category
This error occurs when a concept is mistakenly attributed to a logical category where it does not belong. It involves treating a term as if it represents a specific, isolated entity rather than recognizing it as a way of describing the organization or function of a group. Such conceptual blunders lead to the creation of misleading theories and unnecessary philosophical paradoxes.

268. (A) He claims dualists wrongly treat the mind as a non-physical "thing" alongside the physical body
The critique argues that dualists fall into a conceptual trap by imagining the mind as a separate, non-physical substance existing alongside the physical body. By treating mental processes as if they were hidden entities parallel to physical actions, they fail to see that mind is a way of describing behavior. This error involves misplacing the concept of mind into an inappropriate category.

269. (C) A collection of dispositions and abilities to behave intelligently
In this view, the mind is not a spiritual substance but rather a description of a person's potential for certain types of behavior. Mental terms refer to the observable tendencies and abilities of an individual to act intelligently in various contexts. Consequently, mental states are understood as public dispositions and patterns of activity rather than private events in a hidden realm.

270. (D) A misunderstanding of logical categories
The example of the visitor seeking the institution as a separate building illustrates how people often misunderstand the logical status of a concept. It demonstrates the error of looking for a single entity when the term actually refers to the coordination of various parts. This illustrates the broader point about how dualism misinterprets the relationship between the mind and bodily actions.

271. (C) The analytic-synthetic distinction and reductionism
The critique focuses on two central pillars of the analytic tradition that are deemed problematic. One is the sharp separation between truths based on meaning and those based on empirical facts. The other is the belief that every meaningful statement can be reduced to immediate sensory experience. These concepts are identified as unwarranted assumptions that have dominated and limited empirical philosophy.

272. (B) Because the concepts of meaning and synonymy needed to define it are circular
This distinction is challenged because any attempt to define analytic truths depends on the concepts of meaning and synonymy. However, these concepts themselves cannot be explained without already presupposing the idea of analyticity, leading to a circular argument. Therefore, the boundary between truths of meaning and truths of fact is not as clear or foundational as previously assumed by philosophers.

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CHAPTER 07

Social and Political Philosophy: Indian

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1. In the context of the Mahabharata, what is the primary function of 'Danda-niti'?
(A) To prescribe detailed royal rituals for kings
(B) To ensure the science of government for social order
(C) To outline the various principles of aesthetics
(D) To detail the specific rules of renunciation

2. According to Kautilya's Arthashastra, which of the following is NOT one of the 'Seven Pillars of State-craft' (Saptanga)?
(A) Dharma (The Religion)
(B) Swami (The Sovereign)
(C) Amatya (The Minister)
(D) Mitra (The Ally)

3. Read the following statements and select the correct option.
Statement I: Satyagraha is a form of passive resistance.
Statement II: Satyagraha involves the adherence to truth and non-violence as a tool for political and social change.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

4. Which of the following best describes the concept of 'Sarvodaya'?
(A) The welfare of the majority
(B) The upliftment of the downtrodden classes only
(C) The establishment of a classless society through revolution
(D) The progress and welfare of all

5. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the options given below.
Assertion (A): Kautilya's concept of sovereignty, embodied in the 'Swami', is absolute and unchallengeable within the state.
Reason (R): The Swami is bound by Dharma and the welfare of the subjects (praja-sukhe sukham rajnah).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

6. What is the most appropriate definition of 'Constitutionalism'?
(A) The formal act of writing a constitution for a state
(B) Government power limited by fundamental law
(C) Governance through any form of written constitution
(D) A system where the judiciary is the supreme organ

7. The concept of 'Social Justice' primarily aims to address which of the following issues in a society?
(A) The uniform enforcement of criminal law
(B) The promotion of a single national language
(C) The establishment of foreign trade relations
(D) The distribution of wealth and opportunities

8. Match the items in List I with those in List II and select the correct answer using the codes given below regarding Kautilya's 'Saptanga' theory:
List I: (Pillar)
P. Janapada
Q. Durga
R. Kosha
S. Danda
List II: (Meaning)
1. The Treasury
2. The Army/Force
3. The Territory and People

4. The Fortified Capital

Codes:
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-3, R-2, S-1

9. Narada's questions to King Yudhisthir in the Mahabharata's Sabha Parva primarily serve as a guide for which aspect of governance?
(A) The conduct of religious sacrifices
(B) The rules of warfare and military strategy
(C) The ethical and administrative duties of a king
(D) The protocols for diplomatic relations with celestial beings

10. Which statement about 'Constitutional Morality' is incorrect?
(A) It is explicitly defined in a single Indian article.
(B) It implies a commitment to enshrined principles.
(C) It acts as a check on potential majoritarianism.
(D) It requires adherence to constitutional processes.

11. Consider the following statements about 'Rajdharma' as discussed in the Mahabharata:
1. It is synonymous with the king's personal religious beliefs.
2. It prioritizes the welfare and protection of the subjects above all.
3. It mandates that the king must always act according to the advice of his allies.
4. It is considered the highest dharma for a Kshatriya king.

Which of the above statement(s) is/are correct?
(A) 1 and 3 only
(B) 2 and 4 only
(C) 1, 2 and 3
(D) 2, 3 and 4

12. In the context of Kamandaki's Nitisara, the elements of the state are largely a reflection and elaboration of:
(A) The political philosophy of the Vedas
(B) The Saptanga theory of Kautilya's Arthashastra
(C) The administrative system of the Mauryan empire
(D) The Buddhist principles of governance

13. The concept of 'Total Revolution' is most closely associated with which Indian political thinker?
(A) M.N. Roy
(B) B.R. Ambedkar
(C) Jayaprakash Narayan
(D) Mahatma Gandhi

14. Consider the following statements regarding central aspects of Kautilya's views on state administration:
1. A decentralized system with autonomous villages.
2. A highly centralized and bureaucratic structure.
3. An elaborate system of espionage to ensure internal security.
4. The appointment of ministers (Amatyas) based on merit.
5. The complete separation of civil and military administration.

Which of the above statement(s) is/are correct?
(A) 1, 3 and 5 only
(B) 2, 3 and 4 only
(C) 1, 4 and 5 only
(D) 2, 3 and 5 only

15. Identify the correct pair regarding social institutions.
(A) Marriage : A social institution for regulating kinship and inheritance
(B) Family : Primarily an economic production unit in modern society
(C) Property : A concept unrelated to social status and power
(D) Education : Solely focused on vocational skill development

16. Read the following statements and select the correct option.
Statement I: The Indian model of secularism maintains a strict 'wall of separation' between state and religion.
Statement II: The Indian state can intervene in religious affairs for the purpose of social reform.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

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17. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the options given below.
Assertion (A): Danda-niti, as articulated in the Mahabharata, is crucial for preventing 'matsya nyaya' (the law of the fish).
Reason (R): In the absence of the coercive authority of the state (Danda), the strong would invariably prey upon the weak, leading to anarchy.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

18. In Kautilyan statecraft, which pillar of the state represents the sovereign power and ultimate decision-maker?
(A) Swami
(B) Amatya
(C) Janapada
(D) Danda

19. Which of the following is an example of 'Affirmative Action' in the Indian context?
(A) Universal Adult Franchise and individual voting
(B) The establishment of a uniform national civil code
(C) Policies of reservation in education and employment
(D) The promotion of Swadeshi goods in local markets

20. Arrange the following concepts in the logical order of their conceptual development or prominence in Indian political thought, from ancient to modern.
1. Sarvodaya
2. Danda-niti
3. Total Revolution
4. Swadeshi
(A) 2, 4, 1, 3
(B) 1, 2, 4, 3
(C) 2, 1, 3, 4
(D) 4, 2, 1, 3

21. What is the core principle of 'Swadeshi'?
(A) Complete isolation from the global economy
(B) The nationalization of all industries
(C) Prioritizing self-reliance and the use of domestic products
(D) The adoption of foreign technology for rapid industrialization

22. 'State Socialism' advocates for:
(A) A stateless, classless society
(B) State ownership and control of the principal means of production
(C) A free-market economy with minimal state intervention
(D) The abolition of all forms of government

23. Which of the following is NOT a fundamental feature of Colonialism?
(A) Political and economic control by a foreign power
(B) Exploitation of resources for the colonizer's benefit
(C) Imposition of the colonizer's administrative systems
(D) Relations based on equality and respect between nations

24. Match the items in List I with those in List II and select the correct answer using the codes given below regarding concepts in Indian political and social philosophy:
List I: (Concept)
P. Satyagraha
Q. Total Revolution
R. Sarvodaya
S. Social Democracy
List II: (Associated Idea)
1. Welfare of all
2. Comprehensive transformation of society
3. Adherence to truth and non-violence
4. Balancing liberty with social justice through democratic means
Codes:
(A) P-1, Q-2, R-4, S-3
(B) P-3, Q-2, R-1, S-4
(C) P-3, Q-1, R-2, S-4
(D) P-4, Q-3, R-1, S-2

25. One of Narada's key questions to Yudhisthir concerns the state's finances. He asks if the king's expenditure is less than his income. What

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77. Which of the following correctly pairs a concept with its primary advocate or source?
(A) Total Revolution - B.R. Ambedkar
(B) Danda-niti - Kamandaki
(C) Sarvodaya - Vinoba Bhave
(D) Constitutional Morality - Kautilya

78. Which of the following sets of concepts is correctly ordered according to their chronological emergence?
(A) Constitutionalism, Danda-niti, Sarvodaya
(B) Danda-niti, Sarvodaya, Constitutionalism
(C) Sarvodaya, Constitutionalism, Danda-niti
(D) Danda-niti, Constitutionalism, Sarvodaya

79. The social institution of 'property' influences social structure mainly by:
(A) Creating stratification based on resources
(B) Ensuring everyone has equal material wealth
(C) Eliminating all forms of social conflict
(D) Promoting identity without social hierarchy

80. Consider the following statements regarding the concept of Satyagraha:
1. It is synonymous with weakness or cowardice.
2. It requires immense courage and self-control.
3. It aims to convert the opponent through self-suffering, not to coerce them through violence.
4. It was exclusively used for India's political independence.

Which of the above statement(s) is/are correct?
(A) 1 and 4 only
(B) 2 and 3 only
(C) 1, 2 and 3
(D) 2, 3 and 4

81. Which of the following is NOT a component of the 'seven pillars of state-craft' (Saptanga) according to Kautilya?
(A) Janapada (The territory and people)
(B) Varna (The caste system)
(C) Durga (The fort)
(D) Kosha (The treasury)

82. In the context of the Mahabharata, 'Rajdharma' can be best understood as:
(A) Ethical principles and duties for governance
(B) The king's right to absolute state power
(C) Religious rituals performed by royal families
(D) Laws of succession to the king's throne

83. Consider the following statements about 'Colonialism':
1. It is a practice of domination, which involves the subjugation of one people by another.
2. It often involves the transfer of population to a new territory.
3. The colonizing power establishes a permanent settlement while maintaining political allegiance to their country of origin.
4. It is characterized by a relationship of equality between the colonizer and the colonized.

Which of the above statement(s) is/are correct?
(A) 1 and 4 only
(B) 2 and 3 only
(C) 1, 2, and 3 only
(D) All of the above

84. The concept of 'Total Revolution' advocated by Jayaprakash Narayan aimed for:
(A) A simple change of government
(B) The promotion of a single-party state
(C) The establishment of a military dictatorship
(D) A fundamental transformation of society

85. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the options given below.
Assertion (A): The Indian constitution is often called a 'living document'.
Reason (R): It contains provisions for its own amendment to adapt to changing social, economic, and political conditions, which reflects the essence of Constitutionalism.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

86. Kamandaki's 'Nitisara' is a work that primarily focuses on:
(A) The philosophy of Vedanta
(B) Raja-niti or statecraft

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foreign power.
2. Economic exploitation of the colonized territory.
3. Belief in the cultural superiority of the colonizer.
4. Promotion of self-governance and independence for the native population.
5. Development of the colony's infrastructure primarily for the benefit of the native population.

Which of the above statement(s) is/are correct?
(A) 1, 2 and 3 only
(B) 3 and 5 only
(C) 1, 2, 4 and 5
(D) 1, 2, 3, 4 and 5

35. The foundation of 'Rajdharma' in the Mahabharata is based on the idea that the king's authority is derived from:
(A) His personal strength and military might alone
(B) His divine right to rule without question
(C) A social contract to protect his subjects
(D) The unanimous consent of neighboring kings

36. Which Fundamental Right is often described as the 'heart and soul' of the Indian Constitution, as it provides for the right to constitutional remedies?
(A) Right to Equality (Article 14)
(B) Right to Freedom (Article 19)
(C) Right to Life and Personal Liberty (Article 21)
(D) Right to Constitutional Remedies (Article 32)

37. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the options given below.
Assertion (A): Kamandaki's Nitisara is considered a commentary or an exposition based on Kautilya's Arthashastra.
Reason (R): It reiterates and simplifies many of Kautilya's core political concepts, including the Saptanga theory, for a wider audience.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

38. The role of 'Mitra' (Ally) in Kautilya's Saptanga theory highlights the importance of which aspect of statecraft?
(A) Internal administration
(B) Foreign policy and diplomacy
(C) The judicial system
(D) Economic policy

39. The concept of 'Property' as a social institution is concerned with:
(A) The spiritual value of objects
(B) The natural abundance of all resources
(C) The aesthetic appreciation of goods
(D) Recognized rights and duties regarding objects

40. Arrange the following events or concepts associated with the Indian freedom struggle and post-independence thought in chronological order of their emergence:
1. The call for 'Total Revolution'
2. The articulation of 'Sarvodaya'
3. The rise of the 'Swadeshi' movement
4. The framing of 'Fundamental Rights' in the Constitution

(A) 3, 2, 4, 1
(B) 2, 3, 1, 4
(C) 3, 4, 2, 1
(D) 1, 3, 2, 4

41. In Kautilya's scheme of law and justice, what were the two types of courts?
(A) Rajakiya (Royal) and Gramina (Village)
(B) Shreni (Guild) and Kula (Family)
(C) Dharmasthiya (Civil) and Kantakashodhana (Criminal)
(D) Diwani (Revenue) and Faujdari (Criminal)

42. What is the fundamental difference between 'Social Justice' and 'Charity'?
(A) Social justice is a matter of right and systemic fairness
(B) Social justice applies only to various economic issues
(C) Charity is a state-mandated obligation for all people
(D) There is no difference between these

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97. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the options given below.
Assertion (A): Constitutionalism is a prerequisite for a liberal democracy.
Reason (R): It ensures that the power of the state is not absolute and is exercised according to the rule of law, protecting individual liberties.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

98. The political philosophy of 'State Socialism' holds that:
(A) The state should own and control the means of production to achieve equity.
(B) All forms of state should be abolished.
(C) A capitalist economy should be regulated by a minimal state.
(D) The state's only role is to provide national defense.

99. One of the primary impacts of colonialism on Indian social institutions was the:
(A) Complete preservation of structures
(B) Reinforcement of indigenous practices
(C) Disruption of law and education
(D) Establishment of egalitarian society

100. Arrange the following thinkers or texts in the correct chronological order of their appearance:
1. Kautilya
2. Kamandaki
3. The author(s) of the Mahabharata (Shanti Parva)
4. Jayaprakash Narayan
(A) 1, 3, 2, 4
(B) 3, 1, 2, 4
(C) 3, 2, 1, 4
(D) 1, 2, 3, 4

101. Consider the following statements regarding key features of Kautilya's law and justice system:
1. The existence of separate courts for civil (Dharmasthiya) and criminal (Kantakashodhana) matters.
2. The principle that the King is the fountainhead of justice.
3. The use of torture to extract confessions was completely forbidden.
4. The law was applied uniformly to all Varnas without any distinction.
Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 3 and 4 only
(C) 1, 2 and 4
(D) 1, 2, 3 and 4

102. The concept of 'Social Democracy' differs from revolutionary socialism in that it:
(A) Rejects the idea of social equality
(B) Uses democratic and evolutionary means
(C) Advocates for a one-party state
(D) Seeks the immediate abolition of state

103. 'Matsya Nyaya', a concept Danda-niti seeks to prevent, refers to:
(A) A situation of perfect justice and equality
(B) The law of the jungle where the bigger fish eats the smaller fish
(C) A complex system of judicial appeals
(D) A state of spiritual enlightenment

104. Match the items in List I with those in List II and select the correct answer using the codes given below regarding political concepts:
List I: (Concept)
P. Affirmative Action
Q. Satyagraha
R. Swadeshi
S. Total Revolution
List II: (Core Principle/Example)
1. Economic self-reliance
2. Comprehensive societal change
3. Truth-force, non-violent resistance
4. Preferential policies for disadvantaged groups
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-1, S-2
(C) P-4, Q-1, R-2, S-3
(D) P-3, Q-4, R-1, S-2

105. A fundamental aspect of Narada's questions to Yudhisthir is their focus on:
(A) Details of administration and welfare
(B) Abstract metaphysical speculation

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primary sources of wealth.
3. The treasury (Kosha) is the most important pillar of the state.
4. The state should not engage in any commercial enterprise.

Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 3 and 4 only
(C) 1, 2 and 3
(D) 1 and 4 only

52. The institution of 'Education' in any society primarily functions to:
(A) Maintain rigid social hierarchies
(B) Provide entertainment and leisure
(C) Regulate economic production
(D) Transmit knowledge and culture to new generations

53. 'Total Revolution' as envisioned by Jayaprakash Narayan, called for a comprehensive change in which spheres of life?
(A) Only the political and economic spheres
(B) Only the social and cultural spheres
(C) Social, economic, political, and cultural spheres
(D) Only the administrative and bureaucratic spheres

54. Consider the following statements regarding the legacy of 'Colonialism' in India:
1. The introduction of a modern centralized bureaucracy.
2. The establishment of the English language in administration and education.
3. The creation of new social and economic inequalities.
4. The emergence of a pan-Indian national consciousness in response to foreign rule.
5. The partition of the subcontinent.

Which of the above statement(s) is/are correct?
(A) 1, 2 and 4 only
(B) 3 and 5 only
(C) 1, 2, 3 and 5
(D) All of the above

55. In Mahabharata, the concept of 'Rajdharma' is intricately linked with 'Danda-niti' because:
(A) Danda-niti is a religious text while Rajdharma is political
(B) Rajdharma is for peace and Danda-niti is for warfare
(C) The two concepts represent opposing schools of thought
(D) Rajdharma is the end and Danda-niti is the means

56. The pillar of 'Janapada' in Kautilya's Saptanga theory refers to:
(A) The territory and its people
(B) The network of spies
(C) The state treasury
(D) The system of forts

57. The concept of 'Fundamental Rights' in the Indian Constitution is primarily aimed at:
(A) Granting absolute powers to the state
(B) Outlining the duties of citizens towards the state
(C) Protecting individuals and groups from arbitrary state action
(D) Defining the relationship between the Union and the States

58. Match the items in List I with those in List II and select the correct answer using the codes given below regarding key figures and concepts:
List I: (Figure/Concept)
P. Kautilya
Q. Kamandaki
R. Jayaprakash Narayan
S. Mahatma Gandhi
List II: (Associated Work/Idea)
1. Nitisara
2. Satyagraha
3. Arthashastra
4. Total Revolution
Codes:
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-2, R-1, S-4
(D) P-4, Q-1, R-2, S-3

59. Which of the following statements about Kamandaki's work is most accurate?
(A) It presents a radical departure from Kautilyan statecraft
(B) It is written in prose and is more detailed than texts
(C) It focuses on social order and ignores elements of state
(D) It is a poetic work that summarizes

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principles of 'niti'

60. Arrange the following "pillars" of Kautilya's Saptanga theory in the traditional order of importance, starting from the most important:
1. Amatya (Minister)
2. Swami (Sovereign)
3. Janapada (Territory and People)
4. Kosha (Treasury)

(A) 2, 1, 3, 4
(B) 1, 2, 3, 4
(C) 2, 3, 1, 4
(D) 4, 1, 3, 2

61. What is the main objective of 'State Socialism'?
(A) To promote individual enterprise with no intervention
(B) To dismantle the state and create voluntary communes
(C) To use the state to achieve various socialist goals
(D) To create a welfare state within capitalist systems

62. Identify the incorrect statement regarding the social institution of marriage.
(A) It establishes rights and obligations between the spouses.
(B) It creates new social relationships, particularly kinship ties.
(C) It often serves to legitimize the social status of offspring.
(D) It is a historically and culturally static institution with a single universal form.

63. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the options given below.
Assertion (A): 'Sarvodaya' emphasizes 'Antyodaya', the welfare of the last person in the line.
Reason (R): Gandhi believed that the true measure of a society's progress is how it treats its most vulnerable members.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

64. Kautilya's philosophy of state administration emphasizes which of the following for its internal security?
(A) A policy of open borders and free movement for all
(B) An extensive and multi-layered network of spies
(C) Relying solely on the military for domestic peace
(D) Public referendums on all major security decisions

65. The term 'Constitutional Morality' implies:
(A) A strict literal interpretation of text
(B) Allegiance to core principles and values
(C) Supremacy of parliamentary laws over law
(D) Moral beliefs held by members of court

66. Which one of the following was NOT among Narada's questions to Yudhisthir, reflecting concerns about a king's performance?
(A) Are your personal philosophical treatises widely published?
(B) Are your farmers contented?
(C) Are your forts well-supplied?
(D) Is your expenditure covered by your revenue?

67. Consider the following statements regarding characteristics of 'Social Democracy':
1. Commitment to representative democracy.
2. Support for a mixed economy with both public and private sectors.
3. A comprehensive social welfare system.
4. Advocacy for a violent overthrow of the capitalist state.
5. Complete abolition of private property.

Which of the above statement(s) is/are correct?
(A) 4 and 5 only
(B) 1, 2 and 3 only
(C) 1, 4 and 5 only
(D) 2, 3 and 4 only

68. The ultimate aim of 'Danda' (punishment) in the philosophy of Danda-niti is:
(A) To exact revenge on behalf of the victim
(B) To create fear and subjugate the population
(C) To generate revenue for the state treasury
(D) To uphold Dharma and ensure social

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functioning

69. What is a defining feature of the relationship in 'Colonialism'?
(A) A partnership of equals
(B) A mutually beneficial trade agreement
(C) A relationship of domination and subordination
(D) A voluntary political union

70. Match the items in List I with those in List II and select the correct answer using the codes given below regarding the Seven Pillars of Kautilya's statecraft:
List I: (Pillar)
P. Swami
Q. Kosha
R. Danda
S. Mitra
List II: (Represents)
1. Army and Coercive Power
2. Friendly King/Ally
3. Sovereign King
4. Treasury and Finance
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-3, R-2, S-1

71. The concept of 'Social Justice' is most closely associated with which principle of the Indian Constitution?
(A) Provisions related to the election of the President
(B) Articles dealing with various official languages
(C) Procedures for amending the written Constitution
(D) Preamble, Fundamental Rights, and Directive Principles

72. Read the following statements and select the correct option.
Statement I: In Kautilya's view, a state's external affairs and alliances (Mitra) are irrelevant to its survival.
Statement II: Kautilya proposed a sophisticated theory of foreign policy, including the 'mandala' theory of inter-state relations.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

73. The 'foundations' of Danda-niti in the Mahabharata rest upon the belief that:
(A) Human nature is divine and requires no regulation
(B) The king is a divine being above all laws
(C) Unregulated society would lead to mass anarchy
(D) The state is an unnecessary evil to be abolished

74. The concept of 'Secularism' in the Indian context guarantees:
(A) Rights of conscience and religious propagation
(B) State patronage for a majority religion
(C) Prohibition of all shared religious practices
(D) The creation of a unified theocratic state structure

75. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the options given below.
Assertion (A): Affirmative Action policies, such as reservations, are sometimes criticized for perpetuating caste consciousness.
Reason (R): The primary goal of Affirmative Action is to provide remedies for historical injustices and ensure representation for marginalized groups.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

76. Kautilya's treatise on statecraft, the Arthashastra, primarily deals with:
(A) The art of poetry and drama
(B) Acquiring and maintaining power and wealth
(C) Methods of attaining spiritual liberation
(D) Rules of grammar and linguistics

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synonymous terms

43. Which of the following is NOT a characteristic of the institution of religion?
(A) A system of beliefs and rituals
(B) A focus on sacred or supernatural concerns
(C) The provision of a moral code for believers
(D) A primary reliance on the empirical scientific method

44. Match the items in List I with those in List II and select the correct answer using the codes given below regarding concepts from Indian political philosophy:
List I: (Term)
P. Danda-niti
Q. Saptanga
R. Satyagraha
S. Constitutional Morality
List II: (Core Idea)
1. Soul-force or Truth-force
2. Adherence to the spirit of the constitution
3. Science of coercion/government
4. Seven limbs/organs of the state
Codes:
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

45. The concept of a secular state in the Indian context implies that:
(A) The state is anti-religion
(B) The state has its own official religion
(C) The state treats all religions with equal respect
(D) Religion is completely banned from public life

46. In the context of the dialogues between Narada and Yudhisthir in the Mahabharata, which of the following is identified as a concern for Law and Governance?
(A) The king's personal spiritual progress
(B) The architectural design of the palace
(C) The king's proficiency in poetry
(D) The efficiency of the espionage system

47. Read the following statements and select the correct option.
Statement I: 'Constitutionalism' and 'having a constitution' are identical concepts.
Statement II: A country can have a constitution but may lack constitutionalism if the constitution does not effectively limit state power.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

48. The primary purpose of 'Affirmative Action' is to:
(A) Ensure equality of outcome for all citizens
(B) Remedy the effects of past and present discrimination against specific groups
(C) Promote the interests of the majority community
(D) Establish a purely meritocratic society without any concessions

49. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the options given below.
Assertion (A): The 'Swadeshi' movement was merely an economic strategy to boycott foreign goods.
Reason (R): The 'Swadeshi' philosophy encompassed a broader vision of self-reliance, national dignity, and political self-sufficiency.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

50. The political and social philosophy of 'Sarvodaya' was first articulated by Mahatma Gandhi and later developed and put into practice through the Bhoodan movement by:
(A) Vinoba Bhave
(B) Jayaprakash Narayan
(C) B.R. Ambedkar
(D) Jawaharlal Nehru

51. Consider the following statements regarding the Kautilyan perspective on the state economy:
1. The state should actively manage and control economic activities.
2. Agriculture, cattle-rearing, and trade are the

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(C) The rules of Sanskrit grammar
(D) The techniques of Indian classical music

87. Which of the following is the best description of a 'Social Institution'?
(A) A large building used for public purposes
(B) A temporary gathering of people
(C) A government agency for social welfare
(D) Established norms and customs for needs

88. Match the items in List I with those in List II and select the correct answer using the codes given below regarding social institutions:
List I: (Social Institution)
P. Family
Q. Education
R. Religion
S. Property
List II: (Primary Function)
1. Transmission of knowledge and culture
2. Regulation of rights over scarce resources
3. Socialization and procreation
4. Providing meaning and a moral framework
Codes:
(A) P-1, Q-3, R-2, S-4
(B) P-3, Q-1, R-4, S-2
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-3, S-4

89. A key element of Kautilya's advice on 'welfare' was the king's responsibility to protect the populace from which kinds of threats?
(A) Only from external aggression
(B) Only from internal rebellion
(C) Natural calamities and man-made problems
(D) Only from supernatural spirits and curses

90. The concept of 'Swadeshi' is fundamentally a principle of:
(A) Economic nationalism and self-reliance
(B) Political isolationism
(C) Cultural assimilation with the West
(D) International free trade

91. The Indian model of secularism is often described as 'principled distance'. This means:
(A) The state is hostile to all religions
(B) The state is indifferent to religious matters
(C) The state has one official state religion
(D) The state maintains equal relations with all

92. Which of the following statements is incorrect regarding the role of religion as a social institution?
(A) It can be a source of social cohesion.
(B) It is always a force for scientific progress.
(C) It often provides a basis for moral values.
(D) It can sometimes be a source of social conflict.

93. Read the following statements and select the correct option.
Statement I: Social Justice is primarily concerned with procedural fairness in legal courts.
Statement II: Social Justice also encompasses the idea of distributive justice, concerning the fair allocation of resources, wealth, and opportunities in society.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

94. Consider the following items typically considered Fundamental Rights under the Indian Constitution:
1. Right to Equality
2. Right to form Associations
3. Right to a clean environment
4. Right to Constitutional Remedies
5. Right to profess any religion
Which of the above statement(s) is/are correct?
(A) 1, 2 and 4 only
(B) 1, 2, 4 and 5 only
(C) 3 and 5 only
(D) All of the above

95. In Kautilya's Arthashastra, the strength of the 'Danda' (army/coercive power) is considered crucial for:
(A) Collecting taxes and ensuring obedience
(B) Engaging in cultural diplomacy
(C) Promoting religious festivals
(D) Conducting philosophical debates

96. The 'seven elements of the state' as described by Kamandaki in his Nitisara are directly borrowed and elaborated from:
(A) The Mahabharata
(B) Kautilya's Arthashastra
(C) The Vedas
(D) Buddhist Jataka tales

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principle of state economy does this question highlight?
(A) The principle of deficit financing
(B) The principle of unlimited taxation
(C) The principle of fiscal prudence and a balanced budget
(D) The principle of accumulating wealth for personal luxury

26. According to Kautilya, the 'Amatya' refers to:
(A) The ministers and high-ranking officials
(B) The king's chief priest
(C) The commander of the army
(D) The chief of the espionage department

27. The concept of 'Social Democracy' as applied in political philosophy seeks to:
(A) Abolish private property entirely
(B) Establish a single-party state
(C) Promote laissez-faire capitalism
(D) Achieve socialist goals through gradual democratic methods

28. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the options given below.
Assertion (A): The Indian Constitution provides for Fundamental Rights which are absolute and cannot be restricted under any circumstances.
Reason (R): The Constitution itself imposes reasonable restrictions on Fundamental Rights in the interest of sovereignty, security, public order, and morality.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

29. From the perspective of ancient Indian political thought, the institution of 'Marriage' was considered significant primarily for:
(A) Fulfilling personal romantic desires
(B) Achieving individual economic independence
(C) Ensuring social stability and legitimate succession
(D) Creating alliances between different kingdoms

30. Which of the following actions best exemplifies the application of 'Satyagraha'?
(A) Engaging in violent armed struggle against others
(B) Secretly plotting to overthrow a sovereign power
(C) Fleeing the country to avoid all forms of persecution
(D) Undertaking a non-violent civil disobedience campaign

31. Consider the following statements related to the institution of family:
1. It is a universal social institution.
2. Its primary function is procreation and nurturing.
3. The structure of the family (e.g., nuclear, joint) is static and does not change across cultures.
4. It plays a key role in the primary socialization of individuals.
Which of the above statement(s) is/are correct?
(A) 1, 2 and 4 only
(B) 1 and 3 only
(C) 2, 3 and 4 only
(D) All of the above

32. The term 'Terrorism' in political discourse is most accurately characterized by:
(A) Acts of impulsive violence against a state authority
(B) Systematic use of fear to achieve ideological goals
(C) Conventional warfare between two sovereign nations
(D) Popular non-violent uprisings against authoritarian regimes

33. Which pillar of Kautilya's statecraft is concerned with the state's financial health, revenue collection, and economic management?
(A) Danda
(B) Kosha
(C) Durga
(D) Mitra

34. Consider the following statements regarding key aspects of 'Colonialism':
1. Establishment of political sovereignty by a

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(C) The genealogy of the royal family
(D) Aesthetic courtly art and music

106. In Kautilya's framework, 'sovereignty' or the authority of the 'Swami' is best described as:
(A) Absolute and divine power
(B) Limited by Dharma and welfare
(C) Vested in the general populace
(D) Shared equally among all pillars

107. Which of these is NOT considered a social institution?
(A) Family
(B) Terrorism
(C) Religion
(D) Property

108. The main purpose of the institution of 'education' within a society is:
(A) Solely to prepare individuals for the job market
(B) To act as an agent of socialization and cultural transmission
(C) To maintain social inequality by restricting access to knowledge
(D) To serve as a place for children's recreation

109. Read the following statements and select the correct option.
Statement I: Sarvodaya literally means 'progress of all'.
Statement II: The philosophy of Sarvodaya is based on the principles of truth, non-violence, and selfless service.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

110. The concept of 'Terrorism' as a political act is distinguished by its:
(A) Use of conventional forces
(B) Adherence to Geneva conventions
(C) Intentional targeting of civilians
(D) Goal of democratic consensus

111. Consider the following statements regarding Kamandaki's thought on social order and the state:
1. He largely follows the Kautilyan framework of the Saptanga state.
2. He wrote his treatise 'Nitisara' in a poetic, metrical form.
3. He introduced a radically different set of state elements compared to Kautilya.
4. His work was intended to be a practical guide for rulers on statecraft.

Which of the above statement(s) is/are correct?
(A) 1, 2 and 4 only
(B) 3 and 4 only
(C) 1 and 3 only
(D) 2 and 3 only

112. The idea of 'Constitutional Morality' was heavily emphasized by which leader during the Constituent Assembly debates?
(A) Mahatma Gandhi
(B) Sardar Vallabhbhai Patel
(C) Dr. B.R. Ambedkar
(D) Jawaharlal Nehru

113. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the options given below.
Assertion (A): The legacy of colonialism had a profound and often negative impact on the economy of the colonized nation.
Reason (R): Colonial economic policies were typically designed to turn the colony into a supplier of raw materials and a market for the colonizer's finished goods, hindering its own industrial development.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

114. The 'Durga' element in Kautilya's Saptanga theory signifies the importance of:
(A) A strong and loyal army
(B) A well-managed treasury
(C) Friendly neighboring states
(D) Fortified capital defense

115. Which of the following Fundamental Rights cannot be suspended even during a National Emergency?
(A) Right to Freedom of Speech and Expression

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136. Which social institution is primarily responsible for the regulation of sexual relationships and procreation?
(A) Education
(B) Religion
(C) Marriage
(D) Property

137. Which statement accurately reflects the nature of Fundamental Rights in the Indian Constitution?
(A) They are absolute and unrestricted
(B) They are enforceable through courts
(C) They are only for Indian citizens
(D) They are part of Directive Principles

138. Which of the following statements about 'Sarvodaya' is incorrect?
(A) It means 'welfare of all'.
(B) It was promoted by Mahatma Gandhi and Vinoba Bhave.
(C) It advocates for a centralized, top-down model of development.
(D) It emphasizes concepts like trusteeship and gram swaraj (village self-sufficiency).

139. In the context of the Mahabharata, the legitimacy of a king's rule ('Rajdharma') is contingent upon his ability to:
(A) Perform the most elaborate sacrifices
(B) Conquer the largest territory
(C) Protect his subjects ('praja-palana')
(D) Amass the greatest personal wealth

140. Consider the following statements regarding the pillars of Kautilya's Saptanga theory:
1. Swami (Sovereign)
2. Amatya (Minister)
3. Janapada (Territory)
4. Praja (Subject)

Which of the above statement(s) is/are correct?
(A) 1, 2 and 3 only
(B) 2 and 4 only
(C) 1 and 3 only
(D) All of the above

141. The idea of 'Swadeshi' extends beyond economics to include:
(A) Preference for indigenous institutions
(B) Rejection of all modern technology
(C) Adoption of foreign official language
(D) Promotion of internationalism only

142. A government that is not limited by a constitution or the rule of law, and holds absolute power, is the antithesis of:
(A) Monarchy
(B) Constitutionalism
(C) Democracy
(D) Republic

143. Read the following statements and select the correct option.
Statement I: State Socialism advocates for state ownership and control over the means of production.
Statement II: Social Democracy aims to achieve social justice within the framework of a capitalist economy and liberal democracy.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

144. The institution of 'property' as a set of rights and obligations concerning resources is ultimately defined and enforced by:
(A) The individual owner's whim
(B) The community's moral consensus
(C) The legal system of the state
(D) Natural law that is self-evident

145. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the options given below.
Assertion (A): Kautilya's manual on statecraft, the Arthashastra, is purely a theoretical work with no practical application.
Reason (R): The Arthashastra provides detailed, practical advice on state administration, economy, law, justice, internal security, and external affairs.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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126. Match the items in List I with those in List II and select the correct answer using the codes given below:
List I: (Concept)
P. Swadeshi
Q. Sarvodaya
R. Constitutionalism
S. Danda-niti
List II: (Core Idea)
1. Welfare of all
2. Limited government
3. Science of government/coercion
4. Self-reliance
Codes:
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-4, R-3, S-2
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-1, R-2, S-4

127. 'Colonialism' is primarily a relationship of:
(A) Economic and political domination
(B) Cultural exchange between equals
(C) Philanthropic aid
(D) Voluntary association for mutual defense

128. What is the primary role of the social institution of religion?
(A) Provides beliefs regarding the sacred
(B) Manages the national economy
(C) Functions as the legislative body
(D) Organizes major sporting events

129. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the options given below.
Assertion (A): Kamandaki's Nitisara, while based on Kautilya, is written in a different literary style.
Reason (R): The Nitisara is a work in verse (poetry), making it easier to memorize and transmit, unlike the prose-sutra style of the Arthashastra.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

130. A key administrative aspect highlighted by Narada's questions to Yudhisthir is the importance of:
(A) A competent and non-corrupt bureaucracy
(B) The king's personal artistic skills
(C) Frequent foreign tours by the king
(D) Building extravagant palaces

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131. Consider the following statements regarding the dimensions included in the concept of 'Total Revolution':
1. Social
2. Economic
3. Political
4. Cultural and Moral
5. Intellectual and Educational
Which of the above statement(s) is/are correct?
(A) 1 and 3 only
(B) 2, 3 and 4 only
(C) 1, 2 and 3 only
(D) All of the above

132. The main difference between the Indian concept of 'Secularism' and the Western model is that the Indian model allows for:
(A) State-sponsored discrimination
(B) Official state religion status
(C) Principled reformist intervention
(D) Complete ban on public religion

133. Which of the following is an example of a policy promoting 'Social Justice'?
(A) A flat tax rate for all income levels
(B) The abolition of all welfare programs
(C) Land reform and redistribution
(D) Deregulation of all major industries

134. Kautilya's advice on 'internal security' relied heavily on:
(A) An elaborate system of espionage
(B) Public debates and consensus building
(C) The goodwill of neighboring kingdoms
(D) A policy of non-interference in social matters

135. The fundamental principle of 'Constitutionalism' is:
(A) The absolute power of the legislature
(B) The limitation of government power by law
(C) The divine right of kings
(D) The supremacy of the executive branch

(B) Promoting domestic goods and institutions
(C) Complete isolation from the world
(D) Seeking more foreign investment

197. Which of the following concepts is directly aimed at countering historical and structural discrimination?
(A) Sarvodaya
(B) Swadeshi
(C) Affirmative Action
(D) Total Revolution

198. Read the following statements and select the correct option.
Statement I: 'Terrorism' uses violence or the threat of violence to create a climate of fear.
Statement II: The ultimate goal of terrorism is to bring about a political or ideological change.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

199. Kautilya's detailed instructions on administration, including the creation of departments and the duties of superintendents, show an emphasis on:
(A) A minimalist state
(B) A decentralized feudal system
(C) A rational and efficient bureaucracy
(D) A system of governance by popular vote

200. The concept of 'Rajdharma' in the Mahabharata implies that kingship is:
(A) An opportunity for personal luxury
(B) A divine right with no obligations
(C) A burdensome duty and sacred trust
(D) A position won by brute force alone

201. Consider the following statements regarding Kamandaki's Nitisara:
1. It is a work on political science (Niti-Shastra).
2. It is written in a poetic meter.
3. It largely follows the political framework laid down by Kautilya.
4. It is considered older than the Mahabharata.
Which of the above statement(s) is/are correct?
(A) 1, 2 and 3 only
(B) 2 and 4 only
(C) 1 and 3 only
(D) All of the above

202. Which of the following best describes the goal of 'Sarvodaya'?
(A) The greatest happiness of the majority
(B) Welfare of all and the least person
(C) Victory of one class over another
(D) Establishing a centralized state power

203. The Indian Constitution's provisions for 'Fundamental Rights' serve as:
(A) Guidelines for the legislature
(B) A set of duties for citizens
(C) Limitations on the power of the state
(D) Rules for the conduct of foreign policy

204. In Kautilya's Saptanga theory, the 'Janapada' refers to:
(A) The network of spies
(B) The administrative machinery
(C) The territory and the people
(D) The fortified capital

205. The primary difference between 'Satyagraha' and passive resistance lies in the fact that Satyagraha:
(A) Is based on hatred for opponents
(B) Is active force born of truth
(C) Allows for various violent means
(D) Is only practiced by a tiny elite

206. 'Social Justice' as a goal requires the state to:
(A) Adopt a laissez-faire attitude towards social inequalities
(B) Actively work to create a more equitable society
(C) Promote the interests of the privileged sections
(D) Abolish all forms of private property immediately

207. A major consequence of 'colonialism' on the political landscape of the colonized society is the:
(A) Strengthening of ruling structures
(B) Creation of centralized state apparatus
(C) Immediate establishing of democracy
(D) Complete political and social harmony

208. The social institution of 'religion' often provides its followers with:

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146. The concept that government must operate within a set of legal and institutional constraints is known as:
(A) Totalitarianism
(B) Anarchy
(C) Constitutionalism
(D) Majoritarianism

147. Which of the following policies is a direct application of the principle of 'Affirmative Action'?
(A) Building highways and bridges
(B) Reservation for Scheduled Castes
(C) Universal basic income for all
(D) Reducing income tax for citizens

148. Match the items in List I with those in List II and select the correct answer using the codes given below regarding the Pillars of State according to Kautilya:
List I: (Pillar)
P. Janapada
Q. Danda
R. Mitra
S. Amatya
List II: (Description)
1. The coercive power of the state, the army
2. The minister or the administrative machinery
3. The territory and the people
4. The ally, the friendly state
Codes:
(A) P-1, Q-3, R-4, S-2
(B) P-3, Q-1, R-4, S-2
(C) P-3, Q-2, R-1, S-4
(D) P-2, Q-4, R-3, S-1

149. The political-economic aspect of colonialism involves the colonized country becoming:
(A) A major industrial competitor
(B) A source of various raw materials
(C) An equal partner in free trade
(D) Economically self-sufficient

150. In the Mahabharata, Danda (punishment) is considered necessary to uphold:
(A) The king's personal desires
(B) The Varna-ashrama Dharma and social order
(C) The freedom of individuals to act as they please
(D) The supremacy of the priestly class

151. Which of the following is NOT a feature of 'Social Democracy'?
(A) A commitment to political pluralism and democracy
(B) Advocacy for a violent, vanguard-led revolution
(C) Support for a strong social safety net and welfare state
(D) A mixed-economy model with regulation of capitalism

152. Kamandaki's 'Nitisara', being a metrical summary of politics, is an important work in the tradition of:
(A) Dharma-shastra
(B) Artha-shastra
(C) Kama-shastra
(D) Moksha-shastra

153. Consider the following statements about Fundamental Rights:
1. They promote the ideal of political democracy.
2. They are absolute in nature.
3. They are defended and guaranteed by the Supreme Court.
4. They are non-justiciable.
Which of the above statement(s) is/are correct?
(A) 1 and 3 only
(B) 2 and 4 only
(C) 1, 2 and 3
(D) 1, 3 and 4

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154. What is the role of 'Kosha' (Treasury) in Kautilyan statecraft?
(A) It is minor compared to military
(B) It is the financial backbone of state
(C) It is only for personal enrichment
(D) It should be kept empty for ethics

155. The concept of 'Constitutional Morality' refers to:
(A) Personal ethics of various judges
(B) Literal text of the Constitution
(C) Adherence to principles and norms
(D) Moral codes of various religions

156. The social institution of family is a key agent of:
(A) Formal education

(B) Right to Life and Personal Liberty
(C) Right to move freely throughout the territory of India
(D) Right to form associations or unions

116. Which of the following political concepts advocates for a reformist path to socialism within a democratic framework, including a welfare state and a mixed economy?
(A) Total Revolution
(B) State Socialism
(C) Social Democracy
(D) Sarvodaya

117. Identify the incorrect pair.
(A) Mahabharata - Rajdharma
(B) Kautilya - Saptanga
(C) Kamandaki - Total Revolution
(D) Gandhi - Satyagraha

118. The institution of family is considered a primary social institution because:
(A) It is the most immediate environment
(B) It controls all economic production
(C) It is run directly by the state
(D) It is the only place for education

119. What is the relationship between 'Rajdharma' and the 'welfare' of the people in the Mahabharata?
(A) Rajdharma is opposed to the welfare of the people.
(B) Fulfillment of Rajdharma requires people's welfare.
(C) Rajdharma is concerned only with personal salvation.
(D) The two concepts are unrelated and separate.

120. Which of the following statements about Kautilya's view on the 'State economy' is incorrect?
(A) The state should maintain a rich treasury (Kosha).
(B) The king should levy taxes that are not burdensome to the people.
(C) The state should actively participate in and regulate economic activities.
(D) The state should follow a laissez-faire policy with zero economic intervention.

121. Consider the following statements regarding the foundations of Danda-niti as per the Mahabharata:
1. The belief in the inherent fallibility of human nature.
2. The necessity of a coercive authority (Danda) to maintain order.
3. The aim of protecting the weak from the strong.
4. The idea that kings are divine and above the law.

Which of the above statement(s) is/are correct?
(A) 1 and 4 only
(B) 2 and 3 only
(C) 1, 2 and 3 only
(D) 2, 3 and 4 only

122. The term 'Satyagraha' is a composite of two Sanskrit words, 'Satya' and 'Agraha', which together mean:
(A) Insistence on violence
(B) Holding fast to truth
(C) Abandonment of worldly affairs
(D) Pursuit of political power

123. The 'seven pillars of state-craft' is also known as the:
(A) Niti-Shastra
(B) Saptanga Theory
(C) Mandala Theory
(D) Danda-niti

124. Read the following statements and select the correct option.
Statement I: 'Affirmative Action' is a policy designed to benefit the majority population.
Statement II: 'Social Justice' is a concept that demands fair treatment and an equitable distribution of resources and opportunities for all members of society, especially those historically disadvantaged.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

125. The pillar 'Kosha' in Kautilya's theory refers to:
(A) The Army
(B) The Ally
(C) The Treasury
(D) The Minister

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Q. Total Revolution
R. Secularism
S. State Socialism

List II: (Associated Concept)
1. State control over means of production
2. Sampoorna Kranti
3. Fair distribution of resources
4. Principled distance from religion

Codes:
(A) P-3, Q-2, R-4, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-3, R-4, S-1

167. Which of the following is NOT a characteristic of the social institution of family?
(A) Common residence
(B) Economic co-operation
(C) A temporary and transient relationship
(D) Reproduction and socialization

168. The purpose of 'Affirmative Action' is essentially:
(A) Punitive
(B) Remedial
(C) Discriminatory
(D) Retaliatory

169. 'Constitutionalism' is a philosophy that insists on:
(A) Power without accountability
(B) Governance by limited government
(C) The divine right of the ruler
(D) The infallibility of the majority's will

170. Which pillar in Kautilya's Saptanga is considered the 'brain' or the 'eyes' of the king, assisting in administration?
(A) Amatya (Minister)
(B) Danda (Army)
(C) Kosha (Treasury)
(D) Mitra (Ally)

171. Which of the following statements accurately reflects the nature of Kamandaki's 'Nitisara'?
(A) It provides a radical refutation of Kautilyan statecraft
(B) It is a poetic summary of the Arthashastra tradition
(C) It introduces the Saptanga concept for the first time
(D) It focuses on military strategy while ignoring governance

172. The concept of 'Social Democracy' advocates for:
(A) A stateless communist society
(B) Achieving goals through revolution
(C) A mixed-economy with welfare goals
(D) A return to agrarian social society

173. The Indian Constitution's approach to secularism involves:
(A) A strict separation of state
(B) Equal respect and reformist intervention
(C) Promotion of one state religion
(D) Suppression of religious activity

174. In the context of the Mahabharata, the term 'Rajdharma' encapsulates:
(A) The king's personal religious faith
(B) The totality of duties and ethics
(C) The rules of courtly etiquette
(D) The laws of interstate warfare only

175. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the options given below.
Assertion (A): Fundamental Rights enshrined in the Indian Constitution are not absolute.
Reason (R): The state can impose 'reasonable restrictions' on these rights in the interest of public order, morality, and the sovereignty and integrity of India.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

176. Consider the following themes as potential subjects of Narada's questions to King Yudhisthir:
1. Fiscal management and economic prosperity.
2. Judicial administration and law enforcement.
3. The king's personal conduct and discipline.
4. The state's defense and intelligence network.
5. The king's personal literary achievements.

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Which of the above statement(s) is/are correct?
(A) 1, 2 and 4 only
(B) 1, 2, 3 and 4 only
(C) 3, 4 and 5 only
(D) 1 and 5 only

177. Kautilya's concept of 'welfare' in his Arthashastra is encapsulated in the famous maxim:
(A) "The king's happiness lies in his own pleasure."
(B) "In the happiness of his subjects lies the king's happiness."
(C) "The ally is more important than the subject."
(D) "The treasury should be filled at any cost to the subjects."

178. The Right to Property was removed from the list of Fundamental Rights by which amendment to the Indian Constitution?
(A) 42nd Amendment
(B) 44th Amendment
(C) 24th Amendment
(D) 1st Amendment

179. 'State Socialism' differs from 'Social Democracy' primarily in its emphasis on:
(A) Democratic processes and individual liberties
(B) A mixed economy and private enterprise
(C) State ownership and centralized control of the economy
(D) A comprehensive welfare system

180. The primary function of the social institution of marriage is to:
(A) Provide a framework for kinship and procreation
(B) Serve as the main unit of industrial production
(C) Act as the primary body for formal law-making
(D) Regulate international trade and economic flow

181. What does the concept of 'Constitutional Morality' demand from citizens and state organs?
(A) Blind obedience to the government
(B) Commitment to underlying principles
(C) Right to disregard the constitution
(D) Prioritizing various religious laws

182. 'Satyagraha' as a method of protest is based on the principle of:
(A) Coercion through physical force
(B) Deception and use of cunning
(C) Conversion through truth and suffering
(D) Apathy and withdrawal from conflict

183. Identify the incorrect statement about Kautilya's Saptanga theory.
(A) The 'Swami' or Sovereign is the head of the state.
(B) The 'Kosha' or Treasury is vital for state functions.
(C) The 'Mitra' or Ally represents the state's diplomatic relations.
(D) The 'Praja' or individual citizen is listed as one of the seven pillars.

184. The legacy of colonialism in India is visible in:
(A) Uniform economic prosperity across regions
(B) Complete erasure of pre-colonial tradition
(C) Existing administrative and judicial structures
(D) Absence of social and political conflicts

185. Consider the following statements about 'Total Revolution':
1. It was a call given by Mahatma Gandhi.
2. It advocated a seven-fold revolution: social, economic, political, cultural, ideological, intellectual, and spiritual.
3. It was aimed at a complete overhaul of the system, not just a change in government.
4. It advocated violent means to achieve its ends.

Which of the above statement(s) is/are correct?
(A) 1 and 4 only
(B) 2 and 3 only
(C) 1, 2 and 3
(D) 2, 3 and 4

186. The concept of 'Social Justice' in the Indian context is a constitutional goal aimed at:
(A) Creating a society with absolute economic equality
(B) Removing social and economic inequalities and ensuring dignity for all
(C) Promoting the interests of the upper classes
(D) Enforcing a uniform social code on all

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communities

187. In the Mahabharata, a king who fails in his 'Rajdharma' of protecting the people is said to be:
(A) Committing adharma and losing legitimacy
(B) Praised for his spiritual detachment
(C) Following the correct path of asceticism
(D) Acting in accordance with Danda-niti

188. Match the items in List I with those in List II and select the correct answer using the codes given below regarding social and political concepts:
List I: (Social/Political Concept)
P. Sarvodaya
Q. Swadeshi
R. Satyagraha
S. Affirmative Action
List II: (Essence/Meaning)
1. Soul-force
2. Welfare of all
3. Preferential treatment to remedy past wrongs
4. Self-reliance
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-4, R-1, S-3
(C) P-2, Q-1, R-4, S-3
(D) P-4, Q-2, R-1, S-3

189. According to Kamandaki, the elements of the state are:
(A) A new invention completely different from thoughts
(B) A reiteration of Kautilyan Saptanga model
(C) Focused only on the king and the army limbs
(D) Based on various democratic principles of Greece

190. What is a key function of the social institution of 'education'?
(A) To enforce criminal law
(B) Transmission of norms and values
(C) To regulate marriage and kinship
(D) Management of the state treasury

191. Kautilya's views on the 'state economy' suggest a model that is:
(A) Purely laissez-faire
(B) A state-regulated and interventionist economy
(C) Entirely agrarian with no scope for trade
(D) Dependent solely on foreign aid

192. Which of the following is the most accurate description of 'Constitutionalism'?
(A) A belief in the infallibility of a written constitution
(B) Government power limited by fundamental law
(C) The practice of frequently amending the constitution
(D) A system where the judiciary holds all state power

193. The concept of 'Danda' in Danda-niti is not just punishment, but also represents:
(A) Sovereign power of the state
(B) A specific religious offering
(C) A form of spiritual meditation
(D) A foreign diplomatic treaty

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194. Which of the following is NOT an example of a social institution?
(A) Marriage
(B) Property
(C) A political opinion poll
(D) Religion

195. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the options given below.
Assertion (A): The 'mandala' theory of Kautilya suggests that a king's immediate neighbor is a natural enemy.
Reason (R): This theory of foreign policy is based on a geopolitical analysis of concentric circles of friends and foes, guiding a state's external affairs and alliances.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

196. The call for 'Swadeshi' during the Indian freedom movement was a call for:
(A) Adopting Western cultural norms

(B) Primary socialization
(C) State administration
(D) Economic regulation

157. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the options given below.
Assertion (A): Satyagraha is not just a political tool but a way of life based on truth and non-violence.
Reason (R): It seeks to win over an opponent by an appeal to their conscience, through the voluntary self-suffering of the Satyagrahi.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

158. Kautilya's theory of state administration can be described as:
(A) Decentralized and democratic
(B) Highly centralized and bureaucratic
(C) Anarchic and disorganized
(D) Based on a system of feudal lords

159. Which of the following is a key feature of 'Sarvodaya'?
(A) The welfare of the strongest section of society
(B) A belief in violent class struggle
(C) Decentralization and village self-sufficiency
(D) The promotion of large-scale industrialization

160. What distinguishes 'Terrorism' from other forms of political violence?
(A) It is always state-sponsored
(B) It targets military personnel
(C) It aims to instill widespread fear
(D) It is a sanctioned form of protest

161. Consider the following statements regarding the consequences of colonialism:
1. The integration of the colonial economy with the metropole's economy in a subordinate position.
2. The introduction of new legal and administrative systems.
3. The rise of anti-colonial nationalism.
4. The preservation of the pre-colonial social and economic structure.

Which of the above statement(s) is/are correct?
(A) 1 and 4 only
(B) 1, 2 and 3 only
(C) 2 and 4 only
(D) All of the above

162. One of Narada's questions to Yudhisthir is whether he appoints wise and brave men to important posts, not fools. This points to the principle of:
(A) Hereditary appointments
(B) Meritocracy in administration
(C) Random selection of officials
(D) Appointing only family members

163. The primary justification for 'Danda-niti' in the Mahabharata is to:
(A) Establish a totalitarian regime
(B) Prevent social chaos and protect dharma
(C) Facilitate the king's personal enjoyment
(D) Abolish the institution of private property

164. Read the following statements and select the correct option.
Statement I: The 'Saptanga' theory of Kautilya posits that the state is an organism with seven limbs or elements.
Statement II: According to this theory, the health and survival of the state depend on the well-being and proper functioning of all its seven limbs.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

165. The philosophy of 'Swadeshi' encourages:
(A) Exclusive reliance on imported goods
(B) Boycott of all domestic products
(C) Self-reliance and domestic patronage
(D) Complete economic isolation from world

166. Match the items in List I with those in List II and select the correct answer using the codes given below regarding political ideas:
List I: (Political Idea)
P. Social Justice

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(A) A scientifically proven origin account
(B) Identity, compass, and existential answers
(C) A guaranteed path to material wealth
(D) Laws superior to the laws of state

209. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the options given below.
Assertion (A): Danda-niti is considered the root of all knowledge and activities in ancient Indian political thought.
Reason (R): Without the order and stability provided by Danda (state authority), no pursuit of Dharma, Artha, or Kama is possible.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

210. Which of the following is NOT a fundamental aspect of 'Constitutionalism'?
(A) Rule of Law
(B) Separation of Powers
(C) Protection of individual rights
(D) Unrestricted and absolute power for the executive

211. Consider the following statements regarding components of Jayaprakash Narayan's vision of 'Total Revolution':
1. Political and Economic Revolution.
2. Social and Cultural Revolution.
3. Moral and Educational Revolution.
4. Maintaining the status quo in bureaucracy.
5. Centralization of all power in the hands of one leader.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 3 only
(B) 4 and 5 only
(C) 1, 3, and 5 only
(D) All of the above

212. What is the role of 'Mitra' (ally) in Kautilya's theory of the state?
(A) An internal department of state
(B) The king's personal circle of friends
(C) Crucial element of diplomatic security
(D) An optional part of state structure

213. The policy of 'reservations' in India is an instrument designed to achieve:
(A) National unity
(B) Economic growth
(C) Social Justice and Affirmative Action
(D) Swadeshi

214. Which statement best represents the idea of 'State Socialism'?
(A) Reform of capitalism through welfare
(B) Nationalization and state planning
(C) Free market with minimal government
(D) Philosophy aiming for state abolition

215. Match the items in List I with those in List II and select the correct answer using the codes given below regarding Kautilya's Saptanga:
List I: (Term)
P. Danda
Q. Amatya
R. Kosha
S. Durga
List II: (Description)
1. The Treasury
2. The Fort
3. The Minister
4. The Army/Coercive Force
Codes:
(A) P-4, Q-3, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-1, R-3, S-2
(D) P-3, Q-4, R-2, S-1

216. The concept of 'Danda-niti' from the Mahabharata is best understood as:
(A) A manual for religious rituals
(B) The science of politics and governance
(C) A code of conduct for ascetics
(D) A treatise on architecture

217. In Kautilya's Arthashastra, 'law and justice' are administered through a dual court system. The 'Kantakashodhana' courts dealt with:
(A) Disputes over various property matters
(B) State security and criminal matters
(C) Religious and scriptural disputes
(D) Commercial disputes between merchants

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on the king to ensure the welfare, security, and prosperity of his subjects. This code of conduct is intrinsically linked with the broader concept of Dharma (righteousness). The foundational purpose of Rajdharma is to prevent a state of anarchy (matsya-nyaya, the law of the fish) by establishing a just and orderly society. A key instrument for enforcing Rajdharma is Danda-niti, the science of coercion or punishment, which must be wielded judiciously and impartially. The famous 'Narada's Questions to King Yudhisthir' in the Sabha Parva serve as a comprehensive checklist for good governance, probing into aspects like economic stability, judicial impartiality, intelligence gathering, and the king's personal conduct. These questions function as a framework for evaluating a ruler's adherence to Rajdharma, emphasizing that the king's legitimacy is derived from his righteous and effective governance, not merely from his lineage.

Based on the above source, attempt the following five questions.

256. In the context of the Mahabharata, what is the primary purpose of Rajdharma?
(A) To grant the king absolute and unquestionable authority.
(B) To ensure the welfare of the subjects and prevent social anarchy.
(C) To establish a framework for aggressive military expansion.
(D) To prioritize the personal salvation of the ruler over state affairs.

257. What is the relationship between Danda-niti and Rajdharma as described in the passage?
(A) Danda-niti is a philosophy that opposes the principles of Rajdharma.
(B) Rajdharma is a subsection of the broader legal framework of Danda-niti.
(C) Danda-niti and Rajdharma are identical concepts with no distinction.
(D) Danda-niti is the instrument of coercion used to uphold and enforce Rajdharma.

258. The passage mentions 'Narada's Questions to King Yudhisthir' as a tool for what purpose?
(A) To assess the king's adherence to the principles of good governance.
(B) To challenge Yudhisthir's right to the throne.
(C) To plan military strategies against neighbouring kingdoms.
(D) To outline rituals for the king's personal spiritual advancement.

259. The term 'matsya-nyaya' (the law of the fish) is used to describe a state that Rajdharma aims to prevent. What does this term signify?
(A) A state of economic prosperity based on fishing.
(B) A political system governed by a council of elders.
(C) A society where the strong dominate the weak without any rule of law.
(D) A form of governance that respects the natural environment.

260. According to the passage, from where does a king's legitimacy primarily derive?
(A) From his righteous conduct and effective governance.
(B) From his divine origin and noble lineage.
(C) From the size of his treasury and army.
(D) From his ability to conquer other kingdoms.

Direction : Please read the following source carefully.

Constitutional Morality is a philosophical concept that extends beyond the mere formal adherence to the text of a constitution. It represents the spirit and underlying principles of the constitution, demanding a deep-seated commitment to its core values. This includes a commitment to ideals such as democracy, individual liberty, equality, and social justice, which form the bedrock of the constitutional framework. In the Indian context, Constitutional Morality is particularly significant as it acts as a guiding ethos for the judiciary, legislature, and executive, compelling them to act in a manner that upholds the substantive vision of the constitution. It is intrinsically linked to the protection and promotion of Fundamental Rights, ensuring that they are not just legal provisions but lived realities for all citizens. Furthermore, it underpins the principle of Secularism, not as indifference to religion, but as a commitment to ensuring that the state maintains a principled distance and treats all religions with equal respect, preventing the domination of any single religious group. Constitutional Morality thus serves as a crucial check against majoritarianism

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(B) Mines and forests
(C) The personal spiritual beliefs of citizens
(D) Agriculture and weights and measures

229. The concept of 'Swadeshi' is best described as a form of:
(A) Internationalism
(B) Economic Nationalism
(C) Feudalism
(D) Anarchism

230. 'Colonialism' fundamentally alters the colonized society's social institutions by:
(A) Imposing foreign legal and administrative systems
(B) Perfectly preserving all indigenous institutions
(C) Promoting economic independence and self-sufficiency
(D) Creating a society free of all hierarchies

231. Consider the following statements regarding the key principles of Satyagraha:
1. Adherence to Truth (Satya).
2. Practice of Non-violence (Ahimsa).
3. Willingness to undergo self-suffering.
4. Hatred for the evil-doer.
5. Use of cunning and deceit.

Which of the above statement(s) is/are correct?
(A) 1, 2 and 3 only
(B) 1, 2, 4 and 5
(C) 4 and 5 only
(D) 1 and 2 only

232. In the Mahabharata, Narada's questions to Yudhisthir function as:
(A) A test of his scriptural knowledge
(B) A checklist for governance and statecraft
(C) A series of philosophical riddles
(D) A set of instructions for warfare

233. The concept of 'social order' in the work of Kamandaki is largely derived from:
(A) Buddhist teachings
(B) Brahmanical tradition and statecraft
(C) Jain philosophy
(D) Greek political thought

234. In the context of the Indian constitution, 'Secularism' means:
(A) The state is anti-religion
(B) The state protects all religions equally
(C) The state has an official religion
(D) Religion is a purely private affair

235. The 'Saptanga' or seven organs of the state, as described by Kautilya and Kamandaki, illustrates a view of the state as:
(A) A mechanical entity
(B) A divine creation
(C) An organic whole
(D) A temporary group

236. The Right to 'Constitutional Remedies' under Article 32 of the Indian Constitution is a Fundamental Right that:
(A) Enables Supreme Court access for rights enforcement
(B) Details the procedure for constitutional amendment
(C) Lays down the various Directive Principles
(D) Is available only during a national emergency

237. The idea of 'Total Revolution' went beyond mere political change to include:
(A) Revolution in consciousness and values
(B) A violent military coup
(C) Focus on economic restructuring only
(D) Change in India's foreign policy

238. Read the following statements and select the correct option.
Statement I: State Socialism and Social Democracy are identical political ideologies.
Statement II: While both aim for social equity, State Socialism typically involves greater state control over the economy, whereas Social Democracy works within a mixed-economy and democratic framework.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

239. The most significant function of a social institution is to:
(A) Provide a structured way to meet societal needs
(B) Encourage individuality and non-conformity
(C) Generate profit for the state treasury

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(D) Act as a temporary problem-solving group

240. Match the items in List I with those in List II and select the correct answer using the codes given below regarding thinkers and key concepts:
List I: (Thinker/Text)
P. Mahabharata
Q. Kautilya
R. J.P. Narayan
S. Gandhi
List II: (Key Concept)
1. Saptanga
2. Rajdharma
3. Sarvodaya
4. Total Revolution
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-1, R-4, S-2

241. A key aspect of Kautilya's internal security policy was the extensive use of:
(A) Public meetings to resolve disputes
(B) An elaborate espionage system
(C) A council of religious leaders
(D) Periodic elections

242. The term 'Constitutionalism' implies that:
(A) The constitution can be changed at will by the executive.
(B) The government is supreme and above the law.
(C) The government's powers are defined and limited by a constitution.
(D) The military is the ultimate authority.

243. The primary reason for enacting 'Affirmative Action' policies is to:
(A) Reward the most meritorious
(B) Create level fields for groups
(C) Punish the majority community
(D) Ensure outcomes for individuals

244. The social institution of education serves the function of:
(A) Regulating kinship
(B) Enforcing law and order
(C) Cultural and knowledge transmission
(D) Managing the economy

245. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the options given below.
Assertion (A): Colonialism led to the development of a nationalist consciousness among the colonized people.
Reason (R): The shared experience of political subjugation and economic exploitation under a foreign power helped forge a sense of common identity and a collective desire for independence.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

246. What is the core principle of 'Danda-niti' in the Mahabharata?
(A) Forgiveness as the primary tool of governance
(B) Legitimate coercion for maintaining social order
(C) Renouncing the kingdom for personal salvation
(D) Minimal state interference in citizen lives

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247. Kautilya's 'Saptanga' theory describes the state as an organic body with seven limbs. Which of the following represents the 'head' or the sovereign?
(A) Amatya
(B) Swami
(C) Janapada
(D) Kosha

248. The concept of 'Sarvodaya' is based on the principle of:
(A) The survival of the fittest
(B) The greatest good of the majority
(C) The welfare and upliftment of all
(D) The welfare of the elite class

249. Which of the following is NOT a characteristic of the social institution of religion?
(A) It involves a set of beliefs about the sacred and profane.
(B) It provides rituals and ceremonies.
(C) It is purely a matter of individual belief with

no social dimension.
(D) It can be a source of both social integration and conflict.

250. 'Total Revolution' as a concept calls for:
(A) Radical transformation of all aspects of society
(B) A simple change in the ruling political party
(C) Implementation of minor administrative reforms
(D) A focus on increasing national economic growth

Direction : Please read the following source carefully.

In Kautilya's political philosophy, the concept of the state is articulated through the Saptanga theory, which conceives of the state as a living organism comprising seven essential elements or limbs (angas). These pillars of state-craft are Svamin (the Sovereign King), Amatya (the Ministers/Bureaucracy), Janapada (the Territory and its People), Durga (the Fortified Capital), Kosha (the Treasury), Danda (the Army/Coercive Power), and Mitra (the Allies). Sovereignty, embodied by the Svamin, is central, but its effectiveness is contingent upon the health and integration of all other limbs. The Janapada provides the demographic and territorial base, while the Durga serves as the nerve centre of defence and administration. The Kosha is vital for financing all state activities, from administration and welfare to military campaigns. Danda represents the state's monopoly on force, essential for maintaining internal security and defending against external threats. Finally, the Mitra element underscores the importance of foreign policy and strategic alliances in statecraft. Kautilya's framework is thus a pragmatic and holistic model of governance, where the strength of the state is a function of the collective well-being and functional efficiency of its constituent parts.

Based on the above source, attempt the following five questions.

251. According to Kautilya's Saptanga theory, what is the term used for the element representing the territory and its people?
(A) Amatya
(B) Janapada
(C) Durga
(D) Svamin

252. Which of the following pillars of state-craft in Kautilya's philosophy represents the state's coercive power and military strength?
(A) Danda
(B) Kosha
(C) Mitra
(D) Amatya

253. Based on the description of the Saptanga theory, what can be inferred about Kautilya's view of the state?
(A) The state is primarily a military enterprise focused on conquest.
(B) The state's power is absolute and vested solely in the sovereign.
(C) The state is an interdependent system where each component is crucial for stability.
(D) The state's main function is to accumulate wealth without other considerations.

254. In the context of Kautilya's seven pillars, what is the primary function of the 'Kosha'?
(A) To manage diplomatic relations with allied states.
(B) To serve as the fortified centre of administration.
(C) To represent the demographic and territorial foundation of the state.
(D) To provide the financial resources for all state functions.

255. The inclusion of 'Mitra' as a limb of the state in the Saptanga theory highlights the significance of which aspect of state-craft?
(A) Internal security and law enforcement
(B) Economic management and revenue collection
(C) External affairs and diplomatic alliances
(D) Judicial administration and legal codes

Direction : Please read the following source carefully.

The concept of Rajdharma, as articulated in the Mahabharata, constitutes the cornerstone of ancient Indian political thought on law and governance. It refers to the specific set of duties and ethical principles that a ruler (Raja) must uphold. Far from being a manual for absolute power, Rajdharma places a profound responsibility

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267. How does Sarvodaya differ from the principle of utilitarianism?
(A) Sarvodaya focuses on individual liberty, while utilitarianism focuses on economic equality.
(B) Sarvodaya rejects the idea of sacrificing the interests of a minority for the majority.
(C) Sarvodaya is concerned with spiritual goals, whereas utilitarianism is strictly material.
(D) Sarvodaya advocates for a revolutionary overthrow of the state, which utilitarianism opposes.

268. According to the source, what is the nature of Satyagraha?
(A) An active method of non-violent struggle aimed at converting the opponent.
(B) A passive acceptance of injustice in the hope of divine intervention.
(C) A political strategy focused on gaining power through electoral means.
(D) A form of armed resistance used only as a last resort against tyranny.

269. What is the relationship between Satyagraha and Sarvodaya as explained in the text?
(A) They are opposing concepts, one representing struggle and the other peace.
(B) Sarvodaya is a temporary tactic, while Satyagraha is the ultimate goal.
(C) Satyagraha is the non-violent method prescribed to achieve the ideal of Sarvodaya.
(D) They are unrelated concepts from different philosophical traditions.

270. The passage emphasizes that for achieving Sarvodaya, "the means and ends are seen as inextricably linked." What does this imply?
(A) Any method, including violence, is justified if it leads to a just society.
(B) The ultimate goal of Sarvodaya is more important than the methods used to achieve it.
(C) The choice of methods is a practical consideration with no moral implications.
(D) A just and non-violent society can only be achieved through just and non-violent methods.

Direction : Please read the following source carefully.

The principles of Affirmative Action and Social Justice are deeply intertwined in the discourse of modern Indian social and political philosophy. Affirmative Action refers to a set of policies and practices designed to actively remedy the effects of past and present discrimination faced by historically marginalized and disadvantaged groups. This goes beyond the passive guarantee of non-discrimination and involves proactive measures in areas like education, employment, and political representation. The ultimate philosophical justification for such policies is the pursuit of Social Justice. Social Justice, in this context, is understood not merely as formal equality before the law, but as substantive equality, which requires correcting deep-seated structural inequalities. It acknowledges that due to historical disadvantages, certain groups are unable to compete on an equal footing, and therefore, preferential treatment may be necessary to create a truly level playing field. Thus, Affirmative Action is not seen as an end in itself but as a crucial instrument or a transitional device employed by the state to mitigate historical injustices and move society closer to the ideal of Social Justice, where every individual has an equitable opportunity to realise their potential, regardless of their social origins.
Based on the above source, attempt the following five questions.

271. What is the primary goal of Affirmative Action as described in the passage?
(A) To establish a new social hierarchy.
(B) To punish historically dominant groups.
(C) To remedy the effects of past and present discrimination.
(D) To provide a permanent system of quotas for all citizens.

272. The passage contrasts 'formal equality' with 'substantive equality'. What does 'substantive equality' imply in this context?
(A) Treating every single person in exactly the same way.
(B) Correcting structural inequalities to ensure equitable opportunities.
(C) Ensuring everyone has the same economic income.
(D) The strict application of law without considering social background.

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and arbitrary state action, fostering a culture of constitutionalism and respect for procedural and substantive fairness.

Based on the above source, attempt the following five questions.

261. What is the most accurate description of Constitutional Morality as presented in the paragraph?
(A) A strict and literal interpretation of the constitutional text.
(B) A political ideology that prioritizes the state over the individual.
(C) A legal doctrine that applies only to the actions of the judiciary.
(D) A commitment to the underlying spirit and core values of the constitution.

262. How does Constitutional Morality relate to Fundamental Rights according to the passage?
(A) It considers Fundamental Rights as secondary to the state's security needs.
(B) It provides the ethical framework for ensuring Fundamental Rights become lived realities.
(C) It suggests that Fundamental Rights can be suspended for economic development.
(D) It argues that Fundamental Rights are relevant only during constitutional amendments.

263. The passage suggests that Constitutional Morality serves as a check against which of the following?
(A) Pluralism and social diversity.
(B) Judicial activism and review.
(C) Majoritarianism and arbitrary state action.
(D) The principle of separation of powers.

264. In the context of Secularism, how does Constitutional Morality guide the state?
(A) By demanding the state adopt an official religion.
(B) By promoting indifference to all religious matters.
(C) By advocating for the abolition of religious institutions.
(D) By requiring the state to treat all religions with equal respect.

265. What can be inferred about the role of Constitutional Morality?
(A) It is a dynamic principle that guides all state organs in their functioning.
(B) It is a static concept that was only relevant when the constitution was framed.
(C) It primarily concerns the relations between different states in a federation.
(D) It is an optional philosophy that government bodies may choose to ignore.

Direction : Please read the following source carefully.

Within the landscape of Indian political thought, the concepts of Satyagraha and Sarvodaya offer a distinctive vision of social and political transformation. Sarvodaya, meaning 'the welfare of all' or 'universal uplift', stands as a normative goal for society. It is fundamentally different from the utilitarian principle of 'the greatest good of the greatest number', as Sarvodaya insists on the inclusion and progress of every single individual, including the most marginalized. It posits that a society's well-being is incomplete if even one person is left behind. The primary method proposed for achieving this ideal state is Satyagraha, literally 'holding onto truth' or 'truth force'. Satyagraha is not a passive form of resistance but an active, non-violent method of struggle against injustice. Its core lies in the belief that the aim is not to coerce or defeat the opponent but to convert them through self-suffering and an appeal to their conscience. This connection is crucial: a Sarvodaya society, which is inherently non-exploitative and just, can only be realised through means that are themselves pure and non-violent, such as Satyagraha. The means and ends are seen as inextricably linked.

Based on the above source, attempt the following five questions.

266. What is the core principle of Sarvodaya as described in the passage?
(A) The greatest happiness for the majority of the population.
(B) The welfare and upliftment of every single individual in society.
(C) The establishment of a powerful, centralized state to ensure order.
(D) The promotion of economic competition to drive progress.

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(D) To weaken the authority of the sovereign king.

279. What was Kautilya's recommended approach towards the state economy?
(A) A laissez-faire policy with minimal government interference.
(B) Complete abolition of private property and trade.
(C) Active state intervention and control over key economic sectors.
(D) Focusing exclusively on foreign trade while ignoring agriculture.

280. What can be inferred from the interconnected nature of Kautilya's governance model?
(A) Kautilya prioritized military expansion over all other aspects of governance.
(B) Kautilya's model was purely theoretical with no practical application.
(C) Kautilya was primarily concerned with the spiritual welfare of the subjects.
(D) Kautilya believed a strong state required a holistic and integrated approach to governance.

Direction : Please read the following source carefully.

In the spectrum of political philosophies concerning social change, 'Total Revolution' and 'State Socialism' represent two distinct and often contrasting pathways. The concept of Total Revolution calls for a comprehensive and radical transformation that extends beyond the purely political or economic realms. It advocates for a simultaneous revolution across seven spheres: social, economic, political, cultural, ideological, intellectual, and moral. The goal is not merely to capture state power, but to fundamentally alter the very fabric of society and individual consciousness, empowering people at the grassroots level and creating a decentralized, participatory democracy. Conversely, State Socialism typically refers to a model where the state, often controlled by a vanguard party, takes ownership and control of the means of production and distribution. Its primary focus is on the economic structure of society, aiming to establish a socialist economy through centralized planning and state administration. While both may seek to address inequality, their methods and scope differ profoundly. Total Revolution emphasizes a multi-dimensional, mass-led transformation from below, while State Socialism often involves a top-down, state-centric reorganization of the economy.

Based on the above source, attempt the following five questions.

281. What is a key characteristic of 'Total Revolution' as described in the passage?
(A) It seeks a comprehensive transformation across multiple spheres of society.
(B) It focuses exclusively on achieving economic equality through state control.
(C) It is a gradual process of reform managed by the existing government.
(D) It aims to strengthen the power of the centralized state apparatus.

282. How does 'State Socialism' primarily aim to achieve its goals?
(A) Through grassroots activism and cultural change.
(B) Through state ownership and centralized planning of the economy.
(C) By promoting free-market capitalism with social welfare.
(D) By advocating for the complete dissolution of the state.

283. Which of the following best describes the fundamental difference in the approaches of Total Revolution and State Socialism?
(A) Total Revolution is violent, while State Socialism is non-violent.
(B) Total Revolution is a mass-led, multi-dimensional change, while State Socialism is a state-centric, economic change.
(C) Total Revolution is a foreign concept, while State Socialism is indigenous.
(D) Total Revolution supports a monarchy, while State Socialism supports a republic.

284. The passage suggests that the ultimate political structure envisioned by Total Revolution would be a:
(A) Decentralized, participatory democracy.
(B) Highly centralized, single-party state.
(C) Military-led authoritarian regime.
(D) Hereditary monarchy with a council of advisors.

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273. According to the source, what is the relationship between Affirmative Action and Social Justice?
(A) They are conflicting principles, as one involves preferential treatment.
(B) Social Justice is a policy, whereas Affirmative Action is a philosophical ideal.
(C) They are unrelated concepts, one dealing with law and the other with ethics.
(D) Affirmative Action is an instrument used to achieve the goal of Social Justice.

274. Why might preferential treatment be considered necessary for achieving Social Justice, according to the text?
(A) Because historical disadvantages prevent some groups from competing on an equal footing.
(B) Because some groups are naturally less capable of competing.
(C) To reverse historical power dynamics permanently.
(D) To ensure that outcomes for all groups are identical.

275. The passage describes Affirmative Action as a potential "transitional device." What does this suggest about the policy?
(A) It is intended to be a permanent feature of the state.
(B) It is a policy that is easily transferred from one country to another without modification.
(C) Its purpose is to be reviewed and possibly phased out once its goals are met.
(D) It only applies to individuals during their transition from education to employment.

Direction : Please read the following source carefully.

Kautilya's Arthashastra provides a remarkably detailed blueprint for state administration and management of the state economy, viewing economic strength as a fundamental pillar of political power. His approach to governance is deeply pragmatic, emphasizing the need for a well-structured and efficient administrative machinery. State administration, in this vision, involves a hierarchical bureaucracy with clearly defined roles to manage various departments, ensuring the smooth implementation of royal edicts. A crucial aspect of this administration is the system of law and justice, which is designed to maintain social order and resolve disputes, thereby contributing to internal security. Kautilya places immense importance on the state economy, advocating for active state intervention and control over key economic sectors. This includes the management of agriculture, trade routes, mines, and forests. The objective is to generate a surplus for the treasury (Kosha), which in turn finances the administration, the army, public welfare projects, and external affairs. Thus, in Kautilyan statecraft, state administration, economy, law, internal security, and welfare are not seen as separate domains but as interconnected components of a single, integrated system aimed at preserving and enhancing the power of the state.

Based on the above source, attempt the following five questions.

276. What is the fundamental relationship between the state economy and political power in Kautilya's philosophy?
(A) Economic strength is considered a foundational element for maintaining and enhancing political power.
(B) Economic activity should be entirely free from state control to ensure political stability.
(C) Political power is seen as a tool to dismantle economic structures.
(D) Political power and economic strength are viewed as opposing forces in statecraft.

277. According to the passage, what is the role of the bureaucracy in Kautilya's vision of state administration?
(A) To act as a check on the king's power.
(B) To manage religious institutions and rituals.
(C) To represent the interests of the common people against the state.
(D) To efficiently implement royal edicts and manage government departments.

278. The passage suggests that Kautilya's system of law and justice primarily serves which purpose?
(A) To promote individual liberty above all else.
(B) To maintain social order and enhance internal security.
(C) To ensure the equal distribution of all wealth.

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218. The social institution of property is fundamentally about:
(A) The physical characteristics of objects
(B) Recognized and protected rights over objects
(C) The equal distribution of all goods
(D) Emotional attachment to a possession

219. Read the following statements and select the correct option.
Statement I: The Indian model of secularism requires the state to be completely indifferent to religion.
Statement II: The state can provide financial support to educational institutions run by religious minorities.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

220. The concept of 'Sarvodaya' is ideologically opposed to:
(A) The principle of non-violence.
(B) The idea of decentralized governance.
(C) Utilitarianism, which promotes the greatest good for the greatest number.
(D) The goal of social equity.

221. Kautilya's prescriptions for 'external affairs' are famously based on the:
(A) Principle of non-alignment under all circumstances.
(B) Mandala theory of concentric circles of friends and enemies.
(C) Policy of complete isolationism.
(D) Idea of a world government.

222. The term 'Social Democracy' refers to a political ideology that aims to:
(A) Establish a communist state via revolution
(B) Blend capitalist economy with welfare goals
(C) Return to a pre-industrial social society
(D) Promote a pure laissez-faire economic system

223. What is the fundamental goal of terrorism?
(A) To win a conventional major war
(B) To engage in fair political debate
(C) To instill psychological fear for goals
(D) To provide humanitarian assistance

224. Consider the following statements about 'Rajdharma':
1. It is the specific dharma or duty of the king.
2. Its primary goal is the protection and welfare of the subjects.
3. It places the king above Dharma.
4. It is synonymous with the application of Danda for maintaining social order.

Which of the above statement(s) is/are correct?
(A) 1, 2 and 4 only
(B) 3 and 4 only
(C) 1 and 2 only
(D) All of the above

225. 'Affirmative Action' policies are designed to:
(A) Correct historical disadvantages for opportunity
(B) Give various advantages to the majority
(C) Punish groups for their various actions
(D) Promote purely merit-based systems only

226. The institution of marriage in most societies serves to:
(A) Create random social bonds only
(B) Establish framework for kinship and rearing
(C) Promote economic competition between spouses
(D) Undermine the authority of family units

227. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the options given below.
Assertion (A): Constitutionalism is a necessary condition for democracy.
Reason (R): It provides the framework of limited government and rule of law, which protects the rights of individuals and minorities from the tyranny of the majority.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

228. Kautilya's detailed account of state administration includes the supervision of all of the following except:
(A) Trade and commerce

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285. A government nationalizing all major industries to manage the economy would be an example of which concept?
(A) Total Revolution
(B) Constitutional Morality
(C) State Socialism
(D) Sarvodaya

Direction : Please read the following source carefully.

The advent of colonialism in India marked a period of profound transformation, not only in the political and economic spheres but also within the very structure of society's core institutions. Colonialism was not a passive overlordship; it was an active, interventionist project that fundamentally reshaped traditional social institutions such as family, marriage, property, education, and religion. Colonial legal systems, for instance, often codified and rigidified personal laws related to marriage and family, sometimes altering or misinterpreting customary practices. The introduction of new property rights, particularly concerning land, disrupted existing communal ownership patterns and agrarian relations, creating new classes of landowners and landless labourers. The colonial state's most transformative tool was arguably education. The introduction of Western-style education created a new, English-educated elite, which became both an instrument of colonial administration and a source of nationalist critique. Furthermore, the colonial state's engagement with religion was complex; while often claiming neutrality, its policies of census-taking, legal intervention, and selective patronage intensified community identities and sowed the seeds of future religious-political conflicts. The impact of colonialism was thus a dual-edged sword, sparking both social dislocation and reform movements within these very institutions.

Based on the above source, attempt the following five questions.

286. According to the passage, what was a primary effect of colonialism on traditional social institutions in India?
(A) It preserved them in their original, untouched form.
(B) It completely ignored them, focusing only on economic exploitation.
(C) It led to their immediate and total collapse across the subcontinent.
(D) It actively intervened and fundamentally reshaped them.

287. How did the colonial introduction of new property rights affect Indian society?
(A) It reinforced traditional communal ownership of land.
(B) It ensured equitable distribution of land among all peasants.
(C) It disrupted existing patterns and created new social classes.
(D) It had no significant impact on agrarian relations.

288. The passage identifies which colonial tool as arguably the most transformative for Indian society?
(A) Military power
(B) Western-style education
(C) Railway networks
(D) The telegraph system

289. What was the described impact of the colonial state's engagement with religion?
(A) It led to a decline in all forms of religious practice.
(B) It successfully created a single, unified religion for India.
(C) It maintained a policy of perfect neutrality with no social consequences.
(D) It intensified community identities and contributed to future conflicts.

290. What can be inferred about the overall legacy of colonialism on Indian social institutions?
(A) It was a complex and contradictory process, causing both dislocation and reform.
(B) It was uniformly negative, causing only destruction and loss.
(C) It was a simple process of modernization with only positive outcomes.
(D) It had a negligible and short-lived impact that ended with independence.

Direction : Please read the following source carefully.

Within the political philosophy of the Mahabharata, Danda-niti is presented as a foundational concept for the very existence of an

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33. (B) Kosha
Kosha, or the treasury, is the pillar of Kautilya's statecraft dedicated to the state's financial resources and economic management. It is considered essential for the maintenance of the army and the general administration of the kingdom. Kautilya advised that the treasury should be filled through legitimate taxation and the wise management of resources, as a wealthy treasury is the backbone of a state's power and its ability to survive.

34. (A) 1, 2 and 3 only
Colonialism involves the establishment of political sovereignty by a foreign power over a distant territory, leading to the systematic economic exploitation of the colony's resources. It is often accompanied by an ideology of cultural superiority, where the colonizer justifies their rule by claiming a civilizing mission. Historically, this relationship focused on extracting wealth for the colonizer rather than promoting the native population's self-governance or developing infrastructure for their primary benefit.

35. (C) A social contract to protect his subjects
In the Mahabharata, the foundations of Rajdharma are linked to the idea that kingship arose from a social contract to end anarchy. The king is granted authority by the subjects in exchange for the promise of protection and the maintenance of social order. This implies that the king's power is not absolute or divine but is contingent upon his fulfillment of the sacred duty to safeguard the people's welfare.

36. (D) Right to Constitutional Remedies (Article 32)
Article 32 of the Indian Constitution, the Right to Constitutional Remedies, is described as its heart and soul because it ensures the enforceability of all other Fundamental Rights. It empowers citizens to approach the Supreme Court directly if their rights are violated by the state. Without this procedural guarantee, the substantive rights would be ineffective, as there would be no legal mechanism to challenge arbitrary state actions or seek justice.

37. (A) Both A and R are true and R is the correct explanation of A.
Kamandaki's Nitisara is recognized as a vital commentary that simplifies and reiterates the complex political theories found in Kautilya's Arthashastra. By presenting these ideas in a poetic and accessible form, Kamandaki intended to reach a broader audience of rulers and administrators. The text specifically upholds the Saptanga theory and other core Kautilyan concepts, making it a faithful exposition of the traditional Indian science of politics and statecraft.

38. (B) Foreign policy and diplomacy
The inclusion of Mitra, or the ally, as one of the seven pillars in Kautilya's statecraft highlights the critical role of foreign policy and diplomacy. Kautilya recognized that no state could exist in isolation and that maintaining strong, reliable alliances was essential for national security. A friendly neighbor or a strategic partner acts as an external support system, helping the state to deter enemies and navigate the complexities of inter-state relations.

39. (D) Recognized rights and duties regarding objects
Property as a social institution refers to the socially recognized and legally protected rights and duties that individuals or groups have over various resources and objects. It defines who can use, manage, and transfer assets, thereby establishing a structured system for the distribution of wealth. This institution is fundamental to social organization, as it influences economic relationships, social status, and the exercise of power within a community or state.

40. (A) 3, 2, 4, 1
The chronological emergence of these concepts reflects India's political evolution. The Swadeshi movement arose in the early twentieth century as a response to colonial economic policies. Sarvodaya was later articulated by Gandhi as a vision for holistic social progress. The framing of Fundamental Rights occurred during the drafting of the Constitution in the late 1940s. Finally, Jayaprakash Narayan's call for Total Revolution emerged in the 1970s as a modern protest movement.

41. (C) Dharmasthiya (Civil) and Kantakashodhana (Criminal)
Kautilya's Arthashastra establishes a sophisticated judicial system divided into two primary types of

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ultimate institutional mechanism for enforcing Constitutionalism and ensuring the supremacy of the constitutional framework over transient legislative majorities.

Based on the above source, attempt the following five questions.

296. What is the core principle of Constitutionalism?
(A) The existence of a written constitution, regardless of its content.
(B) The concentration of all power in a single, efficient executive.
(C) The supremacy of parliamentary legislation over all other rules.
(D) The limitation of government power by a body of fundamental law.

297. How is Constitutionalism different from simply having a constitution?
(A) A constitution can grant unlimited power, whereas Constitutionalism is about limiting power.
(B) There is no difference; the terms are synonymous.
(C) Constitutionalism requires a monarchy, while a constitution can exist in a republic.
(D) Constitutionalism applies only to federal states, not unitary ones.

298. According to the passage, how do Fundamental Rights contribute to Constitutionalism in India?
(A) They grant the government additional powers to maintain order.
(B) They act as a direct limitation on the exercise of state power.
(C) They can be suspended at any time by the executive.
(D) They outline the duties of citizens but not their rights.

299. The phrase 'government of laws, not of men' best captures which idea?
(A) The need for a powerful leader to guide the nation.
(B) The superiority of legal principles over the arbitrary will of rulers.
(C) The idea that only lawyers should be allowed to govern.
(D) The exclusion of women from positions of power.

300. What institutional mechanism is identified in the passage as crucial for enforcing Constitutionalism in India?
(A) The doctrine of judicial review
(B) Regular elections
(C) Parliamentary debates
(D) The use of public referendums

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ordered society. Often translated as the science of punishment or coercion, Danda-niti's scope is far broader, encompassing the entire science of statecraft and the legitimate use of force by the sovereign. Its philosophical justification stems from the pessimistic view of human nature in a lawless state, famously described as 'matsya-nyaya'—the law of the fish, where the stronger devours the weaker. Danda, the rod of coercion, is therefore seen as an essential tool to prevent this descent into anarchy and to uphold Dharma (righteous order). The proper exercise of Danda-niti is a central component of Rajdharma (the king's duty). The state's monopoly on force is not absolute or arbitrary; it is contingent upon its use for the protection of the innocent, the punishment of the wicked, and the maintenance of a stable environment where individuals can pursue their righteous goals. Thus, Danda-niti is not an end in itself but a necessary, albeit dangerous, instrument of governance that must be wielded with wisdom, justice, and restraint to ensure social harmony and justice.

Based on the above source, attempt the following five questions.

291. What is the broader meaning of Danda-niti as described in the passage?
(A) Merely the act of physical punishment.
(B) A set of rules for personal spiritual discipline.
(C) The complete science of statecraft and legitimate coercion.
(D) A system of economic taxation and revenue collection.

292. The concept of 'matsya-nyaya' is used to provide a justification for which of the following?
(A) The necessity of Danda-niti and a coercive state.
(B) The principle of non-violence in all circumstances.
(C) The abolition of monarchy in favour of a republic.
(D) The equal distribution of all property in society.

293. According to the source, the state's legitimate use of force under Danda-niti is:
(A) Absolute, unlimited, and arbitrary.
(B) Used primarily for territorial expansion.
(C) Meant to be abolished in an ideal society.
(D) Contingent upon its use for righteous and just purposes.

294. How does Danda-niti relate to the concept of Rajdharma?
(A) They are opposing philosophies of governance.
(B) The proper exercise of Danda-niti is a crucial part of fulfilling Rajdharma.
(C) Rajdharma is a legal code, while Danda-niti is a moral principle.
(D) Danda-niti is applicable to commoners, while Rajdharma applies only to priests.

295. What does the passage imply about the nature of Danda (coercion)?
(A) It is an inherently good force that should be maximized.
(B) It is an outdated concept with no relevance to modern governance.
(C) It is a necessary instrument of governance that carries the risk of misuse.
(D) It is a tool that should be wielded by every citizen, not just the state.

Direction : Please read the following source carefully.

Constitutionalism is a political philosophy that advocates for the principle of a government limited by law. It is fundamentally distinct from the mere existence of a constitution, as a country can have a constitution that is not constitutionalist in spirit. The core tenet of Constitutionalism is the imposition of substantive and procedural limitations on the power of the state to protect citizens from arbitrary rule and to uphold their liberty. It champions the idea of a 'government of laws, not of men', ensuring that state authority is derived from, and circumscribed by, a body of fundamental law. In the Indian political framework, Constitutionalism is deeply embedded through several key features. The most prominent among these is the chapter on Fundamental Rights, which acts as a direct limitation on state power. Furthermore, the principle of Secularism, by preventing the state from establishing a religion, limits its power in the religious sphere. The doctrine of judicial review, where courts can strike down laws and executive actions that violate the constitution, serves as the

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strategic defense. Kosha signifies the state treasury essential for economic stability, and Danda represents the army or coercive power required to maintain internal order and protect the state from external threats.

9. (C) The ethical and administrative duties of a king
In the Sabha Parva of the Mahabharata, the sage Narada poses a series of pointed questions to King Yudhisthir regarding the management of his kingdom. These inquiries serve as an exhaustive checklist for effective governance, covering fiscal prudence, judicial fairness, and the welfare of farmers and soldiers. They highlight the king's ethical responsibility to maintain an efficient bureaucracy and ensure the prosperity of his subjects.

10. (A) It is explicitly defined in a single Indian article.
Constitutional morality refers to the commitment to constitutional principles and values rather than just the literal text. It acts as a crucial check on majoritarianism by requiring adherence to established democratic processes and norms. While this concept is central to the Indian legal system and was emphasized by Dr. B.R. Ambedkar, it is an interpretive principle developed through judicial precedents rather than being defined in one article.

11. (B) 2 and 4 only
Rajdharma represents the ethical framework and specific duties assigned to a king to ensure the protection and welfare of his subjects. In the Mahabharata, it is considered the highest virtue for a Kshatriya ruler, prioritizing public service over personal interests. This concept suggests that the king's legitimacy is tied to his adherence to moral laws and his success in upholding the social order through justice.

12. (B) The Saptanga theory of Kautilya's Arthashastra
Kamandaki's Nitisara is a classical text on statecraft that serves as a summary and elaboration of Kautilya's earlier work. It adopts the Saptanga theory, which views the state as an organic entity composed of seven essential limbs. By reiterating these elements, Kamandaki preserves the Kautilyan tradition of governance, emphasizing the importance of the sovereign, ministers, territory, forts, treasury, army, and allies in maintaining power.

13. (C) Jayaprakash Narayan
Total Revolution is a comprehensive concept introduced by Jayaprakash Narayan to advocate for a fundamental transformation of society. It encompasses social, economic, political, cultural, ideological, intellectual, and spiritual spheres of life. The movement aimed to go beyond a mere change in the ruling government, seeking to dismantle systemic corruption and empower the common people through decentralized democratic structures and a moral renewal of the entire nation.

14. (B) 2, 3 and 4 only
Kautilya's vision of state administration is characterized by a highly centralized and bureaucratic structure that ensures the efficient collection of revenue and enforcement of laws. To maintain internal security and monitor officials, the state employs an extensive network of espionage. Furthermore, the recruitment of ministers and high-ranking officials is strictly based on merit and integrity, ensuring that the administrative machinery remains professional and effective.

15. (A) Marriage : A social institution for regulating kinship and inheritance
Marriage is a primary social institution that serves several critical functions, including the regulation of sexual relationships and the establishment of a framework for kinship. It provides a legal and social basis for the legitimization of children and the orderly transfer of property and inheritance across generations. By defining rights and obligations between spouses, marriage ensures social stability and the continuity of the family unit.

16. (D) Statement I is false, but Statement II is true.
The Indian model of secularism differs from the Western model by avoiding a strict wall of separation between the state and religion. Instead, it practices a policy of principled distance, allowing the state to treat all religions with equal respect while intervening when necessary. This intervention is specifically permitted for the purpose of social reform, such as abolishing

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49. (D) A false but R is true.
The Swadeshi movement was not merely a narrow economic strategy focused on boycotting foreign goods; it represented a much broader ideological vision. It encompassed a commitment to national self-reliance, cultural pride, and the development of indigenous educational and political institutions. By prioritizing everything domestic, the movement sought to restore national dignity and challenge the entire structure of colonial dependency, making it a comprehensive philosophy of liberation and self-sufficiency.

50. (A) Vinoba Bhave
While Mahatma Gandhi first articulated the philosophy of Sarvodaya, it was Vinoba Bhave who significantly developed and applied these principles through the Bhoodan (land-gift) movement. Bhave sought to achieve the welfare of all by encouraging voluntary land redistribution to the landless, reflecting the Sarvodaya ideal of non-violent social change. His work demonstrated a practical path toward a more equitable society based on the principles of compassion, self-sacrifice, and community welfare.

51. (A) 1 and 2 only
Kautilya's perspective on the state economy emphasizes that the government should actively manage and regulate various economic activities to ensure prosperity. The state recognizes agriculture, cattle-rearing, and trade as the primary sources of wealth and essential for national stability. While the treasury is a critical pillar, Kautilya advises that the state should also directly engage in commercial enterprises and the management of resources like mines and forests to maximize its financial strength.

52. (D) Transmit knowledge and culture to new generations
The primary function of education as a social institution is the transmission of a society's accumulated knowledge, skills, values, and cultural traditions to new generations. Through this process of socialization, individuals are prepared to participate effectively in social, economic, and political life. Education fosters social cohesion by providing common intellectual ground and ensures the continuity of culture, while also enabling individual development and the acquisition of vocational competencies.

53. (C) Social, economic, political, and cultural spheres
Jayaprakash Narayan's vision of Total Revolution demanded a comprehensive transformation across multiple dimensions of human existence, including the social, economic, political, and cultural spheres. He believed that meaningful change could not be achieved by political reforms alone but required a radical shift in social structures and cultural values. This holistic approach aimed to eliminate corruption and inequality at every level, fostering a new society based on moral integrity and decentralized power.

54. (D) All of the above
The legacy of colonialism in India is multifaceted, involving the introduction of modern centralized bureaucracy and the English language, which continue to influence administration. Simultaneously, colonial rule created new economic and social inequalities while unintentionally fostering a pan-Indian national consciousness as a response to foreign domination. The period culminated in the partition of the subcontinent, a profound event that permanently reshaped the political and social geography of South Asia and its modern institutions.

55. (D) Rajdharma is the end and Danda-niti is the means
In the Mahabharata, Rajdharma represents the ultimate ethical goal or the end, which is the protection and welfare of the subjects according to moral law. Danda-niti, the science of government and coercion, serves as the practical tool or the means through which this end is achieved. Without the application of the principles of Danda-niti, the king cannot fulfill his Rajdharma, as social order and justice would collapse in the absence of authority.

56. (A) The territory and its people
Janapada is a critical limb in Kautilya's Saptanga theory, signifying both the geographical territory and the population residing within it. A prosperous Janapada provides the agricultural resources and manpower necessary for the state's

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through gradual democratic reforms and a welfare-oriented economic system.

25. (C) The principle of fiscal prudence and a balanced budget
Narada's question to King Yudhisthir regarding expenditure being less than income highlights the importance of fiscal management in statecraft. This principle of fiscal prudence ensures that the state maintains a surplus or a balanced budget, preventing the depletion of the treasury. By managing resources wisely, the king can sustain the administration, fund public welfare projects, and maintain a strong military without imposing excessive taxes.

26. (A) The ministers and high-ranking officials
According to Kautilya, the Amatya constitutes the second limb of the state, representing the council of ministers and the senior bureaucracy. These officials are responsible for advising the king and executing the administrative tasks necessary for governance. Kautilya emphasizes that Amatyas must be individuals of high integrity, intelligence, and loyalty, as the successful implementation of the king's policies depends entirely on their competence and dedication.

27. (D) Achieve socialist goals through gradual democratic methods
Social democracy is a reformist political ideology that seeks to achieve social equity and justice within the framework of a liberal democratic state. Unlike revolutionary socialism, it advocates for gradual change through parliamentary processes and the implementation of a welfare state. This model supports a mixed economy where the state regulates capitalism and provides essential social services to ensure a fair distribution of wealth and opportunities.

28. (D) A is false but R is true.
Fundamental Rights in the Indian Constitution are not absolute because they are subject to various limitations. The state has the constitutional authority to impose reasonable restrictions on these rights to protect the sovereignty, security, and public order of the nation. While the rights provide a shield against arbitrary state action, they must be balanced against the collective interests of society and the requirements of public morality and health.

29. (C) Ensuring social stability and legitimate succession
In ancient Indian political thought, marriage was viewed as a vital social institution necessary for maintaining the order of society. It served to regulate kinship ties and provide a clear framework for the legitimate succession of property and status. By formalizing domestic unions, marriage ensured the continuity of family lineages and contributed to the overall stability of the state by integrating individuals into established social hierarchies.

30. (D) Undertaking a non-violent civil disobedience campaign
Satyagraha is exemplified by the use of non-violent civil disobedience to protest against unjust laws or authority. It relies on the moral power of truth and the willingness of the protester to endure suffering without retaliating. This method aims to convert the heart of the opponent rather than to defeat or coerce them. By refusing to comply with injustice peacefully, practitioners of Satyagraha seek social and political change.

31. (A) 1, 2 and 4 only
The family is a universal social institution found in all human societies, primarily responsible for procreation and the nurturing of children. It serves as the primary agent of socialization, where individuals first learn the norms, values, and cultural traditions of their community. While its functions remain consistent, the structure of the family is not static and often evolves in response to economic, cultural, and historical changes within different societies.

32. (B) Systematic use of fear to achieve ideological goals
Terrorism is characterized by the systematic and intentional use of violence or the threat of violence to instill widespread fear within a population. Its primary objective is to influence government policy or achieve specific political, religious, or ideological goals through psychological intimidation. Unlike conventional warfare, terrorism often targets non-combatants and civilians to create a sense of vulnerability and pressure authorities into making concessions or changing their actions.

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discriminatory practices like untouchability or ensuring gender equality.

17. (A) Both A and R are true and R is the correct explanation of A.
Danda-niti is considered essential in the Mahabharata to prevent the state of anarchy known as Matsya Nyaya, where the strong prey upon the weak. Without the coercive authority of the state, human nature's inherent fallibility would lead to chaos and the breakdown of social order. Therefore, the application of Danda ensures that laws are respected and that the vulnerable are protected, allowing society to function ethically.

18. (A) Swami
In the Kautilyan Saptanga theory, the Swami represents the sovereign king who acts as the head of the state. The Swami is the ultimate decision-maker and the central authority responsible for coordinating the other six elements of statecraft. While the ruler's power is supreme in administrative matters, it is tempered by the requirements of Dharma and the overarching goal of ensuring the welfare of the populace.

19. (C) Policies of reservation in education and employment
Affirmative action in India is primarily implemented through reservation policies that provide designated quotas for marginalized groups in educational institutions and government employment. These measures are designed to remedy historical injustices and systemic discrimination faced by Scheduled Castes, Scheduled Tribes, and Other Backward Classes. By ensuring representation and providing opportunities, affirmative action seeks to create a more equitable society and foster social mobility for disadvantaged communities.

20. (A) 2, 4, 1, 3
The logical development of Indian political concepts begins with Danda-niti, which reflects ancient theories of governance and social order. During the independence struggle, the Swadeshi movement emerged to promote economic self-reliance against colonial rule. Following this, Mahatma Gandhi articulated the philosophy of Sarvodaya to focus on the welfare of all individuals. Finally, the call for Total Revolution represented a modern movement for comprehensive societal transformation.

21. (C) Prioritizing self-reliance and the use of domestic products
Swadeshi is a philosophy of economic and cultural self-reliance that emphasizes the use of products and institutions originating within one's own country. It gained prominence during the Indian freedom struggle as a method to challenge colonial economic dominance by boycotting foreign goods. The principle encourages the development of domestic industries and the preservation of indigenous traditions, fostering a sense of national dignity and economic independence.

22. (B) State ownership and control of the principal means of production
State socialism is a political and economic ideology that advocates for the state to possess and manage the primary means of production, such as industries and resources. This model aims to achieve economic equality and social justice by replacing private profit with state planning for the public good. It centralizes economic authority to ensure that wealth is redistributed and that essential services are provided to all citizens.

23. (D) Relations based on equality and respect between nations
Colonialism is fundamentally a practice of domination where a foreign power establishes political and economic control over a territory and its people. It is characterized by the exploitation of local resources for the benefit of the colonizer and the imposition of external administrative and cultural systems. Consequently, relations in a colonial context are inherently unequal and based on subordination rather than mutual respect or sovereignty.

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24. (B) P-3, Q-2, R-1, S-4
Satyagraha is defined by the unwavering adherence to truth and non-violence as tools for resistance, while Total Revolution envisions a comprehensive transformation across all social and political spheres. Sarvodaya focuses specifically on the progress and welfare of every individual in society, emphasizing the upliftment of the most vulnerable. Social democracy seeks to balance individual liberty with social justice

courts. Dharmasthiya courts were responsible for adjudicating civil disputes, such as those concerning inheritance, contracts, and property rights. In contrast, Kantakashodhana courts, meaning the removal of thorns, were specialized tribunals focused on criminal matters, state security, and protecting the public from antisocial elements. This distinction reflects a highly developed understanding of the different requirements of civil and criminal law.

42. (A) Social justice is a matter of right and systemic fairness
Social justice is distinguished from charity by its emphasis on systemic fairness and the recognition of rights rather than voluntary benevolence. While charity involves individual acts of giving to those in need, social justice seeks to restructure society to eliminate the root causes of inequality and poverty. It demands that the state ensures an equitable distribution of opportunities and resources as a fundamental obligation to its citizens, rather than as discretionary aid.

43. (D) A primary reliance on the empirical scientific method
Religion as a social institution is characterized by a system of beliefs and rituals centered on sacred or supernatural concerns. It provides followers with a moral code and a sense of cosmic meaning that guides their social behavior and personal ethics. Unlike science, which relies on empirical observation and the scientific method, religion is fundamentally based on faith, tradition, and spiritual experiences that transcend purely material or verifiable evidence.

44. (A) P-3, Q-4, R-1, S-2
Danda-niti represents the science of government and the legitimate use of coercion to maintain social order. The Saptanga theory identifies the seven essential limbs or organs that constitute a functional state. Satyagraha is defined as the force of truth or soul-force used in non-violent resistance. Finally, constitutional morality refers to the commitment to the principles and spirit of the constitution, ensuring that democratic governance remains aligned with its underlying values.

45. (C) The state treats all religions with equal respect
In the Indian context, a secular state does not mean the absence or rejection of religion but rather the equal treatment of all religious faiths by the government. This approach, often described as Sarva Dharma Sambhava, ensures that the state remains neutral and provides equal protection and respect to every community. It allows individuals the freedom to practice and propagate their religion while preventing the state from having an official or favored religion.

46. (D) Is your expenditure covered by your revenue?
Among the various administrative concerns discussed by Narada with Yudhisthir, the efficiency of the espionage system is highlighted as a vital aspect of governance. A robust intelligence network is necessary for the king to monitor the activities of officials, understand the grievances of the people, and detect internal or external threats. This focus on surveillance reflects the practical and security-oriented nature of ancient Indian statecraft, ensuring that the state remains vigilant.

47. (D) Statement I is false, but Statement II is true.
Constitutionalism is a distinct concept from merely having a written constitution. While a constitution is a formal document outlining the structure of government, constitutionalism refers to the actual practice of limiting state power through the rule of law. A country may possess a constitution but fail to uphold constitutionalism if the government exercises arbitrary power or ignores legal constraints. Therefore, constitutionalism requires the effective protection of rights and the limitation of authority.

48. (B) Remedy the effects of past and present discrimination against specific groups
Affirmative action is a policy framework designed to address the persistent effects of historical and systemic discrimination against marginalized groups. By providing preferential treatment or reservations in areas like education and employment, it aims to create a more level playing field. The ultimate goal is to ensure adequate representation and to foster social inclusion for those who have been traditionally excluded from opportunities due to their social identity or background.

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ANSWERS

1. (B) To ensure the science of government for social order
Danda-niti serves as the fundamental science of governance within the Mahabharata, specifically focusing on the application of state power to maintain social harmony. It encompasses the principles of law, administration, and the legitimate use of force to prevent anarchy. By providing a structured framework for the ruler, it ensures that society functions according to Dharma, thereby protecting the weak and maintaining the established ethical order.

2. (A) Dharma (The Religion)
Kautilya's Saptanga theory identifies seven specific organs that constitute a state, including the Swami, Amatya, Janapada, Durga, Kosha, Danda, and Mitra. While Dharma provides the ethical foundation for the king's conduct and legal framework, it is not listed as one of these seven distinct structural pillars. These pillars focus on the functional and material aspects of statehood, ranging from the sovereign to the treasury.

3. (D) Statement I is false, but Statement II is true.
Satyagraha differs significantly from passive resistance because it is based on active soul-force and the unwavering adherence to truth. While passive resistance can include negative emotions or potential violence, Satyagraha strictly mandates non-violence and the intent to transform the opponent's heart. It is a proactive moral tool used for political change, rooted in the belief that truth eventually triumphs over injustice through peaceful endurance.

4. (D) The progress and welfare of all
Sarvodaya is a social philosophy that advocates for the comprehensive upliftment and welfare of every individual within a society. Unlike utilitarian models that prioritize the greatest good for the greatest number, this concept emphasizes that progress is incomplete unless it reaches the most marginalized person. It envisions a decentralized society based on self-reliance, cooperation, and non-violence, ensuring that every citizen lives with dignity.

5. (B) Both A and R are true but R is not the correct explanation of A.
Kautilya describes the Swami as the sovereign head of the state, possessing absolute administrative authority to ensure order and security. Simultaneously, the ruler is ethically bound by Dharma and the duty to prioritize the welfare of his subjects above personal desires. While both facts regarding sovereignty and moral obligations are accurate within the Arthashastra, the king's duty toward his subjects does not explain the administrative absoluteness.

6. (B) Government power limited by fundamental law
Constitutionalism refers to the political philosophy where the authority of the government is derived from and limited by a body of fundamental law. It ensures that the state does not exercise arbitrary power and that individual liberties are protected through legal constraints. This principle emphasizes the rule of law over the rule of men, requiring that even the highest officials remain accountable to the constitutional framework.

7. (D) The distribution of wealth and opportunities
Social justice focuses on the fair and equitable distribution of resources, wealth, and opportunities among all members of a society. It aims to eliminate systemic inequalities based on class, caste, or other social identifiers by ensuring that marginalized groups have access to essential services and rights. This objective promotes a balanced social structure where every individual can achieve their full potential regardless of their background.

8. (A) P-3, Q-4, R-1, S-2
The Saptanga theory categorizes the elements of the state into distinct functional organs with specific meanings. Janapada represents the territory and the people inhabiting it, while Durga refers to the fortified capital that provides

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survival and growth. Kautilya emphasizes that the land should be fertile and the people loyal and hardworking, as the strength and stability of the entire political structure depend on the material and human resources of this element.

57. (C) Protecting individuals and groups from arbitrary state action
Fundamental Rights in the Indian Constitution are primarily designed to safeguard individuals and groups from the arbitrary or excessive exercise of power by the state. These rights establish a protected sphere of liberty where the government cannot interfere without valid legal justification. By ensuring judicial enforceability, the Constitution guarantees that every citizen can challenge state actions that violate these basic freedoms, thereby promoting the principles of democracy and the rule of law.

58. (A) P-3, Q-1, R-4, S-2
Kautilya is the author of the Arthashastra, a comprehensive manual on statecraft, while Kamandaki wrote the Nitisara as a poetic summary of political principles. Jayaprakash Narayan is the proponent of Total Revolution, a movement for comprehensive societal change. Mahatma Gandhi introduced Satyagraha as a unique method of non-violent resistance based on the power of truth. These associations reflect the diverse and influential traditions of political and social thought in Indian history.

59. (D) It is a poetic work that summarizes principles of 'niti'
Kamandaki's Nitisara is a poetic work written in metrical form that summarizes the essential principles of statecraft or niti. It is primarily based on the Kautilyan tradition, aiming to make complex political ideas more accessible and easier to memorize for rulers and students of politics. Unlike the prose-sutra style of the Arthashastra, the Nitisara's verse format focuses on providing practical guidance on governance, war, and diplomacy in a refined literary style.

60. (A) 2, 1, 3, 4
In the traditional Kautilyan hierarchy of the Saptanga theory, the Swami, or sovereign, is considered the most important element, acting as the head of the state. Following the Swami is the Amatya, the minister who manages the administration. The Janapada, representing the territory and people, is the third vital limb, providing the state's resource base. The Kosha, or treasury, is the next essential pillar, providing the financial means necessary for the state's functioning.

61. (C) To use the state to achieve various socialist goals
The main objective of state socialism is to utilize the power and machinery of the state to achieve socialist goals, such as the redistribution of wealth and social equity. It involves the state taking ownership of key industries and exercising centralized control over economic planning. By directing resources toward public welfare rather than private profit, state socialism aims to eliminate class distinctions and ensure that every citizen's basic needs are met through collective ownership.

62. (D) It is a historically and culturally static institution with a single universal form.
Marriage is a dynamic social institution that exhibits significant variations across different cultures and historical periods. While it consistently establishes rights and obligations between spouses and creates kinship ties, its specific forms and practices are not universal. The concept of marriage evolves in response to changing social values, economic conditions, and legal frameworks. Therefore, it is incorrect to view it as a static institution, as it adapts to the specific needs of each society.

63. (A) Both A and R are true and R is the correct explanation of A.
Sarvodaya emphasizes the welfare of all, but it specifically focuses on Antyodaya, which means the upliftment of the last and most vulnerable person in society. Mahatma Gandhi believed that a society's true progress is measured by the well-being of its poorest members rather than its overall wealth. Therefore, the focus on the most disadvantaged is a logical extension of the Sarvodaya philosophy, ensuring that progress is inclusive and reaches everyone.

64. (B) An extensive and multi-layered network of spies
Kautilya's philosophy of state administration places a high priority on internal security

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through the use of an extensive and multi-layered network of spies. These agents are tasked with monitoring the loyalty of officials, gathering information on public opinion, and detecting potential conspiracies against the state. This sophisticated espionage system allows the king to remain informed and vigilant, ensuring the stability of his rule and the protection of the kingdom from internal threats.

65. (B) Allegiance to core principles and values
Constitutional morality refers to the allegiance of citizens and state organs to the core principles and values enshrined in the constitution. It goes beyond a simple literal interpretation of the text, requiring a commitment to the spirit of democratic governance, justice, and liberty. This concept acts as a guide for ethical behavior in public life and ensures that the exercise of power remains consistent with the overarching moral framework of the constitutional order.

66. (A) Are your personal philosophical treatises widely published?
In the Sabha Parva, Narada's questions to Yudhisthir focus on practical aspects of governance rather than the king's personal literary or philosophical achievements. He asks about the contentment of farmers, the preparedness of forts, and the state's financial health to ensure the king is fulfilling his administrative duties. These questions reflect the expectation that a ruler should prioritize the welfare and security of the subjects over his own personal intellectual pursuits or public reputation.

67. (B) 1, 2 and 3 only
Social democracy is characterized by a commitment to representative democracy and the maintenance of a mixed economy where both public and private sectors coexist. It supports a comprehensive social welfare system to protect citizens and reduce economic inequality. Unlike revolutionary socialism, it rejects the violent overthrow of the state and the complete abolition of private property, advocating instead for gradual social and economic reforms achieved through democratic processes and the rule of law.

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68. (D) To uphold Dharma and ensure social functioning
In the philosophy of Danda-niti, the ultimate aim of Danda, or punishment, is to uphold Dharma and ensure the proper functioning of society. It serves as a corrective and deterrent force that prevents individuals from violating social norms and laws. By maintaining order through the legitimate use of authority, Danda protects the weak from the strong and allows every member of society to fulfill their duties, thereby ensuring collective peace and stability.

69. (C) A relationship of domination and subordination
The defining feature of the relationship in colonialism is one of domination and subordination between the colonizing power and the colonized population. The colonizer exercises political authority and economic control, often treating the colony as a resource to be exploited rather than an equal partner. This inherent inequality leads to the marginalization of indigenous systems and the imposition of the colonizer's interests, creating a lasting impact on the social and political structure of the territory.

70. (B) P-3, Q-4, R-1, S-2
In Kautilya's Saptanga theory, each pillar represents a vital component of the state's structure. The Swami is the sovereign king who leads the nation. Kosha signifies the state treasury and finance, essential for all administrative and military activities. Danda represents the army and the coercive power used to enforce laws and protect the state. Finally, Mitra refers to the ally or friendly king whose support is crucial for the state's security and foreign relations.

71. (D) Preamble, Fundamental Rights, and Directive Principles
The concept of social justice is deeply integrated into the Indian Constitution through the Preamble, Fundamental Rights, and Directive Principles of State Policy. These sections collectively aim to create an equitable society by protecting individual liberties and directing the state to work toward the welfare of all citizens. They provide the legal and moral framework for addressing historical disadvantages and ensuring that the benefits of development are distributed fairly among all sections of society.

72. (D) Statement I is false, but Statement II is true.
Kautilya viewed external affairs and alliances as critical to a state's survival, contradicting the idea that they are irrelevant. He proposed the sophisticated mandala theory, which analyzes inter-state relations through concentric circles of potential friends and enemies. This geopolitical framework guided the state's foreign policy, emphasizing the need for strategic diplomacy and the careful management of alliances to protect national interests and maintain security in a competitive regional environment.

73. (C) Unregulated society would lead to mass anarchy
The foundations of Danda-niti in the Mahabharata rest on the pessimistic belief that human nature is prone to selfishness and conflict. Consequently, an unregulated society without a governing authority would inevitably descend into mass anarchy, where the strong would oppress the weak. The state, through the science of Danda-niti, is therefore necessary to provide the coercive force required to maintain order, uphold justice, and ensure the peaceful coexistence of all subjects.

74. (A) Rights of conscience and religious propagation
Secularism in the Indian context guarantees the rights of conscience and the freedom for individuals to practice and propagate their religion. It ensures that the state remains neutral and does not favor any particular faith, providing equal protection to all religious groups. This model allows for religious diversity while maintaining a public sphere where the state does not impose a single religious ideology, thereby upholding the principles of freedom and equality for all.

75. (B) Both A and R are true but R is not the correct explanation of A.
Affirmative action policies like reservations are sometimes criticized for reinforcing caste consciousness by making identity a basis for benefits. However, the primary goal of these policies is to provide remedies for long-standing historical injustices and ensure the representation of marginalized groups in various sectors. While both the criticism and the stated goal are accurate descriptions of the situation in India, the goal of achieving representation does not directly explain why the criticism arises.

76. (B) Acquiring and maintaining power and wealth
Kautilya's Arthashastra is a comprehensive treatise on statecraft that primarily focuses on the practical methods of acquiring and maintaining political power and national wealth. It covers a vast array of topics, including administration, law, diplomacy, and economic management, all aimed at ensuring the stability and prosperity of the state. The text serves as a guide for a ruler to navigate internal challenges and external threats through rational planning and strategic action.

77. (C) Sarvodaya - Vinoba Bhave
The philosophy of Sarvodaya, which aims for the welfare of all, was championed and practically implemented by Vinoba Bhave through his Bhoodan movement. In contrast, Total Revolution is associated with Jayaprakash Narayan, while the development of Danda-niti is rooted in ancient texts like the Mahabharata rather than Kamandaki alone. Vinoba Bhave's dedication to land redistribution and social service perfectly embodies the Sarvodaya ideal of non-violent transformation and the upliftment of the marginalized.

78. (D) Danda-niti, Constitutionalism, Sarvodaya
These concepts emerged at different stages of history, reflecting the evolution of political thought. Danda-niti is an ancient concept found in texts like the Mahabharata, focusing on the science of governance and social order. Constitutionalism emerged later as a modern political principle emphasizing limited government and the rule of law. Sarvodaya was articulated in the twentieth century by Mahatma Gandhi as a vision for universal welfare based on truth and non-violence.

79. (A) Creating stratification based on resources
As a social institution, property significantly influences the social structure by creating stratification based on the ownership and control of resources. Those with greater access to property often enjoy higher status, more opportunities, and greater political influence within a society. This unequal distribution of assets leads to the formation of different social classes and can be a source of both economic development and

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the traditional Indian approach to maintaining power, managing internal affairs, and navigating diplomatic relations through strategic and ethical leadership.

112. (C) Dr. B.R. Ambedkar
During the Constituent Assembly debates, Dr. B.R. Ambedkar heavily emphasized the importance of constitutional morality for the success of India's democracy. He argued that merely having a constitution is insufficient if the people and officials do not cultivate a sense of allegiance to its principles. For Ambedkar, constitutional morality involved a commitment to democratic processes and the protection of minority rights, serving as a necessary cultural and ethical foundation for the new republic's political life.

113. (A) Both A and R are true and R is the correct explanation of A.
Colonialism typically had a profound and negative impact on the economies of colonized nations by subordinating them to the interests of the colonizing power. Colonial policies were often designed to transform the colony into a source of cheap raw materials and a captive market for finished industrial goods from the metropole. This economic relationship hindered the development of local industries and led to widespread poverty and underdevelopment, as wealth was systematically extracted for the colonizer's benefit.

114. (D) Fortified capital defense
The Durga element in Kautilya's Saptanga theory signifies the importance of a well-fortified capital and strategic strongholds for the defense of the state. A strong system of forts provides protection against external invasions and serves as a secure base for the state's administration and military operations. Kautilya detailed the types and locations of various forts, highlighting that the physical security of the state's center is essential for maintaining power and ensuring overall national stability.

115. (B) Right to Life and Personal Liberty
According to the Indian Constitution, the Right to Life and Personal Liberty, as guaranteed under Article 21, cannot be suspended even during a National Emergency. This ensures that the state cannot arbitrarily deprive individuals of their life or personal freedom without the established procedure of law. This protection is a fundamental safeguard for individual dignity and serves as a check against potential state excesses, maintaining the essential core of human rights during times of national crisis.

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116. (C) Social Democracy
Social democracy is the political concept that advocates for a reformist path toward achieving social equity within a democratic framework. It supports a mixed economy that includes both private enterprise and state intervention to provide a comprehensive social safety net and welfare services. By pursuing socialist goals through gradual and evolutionary means rather than revolution, social democracy seeks to balance individual liberty with the collective good, ensuring a fair distribution of resources and opportunities.

117. (C) Kamandaki - Total Revolution
While the Mahabharata is associated with Rajdharma and Kautilya with the Saptanga theory, Total Revolution is most closely associated with the twentieth-century thinker Jayaprakash Narayan. Kamandaki is instead known for his work Nitisara, which summarizes Kautilyan statecraft. Mahatma Gandhi is famously linked to the principle of Satyagraha. Therefore, the pairing of Kamandaki with Total Revolution is incorrect, as these concepts belong to different historical periods and reflect distinct ideological frameworks within Indian political thought.

118. (A) It is the most immediate environment
The family is considered a primary social institution because it provides the most immediate and influential environment for individuals during their formative years. It is where children undergo their initial socialization, learning basic social skills, cultural values, and norms. As the smallest social unit, the family plays a critical role in shaping the identity and personality of its members. Its intimate and long-lasting relationships establish the foundation for an individual's participation in broader social structures.

they define roles and responsibilities and help maintain social order by guiding individual actions toward common social goals.

88. (B) P-3, Q-1, R-4, S-2
Social institutions perform distinct primary functions within a society. The family is responsible for the socialization and procreation of individuals, while education focuses on the transmission of knowledge and cultural traditions. Religion provides a moral framework and a sense of spiritual meaning for its followers. Finally, property serves as the institution that regulates rights and duties regarding the ownership and use of scarce resources, influencing economic and social stratification.

89. (C) Natural calamities and man-made problems
Kautilya advised that a king's responsibility for the welfare of his subjects includes protecting them from both natural calamities and various man-made problems. This encompasses providing relief during famines and floods, as well as ensuring safety from criminals, corrupt officials, and internal rebellions. By being a proactive guardian of the people's well-being, the ruler ensures the stability of the state and maintains the loyalty and productivity of the Janapada's population.

90. (A) Economic nationalism and self-reliance
Swadeshi is fundamentally a principle of economic nationalism that promotes self-reliance through the prioritization of domestic products and industries. It gained historical importance as a tool for political resistance, encouraging citizens to boycott foreign goods and support local craftsmen and manufacturers. Beyond its economic impact, Swadeshi fosters national pride and helps build a sense of common identity, serving as a powerful expression of a nation's desire for independence and self-sufficiency.

91. (D) The state maintains equal relations with all
The Indian model of secularism, described as principled distance, means that the state maintains an equal and respectful relationship with all religious communities. It does not mean a strict separation or indifference; instead, the state treats every religion with neutrality while reserving the right to intervene for the purpose of social reform or justice. this approach allows for religious diversity to flourish while ensuring that the state protects the fundamental rights of all citizens.

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92. (B) It is always a force for scientific progress.
Religion serves as a significant social institution by providing social cohesion, moral values, and a sense of identity for many individuals. While it has historically influenced culture and ethics, it is incorrect to claim that it is always a force for scientific progress. In some instances, religious beliefs and scientific findings have been in conflict. However, religion remains a powerful social force that can both integrate communities and sometimes be a source of social tension.

93. (D) Statement I is false, but Statement II is true.
Social justice is a broad concept that extends far beyond the procedural fairness of legal courts. It primarily encompasses the idea of distributive justice, which focuses on the fair and equitable allocation of resources, wealth, and opportunities within a society. The objective is to address systemic inequalities and ensure that marginalized groups have the necessary support to lead dignified lives, thereby creating a more balanced and inclusive social structure.

94. (D) All of the above
Fundamental Rights under the Indian Constitution include a wide range of essential freedoms, such as the Right to Equality and the Right to form Associations. They also guarantee the Right to profess any religion and the Right to Constitutional Remedies, which ensures their enforcement. Additionally, through judicial interpretation, rights like the Right to a clean environment have been recognized as part of the broader right to life and personal liberty under Article 21.

95. (A) Collecting taxes and ensuring obedience
In Kautilya's Arthashastra, the strength of the Danda, representing the army and coercive power, is considered essential for the state's internal and external survival. It is required to ensure that the populace obeys the laws and that taxes are collected efficiently to maintain the state's functioning. A strong military presence acts as a deterrent against internal rebellions and provides the necessary force to protect the kingdom from hostile neighboring states.

social conflict, as it defines the power dynamics between groups.

80. (B) 2 and 3 only
Satyagraha is a powerful moral tool that requires immense courage and self-control from its practitioners, as it involves facing opposition without hatred or violence. It aims to convert the opponent's heart through the practitioner's voluntary self-suffering and steadfast adherence to truth. Far from being a sign of weakness, it is an active force that has been used not only for political independence but also for addressing various social and economic injustices throughout history.

81. (B) Varna (The caste system)
Kautilya's Saptanga theory outlines seven essential pillars of the state: Swami, Amatya, Janapada, Durga, Kosha, Danda, and Mitra. While the Varna system was a fundamental social structure in ancient India that influenced people's duties and social positions, it is not categorized as one of the seven structural limbs of the state in Kautilya's framework. The pillars instead focus on the administrative, territorial, and strategic components necessary for a functional and powerful government.

82. (A) Ethical principles and duties for governance
In the context of the Mahabharata, Rajdharma is understood as the comprehensive set of ethical principles and duties that a king must follow to govern effectively and morally. It emphasizes that the king's authority is not a right to exercise power for personal gain but a sacred obligation to protect his subjects and maintain social order. By fulfilling his Rajdharma, the ruler ensures justice and the welfare of the people, aligning his actions with Dharma.

83. (C) 1, 2, and 3 only
Colonialism is a practice of domination where one people subjugates another, often involving the transfer of population to the new territory. The colonizing power establishes a permanent presence while maintaining political and economic ties to their home country. This relationship is inherently unequal, characterized by the exploitation of the colonized people and their resources. It aims to benefit the colonizer rather than promoting equality or respect between the dominating power and the subject nation.

84. (D) A fundamental transformation of society
Jayaprakash Narayan's concept of Total Revolution aimed for a fundamental transformation of society across all its dimensions, including political, social, economic, and moral aspects. He believed that merely changing the individuals in power was insufficient and that a complete overhaul of the systemic structures was necessary to eliminate corruption and inequality. This vision empowered the common people to participate in creating a new social order based on decentralized democracy and ethical renewal.

85. (A) Both A and R are true and R is the correct explanation of A.
The Indian Constitution is considered a living document because it possesses the inherent ability to evolve and adapt to the changing needs of society. Its formal amendment procedures allow for the incorporation of new rights and the modification of administrative structures, ensuring its continued relevance. This adaptability is a key feature of constitutionalism, as it maintains the rule of law while allowing the democratic framework to respond to modern social and political challenges.

86. (B) Raja-niti or statecraft
Kamandaki's Nitisara is a classical Indian text that primarily focuses on Raja-niti, which is the science of statecraft and governance. It serves as a poetic summary of the principles found in Kautilya's Arthashastra, providing practical advice on diplomatic relations, military strategy, and the management of the state's internal elements. The work was intended to guide kings in maintaining their power and ensuring the stability and prosperity of their kingdoms through strategic and ethical leadership.

87. (D) Established norms and customs for needs
A social institution is best described as a set of established norms, customs, and practices that fulfill essential societal needs and provide a structured framework for human behavior. Institutions such as family, religion, and education create predictable patterns of interaction and transmit cultural values across generations. They are fundamental to social organization, as

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the weak, ensuring that social order and justice are maintained within the kingdom.

104. (B) P-4, Q-3, R-1, S-2
Affirmative action involves implementing preferential policies, such as reservations, to benefit historically disadvantaged groups. Satyagraha is defined by the use of truth-force and non-violent resistance to achieve political or social goals. Swadeshi focuses on economic self-reliance by promoting domestic products and boycotting foreign ones. Total Revolution aims for a comprehensive and fundamental transformation across all spheres of society, seeking to overhaul systemic structures and empower the common people through decentralized movements.

105. (A) Details of administration and welfare
In the Mahabharata, Narada's questions to King Yudhisthir focus on the specific details of state administration and the welfare of the people. These questions cover topics such as financial management, the efficiency of officials, the strength of the military, and the protection of farmers and traders. By addressing these practical issues, Narada provides a guide for the king to fulfill his Rajdharma and ensure that the state remains strong, prosperous, and just.

106. (B) Limited by Dharma and welfare
In Kautilya's political framework, the authority of the Swami is supreme but not absolute or arbitrary. It is fundamentally limited by the principles of Dharma and the overarching requirement to ensure the welfare of the subjects. A king who fails to protect his people or acts against the common good loses his moral legitimacy. This implies that the ruler's sovereignty is a functional authority designed to maintain order and prosperity according to established ethical norms.

107. (B) Terrorism
While family, religion, and property are established social institutions that provide structured frameworks for human behavior and fulfill essential societal needs, terrorism is not considered an institution. Terrorism is a political act or strategy characterized by the systematic use of violence and fear to achieve specific goals. Unlike social institutions that contribute to social order and the continuity of culture, terrorism is inherently disruptive and antithetical to the functioning of stable social systems.

108. (B) To act as an agent of socialization and cultural transmission
The main purpose of education as a social institution is to serve as a primary agent of socialization and the transmission of culture. It provides individuals with the knowledge, skills, and values necessary to participate effectively in their society. Beyond individual development, education fosters social integration by creating shared understanding and preparing new generations to take on essential social and economic roles, thereby ensuring the continued stability and progress of the entire community.

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109. (A) Both Statement I and Statement II are true.
Sarvodaya, which literally means the progress of all, is a holistic social and political philosophy. It is based on the foundational principles of truth, non-violence, and selfless service to the community. The movement seeks to create a decentralized and self-reliant society where every individual can achieve their full potential. By focusing on the welfare of the entire community, Sarvodaya offers a vision of social change that is both ethical and inclusive.

110. (C) Intentional targeting of civilians
Terrorism as a political act is primarily distinguished from other forms of violence by its intentional targeting of civilians and non-combatants. The goal is to create a climate of intense fear and psychological pressure to influence the actions of a government or society. By attacking innocent individuals, terrorists seek to demonstrate the state's inability to provide security and to force concessions through the resulting instability and public anxiety, rather than through direct military engagement.

111. (A) 1, 2 and 4 only
Kamandaki's thought closely follows the Kautilyan Saptanga model of the state, viewing it as an organic entity with seven limbs. He wrote his treatise, Nitisara, in a poetic metrical form, which was intended to make these practical principles of governance more accessible for rulers and administrators. His work served as an important guide on statecraft, emphasizing

theories of governance to modern movements for economic and social transformation.

127. (A) Economic and political domination
Colonialism is primarily characterized by a relationship of economic and political domination where a foreign power exercises control over another territory and its people. This domination involves the systematic exploitation of the colony's resources for the benefit of the colonizer and the imposition of external administrative and cultural systems. This unequal relationship results in the subordination of the local population and the restructuring of their social and political institutions to serve the interests of the colonizing state.

128. (A) Provides beliefs regarding the sacred
The primary role of religion as a social institution is to provide a comprehensive system of beliefs and practices regarding the sacred or the supernatural. It offers its followers a moral framework and existential answers to fundamental questions about life, death, and purpose. By establishing common rituals and values, religion fosters social cohesion and identity among its members. While it influences many aspects of social life, its core function remains centered on the spiritual and moral dimension of human existence.

129. (A) Both A and R are true and R is the correct explanation of A.
Kamandaki's Nitisara is explicitly based on the political principles of Kautilya's Arthashastra, but it utilizes a significantly different literary style. Unlike the prose-sutra format of the original work, the Nitisara is written entirely in verse. This poetic meter was intended to make the complex rules of statecraft easier to memorize and transmit across generations of rulers and administrators. Consequently, Kamandaki's work served as a popular and accessible guide that preserved the core tradition of Indian political thought.

130. (A) A competent and non-corrupt bureaucracy
One of the key administrative points highlighted in Narada's questions to Yudhisthir is the critical importance of maintaining a competent and non-corrupt bureaucracy. The sage emphasizes that the king must appoint honest and capable officials to manage the state's affairs and ensure that justice is served. By focusing on the integrity of administrative officers, the text highlights that the effective functioning of the state and the welfare of the people depend on the quality of its civil services.

131. (D) All of the above
Jayaprakash Narayan's vision of Total Revolution was an expansive concept that aimed for radical change in all dimensions of life. This included the social and economic spheres, as well as political, cultural, moral, and intellectual areas. He believed that a revolution must also involve educational reform and a transformation of individual consciousness to be truly effective. This comprehensive approach sought to eliminate corruption and systemic inequality by fostering a new society based on integrity, decentralization, and collective empowerment.

132. (C) Principled reformist intervention
The primary difference between the Indian model of secularism and many Western models is that India allows for principled reformist intervention by the state in religious matters. While the state treats all religions with equal respect, it can intervene to address social practices that violate fundamental rights, such as untouchability or gender discrimination. This approach aims to balance the protection of religious freedom with the pursuit of social justice and individual equality within a diverse and pluralistic society.

133. (C) Land reform and redistribution
Land reform and redistribution is a direct application of the principle of social justice, as it aims to correct historical inequalities in the ownership of essential resources. By transferring land from a few large owners to landless laborers or small farmers, the state works to provide a more equitable base for economic development and social dignity. This policy seeks to empower marginalized rural communities and reduce the systemic poverty and exploitation that arise from concentrated land ownership patterns.

134. (A) An elaborate system of espionage
Kautilya's strategy for ensuring internal security relied heavily on an elaborate and sophisticated system of espionage. The state employed a diverse range of spies to monitor the activities of government officials, gauge the mood of the populace, and detect potential conspiracies or

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119. (B) Fulfillment of Rajdharma requires people's welfare.
In the Mahabharata, the fulfillment of Rajdharma is inextricably linked with the welfare and protection of the subjects. The text suggests that the primary purpose of kingship is to ensure the happiness and security of the people, and a ruler who fails in this duty is not acting according to Dharma. Therefore, public welfare is not just a secondary concern but the very essence of a king's moral and political responsibility, defining his legitimacy and the success of his rule.

120. (D) The state should follow a laissez-faire policy with zero economic intervention.
Kautilya's views on the state economy emphasize that the government should be actively involved in regulating and participating in various economic activities. He advises the state to maintain a rich treasury and to levy taxes that are fair and not burdensome. The idea that the state should follow a laissez-faire policy is incorrect within the Kautilyan framework, which instead supports a highly organized and interventionist model to ensure the state's economic strength and social stability.

121. (C) 1, 2 and 3 only
The foundations of Danda-niti in the Mahabharata are based on the belief that human nature is fallible and requires regulation through the coercive authority of the state. Danda is considered necessary to maintain social order and protect the weak from potential oppression by the strong. While the king exercises this power, the tradition emphasizes that he is also subject to the overarching principles of Dharma, rather than being a divine figure who exists completely above the moral law.

122. (B) Holding fast to truth
The term Satyagraha, derived from the Sanskrit words Satya (truth) and Agraha (insistence or holding fast), means the unwavering commitment to truth. As a method of non-violent resistance, it involves the pursuit of justice through peaceful means and the willingness to undergo self-suffering to appeal to the opponent's conscience. This concept emphasizes that the power of truth is the most effective force for social and political change, fostering a sense of moral integrity and collective responsibility.

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123. (B) Saptanga Theory
The seven pillars of statecraft described in Kautilya's Arthashastra are formally known as the Saptanga theory. This model identifies the essential limbs or organs of the state: Swami, Amatya, Janapada, Durga, Kosha, Danda, and Mitra. By comparing the state to an organic body, the theory highlights that each of these elements is vital for the state's functioning and survival. This structural framework has remained a cornerstone of traditional Indian political thought and theories of governance.

124. (D) Statement I is false, but Statement II is true.
Affirmative action is not designed to benefit the majority population but is instead intended to provide preferential treatment for historically disadvantaged groups. The broader concept of social justice demands that every member of society receives fair treatment and that resources and opportunities are distributed equitably. By addressing systemic barriers, social justice seeks to ensure that marginalized sections of the population can fully participate in social and economic life, thereby creating a more just and balanced society for everyone.

125. (C) The Treasury
In Kautilya's Saptanga theory, the pillar known as Kosha represents the state treasury and its financial resources. Kautilya emphasized that a well-filled treasury is essential for the state's survival, as it funds the administration, maintains the army, and provides for public welfare. The ruler is advised to manage finances carefully and collect revenue through legitimate means, as the state's overall power and ability to withstand internal or external crises depend on its economic health and financial stability.

126. (A) P-4, Q-1, R-2, S-3
Swadeshi focuses on self-reliance by prioritizing domestic products, while Sarvodaya aims for the welfare of every individual in society. Constitutionalism is the principle of limited government where authority is constrained by fundamental laws. Danda-niti represents the science of government and the legitimate use of coercion to maintain social order. Together, these concepts reflect the rich tradition of Indian political and social thought, ranging from ancient

96. (B) Kautilya's Arthashastra
The seven elements of the state described by Kamandaki in his Nitisara are directly borrowed and further elaborated from Kautilya's Arthashastra. This Saptanga model reflects a continuous tradition in Indian political thought, viewing the state as an organic entity composed of the king, ministers, territory, forts, treasury, army, and allies. Kamandaki's work serves to preserve and simplify these fundamental Kautilyan concepts for rulers, highlighting the enduring influence of the original treatise.

97. (A) Both A and R are true and R is the correct explanation of A.
Constitutionalism is a prerequisite for liberal democracy because it establishes the framework for limited government and the rule of law. By defining the scope and limits of state power, it prevents the government from acting arbitrarily and ensures the protection of individual liberties. This legal and institutional structure is what allows a democracy to function fairly, as it subjects the exercise of authority to established rules that safeguard the rights of all citizens.

98. (A) The state should own and control the means of production to achieve equity.
State socialism is based on the belief that the state should take a central role in owning and controlling the means of production to achieve economic equity. By replacing private ownership with state management, this ideology aims to eliminate exploitation and ensure that resources are directed toward the common good. The state acts as the primary agent of economic planning, distributing wealth and essential services to create a society where class distinctions are minimized.

99. (C) Disruption of law and education
One of the most significant impacts of colonialism on Indian social institutions was the profound disruption and replacement of indigenous systems of law and education. The colonizing power introduced Western legal codes and a modern administrative bureaucracy, which often marginalized traditional community-based dispute resolution. Similarly, the establishment of an English-medium education system aimed to create a class of people who would assist in administration, often distancing them from their local cultural and educational roots.

100. (B) 3, 1, 2, 4
The chronological appearance of these texts and thinkers begins with the ancient traditions reflected in the Mahabharata, particularly the Shanti Parva. Kautilya's Arthashastra followed, providing a comprehensive manual on statecraft. Later, Kamandaki wrote the Nitisara as a poetic summary of these political principles. In the twentieth century, Jayaprakash Narayan emerged as a modern political thinker, introducing the concept of Total Revolution as a response to post-independence social and political challenges.

101. (A) 1 and 2 only
Kautilya's judicial system is characterized by the existence of separate courts for civil and criminal matters, providing a structured approach to law. The King is recognized as the fountainhead of justice, acting as the ultimate authority for adjudicating disputes. While the legal framework was highly developed, historical interpretations suggest that distinctions based on Varna were present in the application of law, and specific investigative methods, including certain coercive practices, were recognized in ancient statecraft.

102. (B) Uses democratic and evolutionary means
Social democracy differs from revolutionary socialism by advocating for the use of democratic and evolutionary means to achieve social justice. Rather than calling for a violent overthrow of the state, social democrats believe in working within existing political structures to implement reforms such as a welfare state and economic regulation. This gradual approach aims to reduce social inequalities and improve the lives of workers while maintaining the principles of representative democracy and individual liberty.

103. (B) The law of the jungle where the bigger fish eats the smaller fish
Matsya Nyaya is a concept in ancient Indian political thought that describes a state of total anarchy, likened to the law of the fish where larger fish devour smaller ones. Danda-niti is considered essential to prevent this chaotic condition by establishing the sovereign authority of the state. Through the legitimate application of Danda, the strong are restrained from exploiting

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threats from within. This constant surveillance allowed the ruler to take proactive measures to maintain stability and protect the state's authority. Kautilya viewed espionage as an indispensable tool for a ruler to navigate internal challenges effectively.

135. (B) The limitation of government power by law
The fundamental principle of constitutionalism is that government power must be limited by a system of fundamental laws and institutional constraints. It ensures that the state does not exercise arbitrary authority and that individual rights are protected through the rule of law. This concept emphasizes that no individual or government body is above the law, and every exercise of political power must be justified and conducted within the boundaries established by the constitutional framework of the nation.

136. (C) Marriage
Marriage is the social institution primarily responsible for the regulation of sexual relationships and procreation within a society. It provides a formal framework that defines the roles and responsibilities of partners and establishes a legal and social basis for the legitimization of children. By organizing these fundamental aspects of human life, marriage ensures the orderly continuation of generations and the stability of the family unit, which serves as the basic building block of most social structures.

137. (B) They are enforceable through courts
Fundamental Rights in the Indian Constitution are distinguished by being justiciable, meaning they are enforceable through the judiciary. Citizens have the right to approach the Supreme Court or High Courts if their rights are violated by the state. While these rights are not absolute and are subject to reasonable restrictions, their enforceability ensures that they are not mere declarations but provide actual legal protection for individuals against arbitrary state actions, thereby upholding the principles of democracy.

138. (C) It advocates for a centralized, top-down model of development.
Sarvodaya is a philosophy that focuses on the welfare of all and is fundamentally opposed to centralized, top-down models of development. Instead, it advocates for decentralization, self-reliance, and the empowerment of local communities through concepts like Gram Swaraj (village self-sufficiency). Promoted by leaders like Mahatma Gandhi and Vinoba Bhave, it emphasizes that true progress begins from the bottom up, ensuring that even the most vulnerable members of society can achieve dignity and economic independence.

139. (C) Protect his subjects ('praja-palana')
In the Mahabharata, the legitimacy of a king's rule is fundamentally contingent upon his successful performance of Praja-palana, which is the protection and welfare of his subjects. A ruler's primary Rajdharma is to ensure social order, justice, and security for everyone within his kingdom. If a king fails to safeguard his people from harm or oppression, he is seen as losing his moral right to govern. This principle emphasizes that political authority is a responsibility rather than an absolute privilege.

140. (A) 1, 2 and 3 only
Kautilya's Saptanga theory identifies seven specific elements that constitute the state, including the Swami (sovereign), Amatya (minister), and Janapada (territory and people). These limbs form the structural foundation of the state's administration and power. While the population as a whole is part of the Janapada, the term Praja, referring specifically to the subjects, is not traditionally listed as a separate eighth limb in this framework. The model instead focuses on the organizational and material components of statehood.

141. (A) Preference for indigenous institutions
The philosophy of Swadeshi extends beyond the economic boycott of foreign goods to include a strong preference for indigenous institutions, culture, and traditions. It encourages citizens to support local schools, banks, and social organizations, fostering a sense of national self-reliance and dignity. By promoting everything domestic, Swadeshi seeks to rebuild the national character and reduce dependency on colonial systems, making it a comprehensive ideology of cultural and institutional independence during the Indian freedom movement.

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called Antyodaya, ensures that progress is truly inclusive and that no one is left behind. Based on the principles of truth and non-violence, Sarvodaya envisions a decentralized society where every member can achieve dignity and self-reliance through cooperation and service to the entire community.

203. (C) Limitations on the power of the state
Fundamental Rights in the Indian Constitution act as crucial limitations on the power of the state by establishing a protected sphere of individual liberty. They ensure that the government cannot act arbitrarily or infringe upon basic freedoms without valid legal justification. Because these rights are justiciable and enforceable through the judiciary, they provide citizens with a powerful mechanism to challenge state actions. This institutional check is fundamental to the principles of democracy and the maintenance of the rule of law.

204. (C) The territory and the people
In Kautilya's Saptanga theory, Janapada refers to both the geographical territory and the population residing on it. It is considered one of the seven essential limbs of the state, providing the necessary material and human resources for its survival. A fertile territory and a hardworking, loyal population are seen as vital for agricultural production and military strength. Kautilya emphasizes that the state's overall power and stability are deeply rooted in the prosperity and integrity of its Janapada.

205. (B) Is active force born of truth
The fundamental difference between Satyagraha and passive resistance is that Satyagraha is an active force born of truth and non-violence. While passive resistance can be used by the weak and may involve hatred toward the opponent, Satyagraha requires immense moral courage and is based on the practitioner's love for the adversary and commitment to truth. It aims to convert the opponent through peaceful self-suffering, representing a proactive spiritual and ethical method for achieving social and political change.

206. (B) Actively work to create a more equitable society
Social justice as a goal requires the state to go beyond simple legal equality and actively work toward creating a more equitable society. This involves implementing policies that address systemic disadvantages and ensure a fair distribution of resources, wealth, and opportunities. By proactively supporting marginalized groups and reducing socio-economic disparities, the state fulfills its constitutional mandate to ensure that every citizen can lead a dignified life, thereby fostering social harmony and true democratic participation for everyone.

207. (B) Creation of centralized state apparatus
A major consequence of colonialism was the creation of a modern centralized state apparatus in the colonized territory. To ensure effective control and revenue extraction, colonizing powers introduced bureaucratic structures, standardized legal systems, and a professional military. These institutions often replaced or marginalized decentralized traditional forms of authority. The independent states that emerged later typically inherited these centralized administrative frameworks, which continue to shape the political and social landscape of post-colonial nations, including their governance and judicial processes.

208. (B) Identity, compass, and existential answers
Religion as a social institution provides its followers with a strong sense of identity and a moral compass that guides their behavior within a community. It offers existential answers to fundamental questions about life's meaning, purpose, and what lies beyond death. Through its beliefs and rituals, religion creates shared understandings that foster social cohesion and provide psychological support during crises. By defining what is sacred, it helps individuals navigate the complexities of life within a structured moral and spiritual framework.

209. (A) Both A and R are true and R is the correct explanation of A.
Danda-niti is viewed as the root of all knowledge and human activities in ancient Indian political thought because it provides the necessary order and stability for society. Without the coercive authority of Danda, or the state, anarchy would

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as agricultural products and minerals, which are then exported to the metropole. Simultaneously, the colony serves as a captive market for the colonizer's finished industrial goods. This relationship creates economic dependency and hinders the colony's own industrial development and self-sufficiency.

150. (B) The Varna-ashrama Dharma and social order
In the Mahabharata, Danda or punishment is considered a divine and necessary force to uphold the Varna-ashrama Dharma and maintain overall social order. It serves as a deterrent against adharma, ensuring that individuals fulfill their specific duties according to their social and life stages. By exercising legitimate coercive authority, the king prevents anarchy and ensures that the structured framework of society remains intact, allowing all members to live in peace and according to moral law.

151. (B) Advocacy for a violent, vanguard-led revolution
Social democracy is characterized by its commitment to achieving social equity through democratic and evolutionary means rather than violent revolution. It supports a mixed economy where the state regulates capitalism and provides a strong social safety net to protect citizens. Key features include political pluralism, representative democracy, and the use of parliamentary processes for social reform. Therefore, advocacy for a violent, vanguard-led overthrow of the state is antithetical to the principles and methods of social democracy.

152. (B) Artha-shastra
Kamandaki's Nitisara is an important work in the tradition of Artha-shastra, which is the ancient Indian science of politics, administration, and economic management. As a metrical summary of Kautilyan principles, it focuses on the practical aspects of statecraft and the maintenance of power. The text provides guidance on the seven elements of the state and the strategies of diplomacy and war, aligning it with the intellectual tradition that prioritizes the material and political well-being of the kingdom.

153. (A) 1 and 3 only
Fundamental Rights promote the ideal of political democracy by guaranteeing essential freedoms and protecting individuals from arbitrary state action. They are justiciable, meaning they are defended and guaranteed by the Supreme Court and High Courts. However, these rights are not absolute and are subject to reasonable restrictions. Unlike Directive Principles, which are non-justiciable guidelines for the state, Fundamental Rights provide legally enforceable protections that ensure citizens can seek justice if their basic liberties are ever violated.

154. (B) It is the financial backbone of state
In Kautilyan statecraft, Kosha or the treasury is viewed as the financial backbone of the state, essential for its survival and power. A wealthy treasury enables the king to maintain a strong army, fund an efficient administration, and provide relief during emergencies or natural disasters. Kautilya emphasized that the state's ability to implement policies and resist enemies depends directly on its economic health, making the acquisition and wise management of wealth a central priority for any ruler.

155. (C) Adherence to principles and norms
Constitutional morality refers to the adherence to the fundamental principles and norms that underlie the constitutional framework. It involves a commitment to democratic values, the rule of law, and the protection of individual rights beyond a mere literal interpretation of the legal text. This concept requires both the state and its citizens to act in a manner that respects the spirit of the constitution, ensuring that the exercise of power remains ethical and aligned with democratic governance.

156. (B) Primary socialization
The social institution of family is the key agent of primary socialization, where individuals first learn the essential norms, values, and social behaviors of their culture. During childhood, the family provides the immediate social environment that shapes an individual's personality, language, and moral outlook. This foundational process integrates the individual into society and transmits cultural traditions across generations. Through its intimate and continuous interactions, the family establishes the basic framework for all subsequent social learning and development.

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187. (A) Committing adharma and losing legitimacy
In the Mahabharata, a king who fails in his Rajdharma of protecting and serving his subjects is considered to be committing adharma. Such a failure compromises his moral authority and leads to the loss of his political legitimacy. The tradition suggests that kingship is a sacred duty and its continuation is contingent upon the ruler's adherence to ethical principles and his success in ensuring the welfare and security of the people, rather than being an absolute right.

188. (B) P-2, Q-4, R-1, S-2
Sarvodaya is the philosophy of universal welfare, while Swadeshi emphasizes economic self-reliance through the patronage of domestic goods. Satyagraha represents the force of truth or soul-force used in non-violent resistance. Affirmative action involves implementing preferential policies to provide remedies for past injustices and ensure representation for marginalized groups. Together, these concepts reflect the diverse approaches to achieving social progress and justice that have emerged within the rich history of Indian political and social philosophy.

189. (B) A reiteration of Kautilyan Saptanga model
According to Kamandaki, the elements of the state are a faithful reiteration of the Kautilyan Saptanga model, which identifies the seven essential limbs of the state body. His work, Nitisara, presents these traditional elements, including the sovereign, ministers, and treasury, in an accessible poetic form. By following this established framework, Kamandaki preserves the core tradition of Indian statecraft and ensures that the fundamental principles of governance and power management are transmitted to future generations of rulers.

190. (B) Transmission of norms and values
A key function of the social institution of education is the transmission of social norms, cultural values, and knowledge to new generations. Through both formal and informal processes, education socializes individuals, preparing them to participate effectively in their community and economy. It fosters social integration by providing a common intellectual and moral foundation, ensuring that the essential traditions and skills of a society are preserved and passed on, while also facilitating individual development and social mobility.

191. (B) A state-regulated and interventionist economy
Kautilya's views on the state economy suggest a model where the government is highly active in regulating and intervening in various economic sectors. The state is expected to manage essential resources like mines and forests and to oversee trade, agriculture, and weights and measures. This interventionist approach aims to ensure that the treasury remains wealthy and that the economy supports the state's power and social stability, rather than relying on a free-market system with zero government involvement.

192. (B) Government power limited by fundamental law
Constitutionalism is the political principle that government power should be limited by a system of fundamental laws and institutional constraints. It ensures that those in authority do not exercise absolute or arbitrary power, as their actions must conform to established legal rules that protect individual liberties. This concept is central to democratic governance, as it upholds the rule of law and provides a framework for accountability, ensuring that state power remains a servant of the people's rights.

193. (A) Sovereign power of the state
In the science of Danda-niti, the concept of Danda represents the sovereign power of the state and its legitimate authority to use coercion to maintain order. It is not merely a tool for punishment but the essential force that ensures laws are followed and the weak are protected from the strong. By exercising Danda, the ruler prevents anarchy and upholds Dharma, demonstrating that the state's authority is necessary for the peaceful and ethical functioning of society.

194. (C) A political opinion poll
Marriage, property, and religion are all recognized as social institutions because they represent established and enduring patterns of behavior that fulfill essential societal needs. In contrast, a political opinion poll is a temporary and specific method of data collection used to gauge public sentiment at a particular moment. It lacks the long-term structural role and the set

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this theory, the overall health and stability of the political body depend on the proper functioning and well-being of all these parts. This perspective emphasizes the integrated nature of governance and the necessity of maintaining a balanced and robust state structure.

165. (C) Self-reliance and domestic patronage
The philosophy of Swadeshi encourages self-reliance and the patronage of domestic products, institutions, and traditions. It gained historical prominence as a method to foster economic independence and national pride during the Indian freedom struggle. By choosing local goods over imported ones, citizens support their own industries and reduce dependence on foreign powers. This principle aims to rebuild the national economy and character, serving as a powerful expression of a community's commitment to its own dignity and self-sufficiency.

166. (A) P-3, Q-2, R-4, S-1
Social justice is concerned with the fair distribution of resources and opportunities in society. Total Revolution, or Sampoorna Kranti, represents a movement for comprehensive societal change across all spheres. Secularism in India is characterized by a policy of principled distance from religion, ensuring equal treatment for all faiths. Finally, state socialism involves the state exercising control and ownership over the means of production to achieve economic equity, reflecting different ideological approaches to organizing society and the economy.

167. (C) A temporary and transient relationship
The family is a fundamental social institution characterized by common residence, economic cooperation, and its roles in reproduction and the socialization of children. Unlike temporary or transient social gatherings, the family is based on enduring and long-term relationships that provide stability for its members. It serves as the primary unit of social organization, transmitting cultural values and establishing kinship ties that last throughout an individual's life, thereby playing a critical role in the continuity of society.

168. (B) Remedial
The purpose of affirmative action is essentially remedial, aiming to correct the persistent effects of historical and systemic discrimination against marginalized groups. By providing preferential treatment or reservations in education and employment, these policies seek to create a more level playing field. The objective is to ensure that communities previously excluded from opportunities can achieve adequate representation and participate fully in the social and economic life of the nation, thereby fostering social inclusion and equity.

169. (B) Governance by limited government
Constitutionalism is a political philosophy that insists on governance by a limited government, where political authority is constrained by fundamental laws and institutional checks. It ensures that the state does not exercise absolute or arbitrary power and that the rights of individuals are protected through the rule of law. By requiring accountability and transparency, constitutionalism provides the necessary framework for maintaining justice and preventing the potential excesses of those in power within a democratic society.

170. (A) Amatya (Minister)
In Kautilya's Saptanga theory, the Amatya represents the ministers and the administrative machinery of the state. These officials are often described as the brain or the eyes of the king, as they provide the essential advice and information needed for effective governance. Their roles include managing the treasury, overseeing the army, and implementing the king's policies. The quality and integrity of the Amatyas are critical for the state's success and the ruler's ability to maintain power.

171. (B) It is a poetic summary of the Arthashastra tradition
Kamandaki's Nitisara is recognized as a classical work that provides a poetic summary of the tradition established by Kautilya's Arthashastra. Written in verse, it aims to make the principles of statecraft more accessible and easier for rulers to memorize and apply. The text upholds core concepts like the Saptanga theory and offers practical guidance on diplomacy and governance. While it follows the Kautilyan framework, its refined literary style marks it as a distinct contribution to Indian political thought.

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142. (B) Constitutionalism
A government that holds absolute power and is not limited by a constitution or the rule of law represents the antithesis of constitutionalism. Constitutionalism requires that political authority be exercised within established legal boundaries that protect individual liberties and ensure accountability. In contrast, an unrestricted government can act arbitrarily, ignoring the fundamental rights of its citizens. Therefore, the presence of institutional constraints and the rule of law are what distinguish constitutional governance from authoritarian or totalitarian regimes.

143. (A) Both Statement I and Statement II are true.
State socialism and social democracy are both ideologies aimed at achieving greater social equity, but they differ in their methods and degree of state intervention. State socialism traditionally advocates for the state to own and control the primary means of production through centralized planning. Social democracy, however, seeks to achieve socialist goals, such as a strong welfare system and wealth redistribution, within the framework of a capitalist mixed economy and a representative liberal democratic political system.

144. (C) The legal system of the state
Property as a social institution consists of a set of rights and obligations regarding the use and ownership of resources, which are ultimately defined and enforced by the legal system of the state. While social customs and moral consensus may influence these rights, it is the state's laws that provide the formal recognition and protection necessary for their stable functioning. This legal framework ensures that property rights are respected and that disputes over resources are settled through established judicial processes.

145. (D) A is false but R is true.
Kautilya's Arthashastra is not merely a theoretical work; it is recognized as a highly practical manual on statecraft and administration. It provides detailed and specific instructions on various aspects of governance, including economic management, judicial processes, and military strategy. The text also covers sophisticated techniques for espionage and foreign policy, intended to guide a ruler in navigating the real-world complexities of maintaining power and ensuring state security. Thus, its focus is fundamentally applied rather than purely abstract.

146. (C) Constitutionalism
The concept that government must operate within a set of legal and institutional constraints is known as constitutionalism. It emphasizes that political authority is derived from and limited by fundamental law, protecting individuals from the arbitrary exercise of power. Constitutionalism ensures that all state organs are accountable to the constitution and that the rule of law is upheld. This principle is central to democratic governance, as it provides the necessary framework for safeguarding rights and maintaining social order.

147. (B) Reservation for Scheduled Castes
The policy of reservation for Scheduled Castes is a direct application of affirmative action in the Indian context. These measures are designed to address historical disadvantages and systemic discrimination by providing guaranteed representation in educational institutions and government employment. By creating designated quotas, the state aims to foster social mobility and ensure that marginalized communities have access to opportunities that were previously denied to them, thereby working toward a more inclusive and equitable society for all citizens.

148. (B) P-3, Q-1, R-4, S-2
The pillars of Kautilya's state each represent a fundamental component of its structure and power. Janapada signifies the territory and the people, providing the state's material base. Danda refers to the coercive power or the army necessary for maintaining order and defense. Mitra represents the ally or friendly state crucial for diplomatic security. Finally, Amatya refers to the ministers and the administrative machinery that manage the state's daily functioning and execute the ruler's policies effectively.

149. (B) A source of various raw materials
A key political and economic aspect of colonialism is the restructuring of the colonized country's economy to serve the needs of the colonizing power. This often involves the colony becoming a primary source of raw materials, such

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through comprehensive planning. This central authority aims to achieve economic equality by directly distributing resources and wealth, often involving a higher degree of state intervention in individual economic activities.

180. (A) Provide a framework for kinship and procreation
The primary function of marriage as a social institution is to provide a structured framework for kinship and the procreation of children. It establishes legally and socially recognized bonds that define family relationships and regulate sexual behavior. By providing a stable environment for raising the next generation, marriage ensures the continuity of society and the orderly transfer of property and status. This institution serves as the fundamental unit of social organization in most cultures across history.

181. (B) Commitment to underlying principles
Constitutional morality demands a deep commitment from both citizens and state organs to the underlying principles and values of the constitution. It involves more than just following the literal law; it requires acting in a way that respects democratic norms, pluralism, and the rule of law. This commitment ensures that the exercise of power remains ethical and that the rights of all individuals, including minorities, are protected against potential majoritarianism or arbitrary actions by those in authority.

182. (C) Conversion through truth and suffering
Satyagraha as a method of protest is based on the principle of converting the opponent's heart through the power of truth and voluntary self-suffering. It rejects the use of physical force or coercion, instead relying on moral persuasion and non-violent resistance. By demonstrating unwavering commitment to a just cause peacefully, the Satyagrahi seeks to make the adversary recognize the truth of the situation. This approach aims to achieve a lasting and ethical resolution to conflicts through mutual understanding.

183. (D) The 'Praja' or individual citizen is listed as one of the seven pillars.
Kautilya's Saptanga theory identifies seven specific limbs of the state: Swami, Amatya, Janapada, Durga, Kosha, Danda, and Mitra. While the people are an integral part of the Janapada, which represents the territory and its inhabitants, the term Praja or individual citizen is not listed as a separate, distinct eighth pillar in this traditional framework. The model focuses on the organizational, strategic, and material components necessary for a functional state rather than on individual citizens as structural limbs.

184. (C) Existing administrative and judicial structures
The legacy of colonialism in India is clearly visible in many existing administrative and judicial structures, such as the centralized bureaucracy and the modern legal system. The British introduced these institutions to maintain order and extract revenue, and they were subsequently adapted by the independent Indian state. This historical impact continues to influence how the country is governed, as many contemporary procedures and organizational frameworks trace their origins back to the colonial period and its specific methods of control.

185. (B) 2 and 3 only
Total Revolution was a call given by Jayaprakash Narayan, not Mahatma Gandhi, aimed at a comprehensive transformation of society. It advocated for a seven-fold revolution across social, economic, political, and cultural spheres, among others, to completely overhaul the systemic structures of the nation. Importantly, this movement emphasized non-violence and moral renewal as its means, seeking to empower the people and eliminate corruption without resorting to the violent strategies often associated with historical revolutionary movements.

186. (B) Removing social and economic inequalities and ensuring dignity for all
In the Indian context, social justice is a constitutional goal focused on removing deep-seated social and economic inequalities to ensure dignity for all citizens. It directs the state to proactively address historical disadvantages and protect the rights of marginalized groups. By promoting equitable access to resources and opportunities, social justice seeks to create a more balanced society where every individual can live without fear of discrimination and achieve their full potential within a democratic framework.

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172. (C) A mixed-economy with welfare goals
Social democracy advocates for a mixed-economy model where both private enterprise and state intervention coexist to achieve social welfare goals. This political ideology seeks to reduce economic inequalities through progressive taxation, regulation of capitalism, and the provision of a comprehensive social safety net. By working within a democratic framework, social democracy aims to balance the efficiency of the market with the principles of social justice, ensuring that all citizens have access to essential services and opportunities.

173. (B) Equal respect and reformist intervention
The Indian Constitution's approach to secularism involves the state treating all religions with equal respect while maintaining the authority for principled reformist intervention. This means that while the state does not have an official religion and protects religious freedom, it can step in to reform practices that violate fundamental rights or social equity. This unique model aims to foster a harmonious pluralistic society where religious diversity is celebrated within a framework of democratic values and social justice.

174. (B) The totality of duties and ethics
In the context of the Mahabharata, the term Rajdharma encapsulates the totality of ethical duties and responsibilities that a king must fulfill to be a righteous ruler. It covers every aspect of governance, including the protection of subjects, the administration of justice, and the maintenance of social order according to Dharma. By adhering to Rajdharma, the ruler ensures the prosperity and stability of the state, demonstrating that political authority is a sacred moral trust.

175. (A) Both A and R are true and R is the correct explanation of A.
Fundamental Rights in the Indian Constitution are not absolute because the state is empowered to impose reasonable restrictions on their exercise. These limitations are necessary to protect the collective interests of the nation, such as public order, morality, and the sovereignty and integrity of India. By balancing individual freedoms with social responsibilities, the constitutional framework ensures that the exercise of rights does not lead to anarchy or compromise the security and stability of the democratic state.

176. (B) 1, 2, 3 and 4 only
Narada's questions to King Yudhisthir cover a wide range of administrative themes, including fiscal management, judicial administration, and the state's defense and intelligence network. He also addresses the king's personal conduct and discipline, as the ruler's character is seen as fundamental to the state's success. These themes highlight the comprehensive nature of ancient Indian statecraft, which required the king to be vigilant and proficient in all aspects of governance to ensure the welfare of his subjects.

177. (B) "In the happiness of his subjects lies the king's happiness."
Kautilya's concept of welfare in the Arthashastra is famously summarized by the maxim that the king's happiness and welfare are inextricably linked to those of his subjects. This principle emphasizes that the ruler's primary duty is to ensure the prosperity and security of the people, as the state's strength depends on a contented population. By prioritizing public interest over personal gain, the king fulfills his ethical responsibility and maintains the legitimacy and stability of his government.

178. (B) 44th Amendment
The Right to Property was originally included as a Fundamental Right in the Indian Constitution but was removed by the 44th Amendment in 1978. Following this change, it became a legal right under Article 300A, meaning the state can still acquire property according to the law, but it is no longer protected under the special judicial remedies reserved for Fundamental Rights. This shift reflected a policy decision to prioritize social and economic restructuring over individual property claims in national development.

179. (C) State ownership and centralized control of the economy
State socialism differs from social democracy primarily in its emphasis on state ownership and centralized control over the economy. While social democracy supports a mixed economy and private enterprise within a democratic framework, state socialism advocates for the state to manage the primary means of production

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of formalized norms and roles that characterize social institutions, which are the fundamental building blocks of a stable society.

195. (A) Both A and R are true and R is the correct explanation of A.
Kautilya's mandala theory is based on a geopolitical analysis that views inter-state relations as a series of concentric circles. In this framework, a king's immediate neighbor is considered a natural enemy because of potential territorial disputes, while the state beyond that neighbor is a natural ally. This theory provided a sophisticated guide for a state's foreign policy and external affairs, helping rulers to navigate complex alliances and threats by understanding the inherent strategic dynamics of neighboring kingdoms.

196. (B) Promoting domestic goods and institutions
The call for Swadeshi during the Indian freedom movement was a powerful demand for the promotion and patronage of domestic goods, industries, and institutions. It encouraged citizens to boycott foreign-made products to challenge colonial economic dominance and build national self-reliance. Beyond its economic impact, Swadeshi fostered a sense of national pride and unity, serving as a key strategy for political resistance and as a vision for the future of an independent and self-sufficient India.

197. (C) Affirmative Action
Affirmative action is a policy framework directly aimed at countering the persistent effects of historical and structural discrimination against marginalized groups. By providing preferential treatment or designated quotas in areas like education and employment, it seeks to ensure that those who have been traditionally excluded can achieve representation and social mobility. The goal is to correct systemic imbalances and create a more equitable society where opportunities are accessible to all, regardless of their background or social identity.

198. (A) Both Statement I and Statement II are true.
Terrorism involves the systematic use of violence or the threat of violence to intentionally create a pervasive climate of fear within a population. Its ultimate objective is not just to cause immediate harm but to bring about a specific political or ideological change through the resulting psychological pressure. By demonstrating that the state cannot protect its citizens, terrorists seek to force authorities to make concessions or to destabilize the existing social and political order to achieve their goals.

199. (C) A rational and efficient bureaucracy
Kautilya's detailed instructions on state administration, including the creation of specialized departments and the specific duties assigned to superintendents, reflect an emphasis on a rational and efficient bureaucracy. This structured administrative machinery was designed to manage every aspect of the state, from revenue collection and economic regulation to public safety and internal security. By defining roles and responsibilities clearly, the model ensures that the state's resources are utilized effectively and that the ruler's policies are implemented professionally.

200. (C) A burdensome duty and sacred trust
The concept of Rajdharma in the Mahabharata implies that kingship is far more than a position of power; it is viewed as a burdensome duty and a sacred moral trust. The king is expected to sacrifice personal desires for the welfare of his subjects and to ensure justice according to Dharma. This perspective emphasizes that the ruler's authority is inseparable from his ethical responsibilities, and his primary purpose is to serve and protect the people with integrity.

201. (A) 1, 2 and 3 only
Kamandaki's Nitisara is a classical work on political science that largely follows the political framework established by Kautilya. It is written in a poetic meter, which distinguishes it from the prose-sutra style of the earlier Arthashastra. The text serves as a guide for rulers on the practical aspects of governance and diplomacy. Importantly, it was composed centuries after both Kautilya and the Mahabharata, representing a continuation and simplification of the traditional Indian approach to statecraft and Raja-niti.

202. (B) Welfare of all and the least person
The goal of Sarvodaya is to achieve the welfare of all individuals in society, with a special emphasis on the upliftment of the last and most marginalized person. This concept, often

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157. (A) Both A and R are true and R is the correct explanation of A.
Satyagraha is a comprehensive way of life based on truth and non-violence, serving as more than just a political tool. It relies on the practitioner's willingness to undergo voluntary self-suffering to appeal to the opponent's conscience and moral sense. This method aims to transform the heart of the adversary and achieve a just resolution through moral persuasion rather than coercion or physical force. Thus, the principle of conversion through truth and suffering defines the essence of Satyagraha.

158. (B) Highly centralized and bureaucratic
Kautilya's theory of state administration describes a highly centralized and bureaucratic system where the king exercises authority through a structured hierarchy of officials. The state is divided into various departments, each led by superintendents responsible for specific areas like trade, agriculture, and security. This model emphasizes the efficient collection of revenue and the strict enforcement of laws through a professional administrative machinery. This centralization ensures that the ruler maintains control over the entire kingdom's resources and functioning.

159. (C) Decentralization and village self-sufficiency
A key feature of Sarvodaya is the emphasis on decentralization and village self-sufficiency through the concept of Gram Swaraj. The philosophy advocates for a society where power and resources are managed at the local level, allowing communities to meet their own needs through cooperation and non-violence. By promoting self-reliant villages, Sarvodaya seeks to achieve the welfare of all individuals from the bottom up, avoiding the inequalities and moral alienation often associated with highly centralized and industrial systems.

160. (C) It aims to instill widespread fear
Terrorism is distinguished from other forms of political violence by its primary aim to instill widespread psychological fear within a population. It systematically uses violence, often against non-combatants, to create a sense of extreme vulnerability and to pressure authorities into making political or ideological concessions. Unlike conventional warfare or civil protest, terrorism relies on the impact of fear rather than direct military strength to achieve its goals, making it an inherently disruptive and intimidating strategy for social change.

161. (B) 1, 2 and 3 only
The consequences of colonialism include the integration of the colony's economy into the metropole's in a subordinate position, often focused on raw material extraction. Colonizers also introduced new legal and administrative systems that replaced or marginalized indigenous structures. These changes, along with the experience of foreign rule, eventually led to the rise of anti-colonial nationalism as people sought self-determination. Far from preserving pre-colonial structures, colonialism significantly altered the social, economic, and political landscape of the colonized nation.

162. (B) Meritocracy in administration
Narada's question to Yudhisthir about appointing wise and brave men rather than fools to important posts highlights the principle of meritocracy in administration. This emphasizes that for a state to be well-governed, official positions must be granted based on the competence, integrity, and skills of the individuals. By prioritizing merit over favoritism or hereditary claims, the ruler ensures that the administrative machinery is efficient and capable of protecting the state and serving the subjects.

163. (B) Prevent social chaos and protect dharma
The primary justification for Danda-niti in the Mahabharata is its role in preventing social chaos and protecting Dharma. The text argues that in the absence of a coercive authority, human nature's inherent fallibility would lead to anarchy and the breakdown of moral laws. Therefore, the state's power of Danda is necessary to restrain antisocial behavior and ensure that every member of society can fulfill their duties, thereby maintaining the stability and ethical functioning of the kingdom.

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164. (A) Both Statement I and Statement II are true.
Kautilya's Saptanga theory posits that the state is an organic entity composed of seven interdependent limbs or organs. Each element, from the sovereign to the ally, plays a vital role in the state's survival and functioning. According to

prevail, making it impossible for individuals to pursue Dharma, Artha, or Kama. The state's ability to enforce laws and maintain peace is seen as the foundational condition that allows all other social, ethical, and material pursuits to flourish securely.

210. (D) Unrestricted and absolute power for the executive
Constitutionalism is fundamentally based on the limitation of government power and the protection of individual rights through the rule of law and the separation of powers. Therefore, the idea of unrestricted and absolute power for any branch of government, including the executive, is the complete opposite of constitutionalism. Constitutional governance requires that all exercises of political authority remain within established legal boundaries and are subject to institutional checks, ensuring that state power is never used arbitrarily or excessively.

211. (A) 1, 2, and 3 only
Jayaprakash Narayan's vision of Total Revolution encompassed several critical dimensions, including political, economic, social, cultural, moral, and educational revolutions. He sought a comprehensive transformation that would dismantle systemic corruption and empower the common people through decentralization. Importantly, his vision rejected the centralization of power in the hands of a single leader and advocated for radical changes in the bureaucracy to make it more accountable. This holistic approach aimed to create a new society based on integrity and moral renewal.

212. (C) Crucial element of diplomatic security
In Kautilya's theory of the state, the Mitra or ally is considered a crucial limb that provides diplomatic security and external support. Kautilya recognized that no state could survive in isolation and that reliable alliances were essential to deter potential enemies and navigate inter-state conflicts. A trustworthy ally acts as a strategic partner who can assist the state in times of crisis, making the management of foreign relations a vital part of statecraft and national security.

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213. (C) Social Justice and Affirmative Action
The policy of reservations in India is a key instrument of social justice and affirmative action, specifically designed to address historical discrimination and provide representation for marginalized groups. By setting aside quotas in education and employment for Scheduled Castes, Scheduled Tribes, and Other Backward Classes, the state aims to ensure that these communities have equal access to opportunities. These measures seek to correct systemic inequalities and foster social inclusion, working toward the constitutional goal of a truly equitable society.

214. (B) Nationalization and state planning
State socialism is best represented by the concepts of nationalization and state planning, where the government takes control of the primary means of production and manages the economy centrally. This ideology aims to achieve social equity by replacing private profit with state-led development focused on the collective good. By directing resources toward essential services and redistributing wealth, state socialism seeks to eliminate economic exploitation and ensure that every citizen's basic needs are met within a state-managed social order.

215. (A) P-4, Q-3, R-1, S-2
Kautilya's Saptanga theory identifies the distinct limbs of the state, each with a specific functional role. Danda represents the army and the coercive force used for defense and maintaining order. Amatya refers to the ministers who manage the state's administration. Kosha signifies the state treasury, essential for funding all state activities. Finally, Durga refers to the fort, providing the strategic defense and physical security necessary for the state's capital and its continued survival.

216. (B) The science of politics and governance
Danda-niti, as discussed in the Mahabharata, is best understood as the ancient Indian science of politics and governance. It covers the principles of law, administration, and the legitimate use of coercive power to maintain social harmony and prevent anarchy. This discipline provides a framework for rulers to fulfill their duties and ensure that society functions according to Dharma. By defining the limits and responsibilities of authority, Danda-niti serves as

262. (B) It provides the ethical framework for ensuring Fundamental Rights become lived realities.
The ethical framework of a constitution ensures that legal provisions for individual rights are effectively realized in practice. It compels state organs to act in ways that protect and promote these rights for every citizen. By bridging the gap between legal theory and daily life, this principle ensures that fundamental freedoms become a tangible reality for all people.

263. (C) Majoritarianism and arbitrary state action.
Protecting the rights of individuals and minorities requires a system that prevents the unchecked will of the majority. This ethical principle ensures that state actions remain fair and procedurally correct, guarding against the misuse of power. By fostering a culture of respect for the rule of law, it mitigates the risk of unfair treatment and promotes substantive social justice.

264. (D) By requiring the state to treat all religions with equal respect.
In a pluralistic society, the state must maintain a principled distance from religious groups while ensuring each is treated with dignity. This approach prevents any single religion from dominating others and ensures that the state does not show bias. By treating all faiths with equal respect, the government fosters an environment of religious harmony and protects individual freedom.

265. (A) It is a dynamic principle that guides all state organs in their functioning.
This concept is an evolving guide that influences the daily functioning of the judiciary, legislature, and executive. It is not a static historical idea but a living principle that ensures all state actions align with constitutional values. By providing a moral compass for governance, it continuously shapes the development of a just society and ensures the supremacy of ideals.

266. (B) The welfare and upliftment of every single individual in society.
The goal of this social vision is the total upliftment and well-being of all members of society. It specifically emphasizes the progress of the most marginalized and disadvantaged individuals, ensuring that no one is left behind. This approach seeks to create a non-exploitative and just environment where every person can realize their full potential through collective support.

267. (B) Sarvodaya rejects the idea of sacrificing the interests of a minority for the majority.
Unlike systems that prioritize the majority's happiness, this philosophy insists on the inclusion and progress of every single individual. It rejects the idea that the interests of a small or marginalized group can be ignored for the benefit of many. This commitment to universal welfare ensures that social transformation is truly inclusive and addresses the needs of everyone.

268. (A) An active method of non-violent struggle aimed at converting the opponent.
This method of social change is an active and courageous struggle against injustice using truth as its primary force. It aims to transform the opponent's heart and mind through self-suffering and moral appeal rather than using coercion or violence. By seeking reconciliation and conversion, it addresses the root of conflict and strives for a lasting and peaceful resolution.

269. (C) Satyagraha is the non-violent method prescribed to achieve the ideal of Sarvodaya.
Achieving a just and non-exploitative society requires the use of means that are themselves moral and peaceful. This specific method of active non-violence serves as the primary tool for reaching the ultimate goal of universal welfare. The relationship between the two concepts highlights that a righteous objective cannot be attained through unethical or harmful actions, ensuring process consistency.

270. (D) A just and non-violent society can only be achieved through just and non-violent methods.
The nature of the methods used to achieve a goal determines the character of the outcome. A society based on justice and peace cannot be established through violence or exploitation. Therefore, the strategies employed for social transformation must mirror the final ideals of the vision. This ensures that the process of change remains pure and leads to a sustainable society.

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224. (A) 1, 2 and 4 only
Rajdharma represents the specific ethical duty of the king, primarily focused on the protection and welfare of the subjects. It emphasizes that the king must use his authority, including the application of Danda, to maintain social order and justice according to moral law. While the ruler exercises supreme administrative power, he is never placed above Dharma. In ancient Indian thought, Rajdharma serves as the moral foundation of kingship, defining the ruler's responsibility to act as a righteous guardian.

225. (A) Correct historical disadvantages for opportunity
Affirmative action policies are specifically designed to correct historical and systemic disadvantages faced by marginalized groups, ensuring they have equitable access to opportunities. By providing preferential treatment or reservations in areas like education and employment, these policies seek to create a more inclusive society and promote social mobility for those previously excluded. The goal is to address deep-seated inequalities and provide the necessary support for underrepresented communities to participate fully in the nation's social and economic development.

226. (B) Establish framework for kinship and rearing
In most societies, the social institution of marriage serves to establish a formal framework for kinship, sexual regulation, and the rearing of children. It provides a stable domestic unit where individuals can undergo primary socialization and where cultural traditions are transmitted to the next generation. By defining rights and obligations between spouses and their families, marriage ensures social stability and provides a clear basis for inheritance and social status, serving as a fundamental building block of social structure.

227. (A) Both A and R are true and R is the correct explanation of A.
Constitutionalism is a necessary condition for a functional democracy because it provides a framework of limited government and the rule of law. By establishing institutional checks and legal constraints on state power, it protects the rights of individuals and minorities from the potential tyranny of the majority. This structure ensures that the government remains accountable and that its exercise of authority is consistent with democratic values, providing the stability and fairness required for democratic governance to endure.

228. (C) The personal spiritual beliefs of citizens
Kautilya's detailed account of state administration includes the supervision of a wide range of economic and social activities, such as trade, mines, forests, and agriculture. However, it does not emphasize the direct control or supervision of the personal spiritual beliefs of citizens. While the state upholds Dharma and social order, the Arthashastra focuses more on the material, legal, and organizational aspects of governance, leaving personal spiritual pursuits outside the primary scope of the state's daily administrative regulation.

229. (B) Economic Nationalism
The concept of Swadeshi is best described as a form of economic nationalism that encourages self-reliance through the prioritization of domestic products and industries. It gained historical prominence during the Indian freedom struggle as a method to foster independence and national pride by boycotting foreign goods. Swadeshi serves as an expression of a nation's commitment to its own dignity and economic strength, helping to build a sense of common identity and reducing dependency on external powers or colonial systems.

230. (A) Imposing foreign legal and administrative systems
Colonialism fundamentally alters the social institutions of a colonized society primarily by imposing foreign legal and administrative systems. These external structures often replace or marginalize indigenous forms of governance and dispute resolution. The introduction of new educational and judicial frameworks, tailored to the colonizer's interests, disrupts the traditional ways of life and reshapes the social hierarchy. This process creates a lasting legacy of institutional change that continues to influence the organization and administration of the colonized nation even after independence.

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helped forge a sense of collective identity and unity among diverse groups within the colony. This growing awareness of a shared destiny and the desire to end external exploitation served as the foundation for anti-colonial movements, eventually leading to the collective demand for independence and the establishment of self-governance.

246. (B) Legitimate coercion for maintaining social order
The core principle of Danda-niti in the Mahabharata is the use of legitimate coercion by the state to maintain social order and prevent anarchy. It represents the science of government where the ruler exercises the authority of Danda, or punishment, to ensure that laws are respected and that Dharma is upheld. This science provides the necessary framework for a stable society by restraining antisocial behavior and protecting the weak, demonstrating that the state's power is essential for communal peace.

247. (B) Swami
In Kautilya's Saptanga theory, the Swami represents the sovereign king and is considered the head of the state's organic body. As the central authority, the Swami is responsible for coordinating the activities of the other six elements and making the ultimate decisions for the kingdom's governance and security. While the Swami's power is extensive, it is morally constrained by the requirement to uphold Dharma and ensure the welfare and protection of the subjects residing in the state's territory.

248. (C) The welfare and upliftment of all
The concept of Sarvodaya is based on the foundational principle of the welfare and comprehensive upliftment of every individual in society. Unlike models that focus only on the majority's happiness, Sarvodaya seeks the progress of all, with a special emphasis on the most vulnerable and marginalized sections. This philosophy envisions a society based on non-violence, cooperation, and self-reliance, ensuring that every person lives with dignity and has access to the resources and opportunities necessary for their overall well-being.

249. (C) It is purely a matter of individual belief with no social dimension.
Religion as a social institution involves a comprehensive set of beliefs and rituals regarding the sacred and profane, and it provides a shared moral framework for its followers. While it includes personal belief, it is incorrect to say it has no social dimension. Religion acts as a significant force for social integration by creating common identity and values among its members. It also influences broader social behavior and can sometimes be a source of social conflict, reflecting its complex and multi-faceted social role.

250. (A) Radical transformation of all aspects of society
Total Revolution as a concept calls for a radical and comprehensive transformation of every aspect of society, including its political, social, economic, cultural, and moral dimensions. It goes beyond simple administrative or leadership changes, seeking to dismantle systemic corruption and overhaul established social structures. This movement aims to empower the common people and foster a new social order based on decentralized democracy and ethical renewal, representing a holistic approach to achieving profound and lasting change within the entire nation.

251. (B) Janapada
Kautilya defines the state through seven vital limbs, where the term for the territorial and demographic base is essential. This element provides the physical space and the human resources necessary for governance. It represents the foundation upon which the sovereign exercises authority, ensuring the state has the land and people to function as a living organism.

252. (A) Danda
The coercive power of the state is a fundamental pillar of governance. It serves as the primary mechanism for maintaining internal security and providing defense against external threats. By exercising a monopoly on the legitimate use of force, the state ensures order and stability, which are critical for the effective functioning and preservation of the entire political system.

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democracy works within a mixed-economy and democratic framework. Social democracy aims to achieve social justice through gradual reforms, regulation, and a strong welfare system while maintaining individual liberties and a market sector. Thus, they represent different levels of state intervention and distinct views on the role of democracy in achieving socialist goals.

239. (A) Provide a structured way to meet societal needs
The most significant function of a social institution is to provide a structured and enduring way to meet essential societal needs. Institutions like family, religion, and education establish predictable patterns of behavior and provide roles that help maintain social order. By organizing human activities around common social goals and transmitting cultural values, these institutions ensure the continuity and stability of society. They act as the foundational frameworks that guide individual behavior and facilitate collective cooperation within a community or state.

240. (B) P-2, Q-1, R-4, S-3
The Mahabharata is a primary source for the concept of Rajdharma, while Kautilya is the author of the Saptanga theory. Jayaprakash Narayan is the champion of Total Revolution, and Mahatma Gandhi articulated the philosophy of Sarvodaya for universal welfare. These associations reflect the diverse historical and ideological contributions to Indian political thought, ranging from ancient ethical duties of kings to modern movements for comprehensive social and political change based on non-violence and moral renewal.

241. (B) An elaborate espionage system
A key aspect of Kautilya's internal security policy was the extensive and sophisticated use of an espionage system. The state employed a multi-layered network of spies to monitor officials, gauge the public's grievances, and detect any potential internal threats or conspiracies. This constant surveillance was seen as essential for a ruler to remain informed and vigilant, ensuring the stability of his government and the security of the kingdom. For Kautilya, espionage was an indispensable practical tool for maintaining absolute administrative control and order.

242. (C) The government's powers are defined and limited by a constitution.
Constitutionalism implies that the powers of a government are clearly defined and limited by a constitution and the rule of law. This principle ensures that state authority is not absolute or arbitrary, and that the rights of individuals are protected from potential abuses of power. By establishing institutional checks and legal constraints, constitutionalism provides a framework for accountable and transparent governance. It is a central feature of democratic systems, emphasizing that the exercise of political power must always follow established fundamental laws.

243. (B) Create level fields for groups
The primary reason for enacting affirmative action policies is to create a more level playing field for historically disadvantaged groups. By providing preferential treatment or reservations in education and employment, these policies aim to address systemic barriers that have limited access to opportunities for certain communities. The goal is to ensure adequate representation and to foster social mobility, correcting the long-term effects of discrimination and working toward a more inclusive and equitable society where every citizen can achieve their potential.

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244. (C) Cultural and knowledge transmission
The social institution of education primarily serves the function of cultural and knowledge transmission to new generations. Through this process, individuals acquire the skills, values, and intellectual traditions necessary to participate effectively in their society. Education socializes individuals, preparing them for their future roles in the economy and community, while also ensuring the continuity of a society's accumulated knowledge. It acts as a fundamental agent of socialization that fosters both individual development and overall social integration and progress.

245. (A) Both A and R are true and R is the correct explanation of A.
Colonialism contributed significantly to the development of a nationalist consciousness among colonized people by providing a shared experience of political and economic oppression. The common grievances against foreign rule

a comprehensive guide for ethical and effective statecraft.

217. (B) State security and criminal matters
In Kautilya's Arthashastra, the Kantakashodhana courts were specialized tribunals responsible for dealing with criminal matters and threats to state security. The term literally means the removal of thorns, referring to antisocial elements, corrupt officials, and criminals who disrupt the peace of the kingdom. These courts aimed to protect the public and the state's authority through swift investigation and justice, distinguishing their criminal jurisdiction from the civil matters handled by the traditional Dharmasthiya courts in the Kautilyan judicial system.

218. (B) Recognized and protected rights over objects
The social institution of property is fundamentally about the socially recognized and legally protected rights and duties that individuals or groups have regarding the use and ownership of objects. It provides a structured framework for the distribution and management of resources within a society. These rights influence social relationships, economic stratification, and the exercise of power. By defining who can access and transfer assets, property as an institution ensures an orderly and predictable system for managing national wealth.

219. (D) Statement I is false, but Statement II is true.
Secularism in the Indian context does not require the state to be indifferent to religion; rather, it practices a policy of principled distance and equal respect. The state can actively support the religious freedoms of its citizens, including providing financial aid to educational institutions run by religious minorities. This approach ensures that all communities can preserve their culture and traditions. Therefore, the state's role is one of neutral engagement rather than total detachment or hostility toward various religious faiths.

220. (C) Utilitarianism, which promotes the greatest good for the greatest number.
Sarvodaya is ideologically opposed to utilitarianism because it rejects the idea that the greatest happiness of the majority is sufficient. Instead, Sarvodaya advocates for the welfare of all, with a primary focus on the most marginalized and vulnerable members of society. This philosophy, rooted in truth and non-violence, insists that true social progress is achieved only when the least person is uplifted. It prioritizes holistic and inclusive welfare over models that might justify neglecting a minority for the majority's benefit.

221. (B) Mandala theory of concentric circles of friends and enemies.
Kautilya's prescriptions for external affairs are famously based on the mandala theory, which analyzes inter-state relations through concentric circles of potential friends and enemies. This geopolitical framework suggests that a state's immediate neighbor is naturally a foe, while the state beyond it is a natural ally. This theory provided rulers with a sophisticated guide for diplomatic strategy, helping them to manage alliances, anticipate threats, and navigate the complex power dynamics of regional politics through rational and strategic foreign policy.

222. (B) Blend capitalist economy with welfare goals
Social democracy is a political ideology that aims to blend a capitalist mixed economy with comprehensive social welfare goals. It advocates for the use of democratic processes to achieve social justice and reduce inequalities through progressive taxation, regulation, and a strong social safety net. By working within the existing framework of liberal democracy, social democracy seeks to ensure that every citizen has access to essential services and opportunities, balancing individual liberty with the collective well-being of the community.

223. (C) To instill psychological fear for goals
The fundamental goal of terrorism is to instill intense psychological fear within a population to achieve specific political, religious, or ideological goals. By using or threatening systematic violence, often targeting civilians, terrorists seek to create a climate of extreme vulnerability and pressure authorities into making concessions. This strategy relies on the impact of fear rather than direct military engagement to influence public sentiment and force changes in government policy, making it a highly disruptive and coercive method for social change.

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253. (C) The state is an interdependent system where each component is crucial for stability.
The Saptanga theory presents a holistic and pragmatic model where the strength of the state depends on the collective health of all its constituent parts. Each limb, from the sovereign to the allies, functions in an integrated manner. This perspective suggests that effective governance relies on the functional efficiency and well-being of every element within the broader framework.

254. (D) To provide the financial resources for all state functions.
Generating and managing financial resources is central to maintaining state power. The treasury provides the necessary capital for administrative costs, public welfare projects, and military expenses. Without a robust financial foundation, the state cannot sustain its various departments or its defense mechanisms, making this pillar vital for the overall operational capacity and stability of the political entity.

255. (C) External affairs and diplomatic alliances
Statecraft extends beyond domestic borders to include strategic foreign relations. The inclusion of allies as a vital limb emphasizes the importance of diplomacy and strategic partnerships in ensuring state security. Effective foreign policy allows a state to strengthen its position through international cooperation, providing a supportive external environment that complements internal governance and enhances the overall power structure.

256. (B) To ensure the welfare of the subjects and prevent social anarchy.
The fundamental duty of a ruler is to prioritize the security and prosperity of the subjects. By adhering to ethical principles and justice, the ruler prevents a chaotic state where the strong dominate the weak. This framework ensures social order and collective well-being, making the king's legitimacy dependent on his ability to provide righteous and effective leadership.

257. (D) Danda-niti is the instrument of coercion used to uphold and enforce Rajdharma.
The science of coercion serves as a practical tool for upholding ethical governance and righteousness. It provides the state with the legitimate power to punish wrongdoers and protect the innocent. This force is not an end in itself but is utilized judiciously to ensure that the broader duties of the ruler are fulfilled and that social stability is maintained.

258. (A) To assess the king's adherence to the principles of good governance.
In ancient political thought, specific inquiries were used as a comprehensive framework to evaluate a ruler's performance. These questions focused on economic stability, judicial impartiality, and the king's personal conduct. By examining these various aspects, the framework helped determine whether the sovereign was fulfilling their duties effectively and maintaining the righteousness necessary for a stable and prosperous society.

259. (C) A society where the strong dominate the weak without any rule of law.
This term describes a state of total anarchy where no legal or moral order exists to protect individuals. In such a condition, the more powerful entities naturally exploit and consume the less powerful ones, much like predatory behavior in nature. Preventing this chaotic scenario is the primary justification for establishing a structured political system governed by righteous principles.

260. (A) From his righteous conduct and effective governance.
A ruler's right to govern is fundamentally rooted in their commitment to justice and the welfare of the people. Rather than relying solely on birthright or military might, authority is maintained through the successful implementation of laws and the promotion of social prosperity. Effective and moral leadership creates a bond of trust, providing the true basis for authority.

261. (D) A commitment to the underlying spirit and core values of the constitution.
This philosophical concept goes beyond the formal text to emphasize the commitment to democracy, liberty, and equality. It acts as a guiding ethos for all branches of government, ensuring they act in harmony with the constitution's substantive vision. Upholding these core values fosters a culture of fairness and prevents the arbitrary exercise of power by state authorities.

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231. (A) 1, 2 and 3 only
The key principles of Satyagraha include a strict adherence to truth, the practice of non-violence, and a willingness to undergo voluntary self-suffering to achieve a just cause. It rejects the use of cunning, deceit, or hatred toward the opponent, aiming instead to transform their heart through moral persuasion. As an active force of truth, Satyagraha requires immense courage and self-discipline, serving as an ethical method for social and political change that prioritizes the humanity of both the practitioner and the adversary.

232. (B) A checklist for governance and statecraft
In the Mahabharata, Narada's questions to King Yudhisthir function as an exhaustive checklist for effective governance and statecraft. They address practical aspects of administration, such as financial health, military preparedness, and the welfare of farmers and traders. By posing these questions, Narada provides a model for what a responsible and righteous ruler should prioritize. This dialogue serves as a guide for anyone in authority, emphasizing that the success of a state depends on the king's vigilance and administrative competence.

233. (B) Brahmanical tradition and statecraft
In the work of Kamandaki, the concept of social order is largely derived from the Brahmanical tradition and the principles of classical Indian statecraft. His treatise, Nitisara, emphasizes the importance of maintaining the structured roles and duties within society to ensure stability. By focusing on the authority of the sovereign and the application of Dharma, Kamandaki aligns his thought with the established cultural and political framework that viewed a well-organized and ethical social structure as the foundation of a prosperous kingdom.

234. (B) The state protects all religions equally
In the context of the Indian Constitution, secularism means that the state protects and respects all religions equally. It does not mean the absence of religion from public life; instead, it implies that the government remains neutral and does not have an official state religion. This model ensures that every citizen has the freedom to practice their faith while the state provides an inclusive environment where religious diversity can flourish within a framework of democratic rights and social justice for all.

235. (C) An organic whole
The Saptanga theory, as described by Kautilya and Kamandaki, illustrates a view of the state as an organic whole composed of seven interdependent limbs. Each element, from the sovereign and ministers to the army and allies, is seen as essential for the life and functioning of the entire political body. This organic perspective highlights that the strength and survival of the state depend on the healthy cooperation and proper functioning of all its parts, emphasizing the integrated nature of governance and power.

236. (A) Enables Supreme Court access for rights enforcement
The Right to Constitutional Remedies under Article 32 is a fundamental right that enables individuals to approach the Supreme Court directly for the enforcement of their rights. It serves as a vital safeguard by providing a legal mechanism to challenge state actions that violate constitutional freedoms. Without this procedural guarantee, the substantive rights would be ineffective, as there would be no way to ensure their protection. This right is the cornerstone of constitutionalism, upholding the rule of law and individual liberty.

237. (A) Revolution in consciousness and values
Jayaprakash Narayan's concept of Total Revolution went beyond mere political or systemic change to include a fundamental revolution in human consciousness and moral values. He believed that for true transformation to occur, individuals must experience an internal renewal of integrity and selflessness. This focus on values aimed to eliminate corruption at its root and create a society based on ethical behavior and decentralized democracy. By transforming individual character, Total Revolution sought to build a more just and moral social order from the ground up.

238. (D) Statement I is false, but Statement II is true.
State socialism and social democracy are distinct political ideologies with different approaches to social equity. While state socialism typically involves extensive state control and ownership of the means of production, social

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271. (C) To remedy the effects of past and present discrimination.
Proactive policies are designed to address the long-term effects of exclusion faced by historically disadvantaged groups. By actively intervening in sectors like education and employment, these measures seek to reverse the impact of systemic bias. The goal is to create a more equitable society where opportunities are accessible to those who have been marginalized by historical structures.

272. (B) Correcting structural inequalities to ensure equitable opportunities.
Achieving true fairness involves recognizing that different groups start from different positions due to historical disadvantages. Simply applying the same rules to everyone is insufficient if social barriers persist. Therefore, this approach requires correcting deep-seated imbalances to ensure that all individuals have an equitable chance to succeed, moving beyond formal legal status to address the actual conditions people face.

273. (D) Affirmative Action is an instrument used to achieve the goal of Social Justice.
Correcting historical injustices is a necessary step toward the broader ideal of a fair society. These proactive measures serve as a practical tool for reducing systemic inequalities and creating a level playing field. By addressing structural barriers, the state moves closer to the ultimate goal where every individual, regardless of their background, has an equal opportunity for progress.

274. (A) Because historical disadvantages prevent some groups from competing on an equal footing.
Certain groups face structural obstacles that prevent them from competing fairly in society. These barriers are often the result of long-standing social and historical exclusion. Because formal equality cannot address these deep-seated issues, preferential treatment becomes a necessary intervention. It aims to mitigate these disadvantages and ensure that everyone has a genuine opportunity to participate and succeed in life.

275. (C) Its purpose is to be reviewed and possibly phased out once its goals are met.
This approach suggests that proactive measures are intended as temporary interventions to correct specific social imbalances. Once the structural inequalities and historical disadvantages have been successfully mitigated, the need for such preferential policies diminishes. The policy is thus viewed as a bridge toward a more equitable future, where such interventions may eventually no longer be required for fairness.

276. (A) Economic strength is considered a foundational element for maintaining and enhancing political power.
A state's political authority and its economic health are deeply linked, with financial prosperity serving as a key driver of power. A strong economy allows the government to fund essential services, maintain its defense, and carry out welfare projects. This pragmatic view recognizes that without a robust resource base, the state cannot effectively sustain its administration or project influence.

277. (D) To efficiently implement royal edicts and manage government departments.
In a well-structured government, a hierarchical administrative system is essential for carrying out the ruler's commands. This bureaucracy is responsible for the day-to-day management of various government sectors, ensuring that laws are applied and services are delivered. Through efficient organization and clearly defined roles, these officials facilitate the smooth functioning of the state and its various departments.

278. (B) To maintain social order and enhance internal security.
Establishing a system for resolving disputes and enforcing rules is critical for a stable society. Legal mechanisms help prevent chaos and ensure that citizens can live in peace. By deterring crime and providing a clear framework for conduct, the justice system supports internal security, which is a prerequisite for the overall prosperity and safety of the population within society.

279. (C) Active state intervention and control over key economic sectors.
Pragmatic statecraft often involves the government taking a leading role in managing critical resources like agriculture, trade, and natural assets. By controlling these key sectors, the state can generate the wealth necessary for its operations and defense. This hands-on approach ensures that the economy serves the interests

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of the state, providing a stable foundation for governance and welfare.

280. (D) Kautilya believed a strong state required a holistic and integrated approach to governance.
Effective governance is seen as a system where administration, economy, law, and security are all interconnected. No single domain functions in isolation, and the success of the state depends on the health of every part. This integrated perspective emphasizes that a strong and stable political entity requires a comprehensive strategy that addresses all aspects of society efficiently.

281. (A) It seeks a comprehensive transformation across multiple spheres of society.
This vision for change demands a radical shift across all dimensions of human life, including social, economic, and moral spheres. It moves beyond simple political reform to address the deep-seated structures of society and the consciousness of individuals. By targeting multiple areas simultaneously, it seeks to create a completely new social order that empowers people at grassroots levels.

282. (B) Through state ownership and centralized planning of the economy.
This model of organization emphasizes the central authority's role in controlling production and distribution to address economic inequality. By managing resources through a unified plan, the government aims to restructure the economy for the benefit of the collective. This top-down approach relies on the state's administrative power to oversee industrial and agricultural sectors, ensuring they align with goals.

283. (B) Total Revolution is a mass-led, multi-dimensional change, while State Socialism is a state-centric, economic change.
One approach advocates for a multi-dimensional transformation driven by the people from the bottom up, while the other focuses on a top-down reorganization of the economy by the government. These two pathways differ in their scope and the role they assign to the state versus the grassroots. Their methods for achieving equality reflect distinct philosophies regarding social transformation.

284. (A) Decentralized, participatory democracy.
The ultimate aim of a total social transformation is to move away from centralized power and empower citizens directly. This vision involves creating a participatory system where decision-making happens at the local level. By distributing authority among the people, it seeks to foster a more inclusive and responsive political structure that reflects the needs and values of the entire community.

285. (C) State Socialism
When a government takes control of major industries and manages them through a central authority, it follows a specific economic and political model. This approach prioritizes state administration of the means of production to achieve social goals. It reflects a top-down strategy for economic reorganization, where the state acts as the primary agent for managing the nation's wealth.

286. (D) It actively intervened and fundamentally reshaped them.
The arrival of external powers brought about significant changes to existing social structures like family, education, and religion. Rather than being passive, the colonial project was an interventionist force that modified customary practices and introduced new legal frameworks. This process led to the fundamental transformation of traditional institutions, reflecting the dynamic and often disruptive nature of foreign rule.

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287. (C) It disrupted existing patterns and created new social classes.
The introduction of foreign legal concepts regarding land ownership altered traditional communal systems. This shift led to the emergence of distinct social groups, such as large landowners and individuals without land. By changing how resources were allocated and managed, these new property rights profoundly affected agrarian relationships and reshaped the social hierarchy within the rural economy, leading to long-term changes.

288. (B) Western-style education
The implementation of a new academic system was a powerful tool for social change, creating a group of individuals fluent in the language and

ideas of the ruling power. This elite group played a dual role, assisting in administration while also using their training to critique the colonial system. This process fundamentally altered the intellectual landscape and nationalist thought.

289. (D) It intensified community identities and contributed to future conflicts.
Policies regarding legal intervention and community classification often had the unintended consequence of strengthening separate group identities. While the ruling state claimed to be neutral, its actions frequently highlighted differences between various groups. This intensification of communal boundaries contributed to social tensions and paved the way for future political disputes centered on religious and community affiliations in society.

290. (A) It was a complex and contradictory process, causing both dislocation and reform.
The influence of foreign rule on social institutions was not a simple process; it was characterized by both positive changes and significant social disruption. It triggered reform movements from within while also causing the breakdown of traditional patterns. This contradictory legacy highlights how colonial intervention acted as a catalyst for profound transformation, leaving a lasting impact on social development.

291. (C) The complete science of statecraft and legitimate coercion.
This comprehensive concept includes the study of governance and the legitimate exercise of power by the ruler. It is far more than just a system of punishment; it encompasses the strategies and tools necessary for maintaining an ordered society. By defining how force is used to uphold justice, it provides a philosophical foundation for the state's role in protection.

292. (A) The necessity of Danda-niti and a coercive state.
The potential for chaos and the exploitation of the weak by the strong provides a compelling argument for a central authority with the power to enforce rules. Without this coercive force, society might descend into a lawless state where only might is right. Thus, the existence of a structured legal and political system is essential for maintaining order.

293. (D) Contingent upon its use for righteous and just purposes.
The state's power to use force is not meant to be arbitrary but must be directed toward the protection of the innocent and the punishment of the wicked. Legitimacy is tied to using this power for the benefit of society and the maintenance of a just order. When exercised with wisdom, this instrument ensures individuals can pursue their goals safely.

294. (B) The proper exercise of Danda-niti is a crucial part of fulfilling Rajdharma.
A ruler's duty involves the effective management of the state and the preservation of order. The proper application of the science of statecraft and the legitimate use of force are essential components of this responsibility. By wielding authority according to righteous principles, the sovereign ensures that they fulfill their primary obligation to protect the people and maintain stability.

295. (C) It is a necessary instrument of governance that carries the risk of misuse.
The use of force is an essential but potentially dangerous tool of governance. It is required to prevent anarchy and protect the social order, but it must be applied with great care and wisdom. The risk of arbitrary use means that it should always be guided by principles of justice and restraint, serving the greater good of society.

296. (D) The limitation of government power by a body of fundamental law.
This political philosophy emphasizes that the authority of the state should be restricted by a set of fundamental laws. Its primary goal is to protect the liberty of individuals from arbitrary rule. By establishing clear boundaries for what the government can and cannot do, it ensures that all state actions are subject to the rule of law.

297. (A) A constitution can grant unlimited power, whereas Constitutionalism is about limiting power.
Having a formal document is not the same as adhering to the principle of restricted government. A document can exist while still allowing for the exercise of absolute power. True adherence to this philosophy requires that the legal framework actually imposes meaningful

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constraints on state authority. It focuses on preventing arbitrary rule and ensuring that the government remains accountable.

298. (B) They act as a direct limitation on the exercise of state power.
Specific protections for individuals serve as a primary boundary for government action. These provisions ensure that the state cannot infringe upon certain essential freedoms and rights. By acting as a shield for citizens, they effectively restrict the exercise of state power and uphold the principle of limited government, which is central to a fair and just political system.

299. (B) The superiority of legal principles over the arbitrary will of rulers.
This concept highlights the idea that the rule of law must prevail over the personal whims or arbitrary decisions of those in power. Governance should be based on established, fair legal principles that apply to everyone equally. This ensures stability, predictability, and justice within the political system, protecting citizens from the potential for unfair or inconsistent actions by leaders.

300. (A) The doctrine of judicial review
An essential institutional tool allows the courts to evaluate the legality of actions taken by other branches of government. This process ensures that no law or executive decision contradicts the fundamental principles of the constitution. By providing a check on the exercise of power, it maintains the supremacy of the legal framework and protects against potential legislative overreach.

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CHAPTER 08

Social and Political Philosophy: Western

1. In Plato's philosophy, what is the primary function of the 'Guardian' class in the Ideal State?
(A) To conduct commercial activities and market trade.
(B) To rule for the general welfare of the state.
(C) To produce essential food and agricultural goods.
(D) To produce aesthetic works for cultural benefit.

2. According to Thomas Hobbes, what is the 'State of Nature' primarily characterized by?
(A) A state of war of "every man against every man".
(B) A state of peaceful cooperation and mutual aid.
(C) A state governed by divine law and natural morality.
(D) A state of organized society with a primitive government.

3. Which of the following statements accurately reflects Rousseau's concept of the 'General Will'?
(A) The aggregate of all private and individual interests.
(B) The majority's opinion that risks becoming tyrannical.
(C) The sovereign's will directed at the common good.
(D) The transcendent will dictated by a divine monarch.

4. Given below are two statements regarding the political philosophy of John Locke.
Statement I: John Locke argued for an absolute and indivisible sovereign to prevent the chaos of the state of nature.
Statement II: Locke's social contract involves the surrender of all natural rights to the government.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

5. Match the philosopher in List I with their core concept in List II.
List I: (Philosopher)
P. Plato
Q. Hobbes
R. Locke
S. Rousseau
List II: (Core Concept)
1. General Will
2. Natural Rights (Life, Liberty, Property)
3. Leviathan
4. Philosopher King
Codes:
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-4, R-1, S-2
(C) P-4, Q-2, R-3, S-1
(D) P-1, Q-3, R-2, S-4

6. Which of the following statements about Plato's theory of justice is INCORRECT?
(A) Justice in the individual is the harmony of the three parts of the soul: reason, spirit, and appetite.
(B) Plato's concept of justice is primarily focused on legal procedures and court systems.
(C) Justice in the state is achieved when each of the three classes performs its own function without interfering with others.
(D) The education system in the Ideal State is crucial for achieving justice.

7. What does Isaiah Berlin mean by 'Negative Liberty'?
(A) The internal freedom to reach one's highest potential.
(B) The democratic capacity to join the political process.
(C) The individual liberty that is destructive to society.

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(D) A is false but R is true.

38. Which statement correctly describes a principle from Nozick's Entitlement Theory?
(A) The state must redistribute wealth to maintain social fairness.
(B) Acquisition is just if it does not worsen another's condition.
(C) Resources should be provided based on specific individual needs.
(D) Just holdings must always maximize the total social welfare.

39. Amartya Sen's 'Capability Approach' focuses on:
(A) The total income an individual earns.
(B) The level of reported life satisfaction.
(C) The equal share of primary social goods.
(D) The substantive freedom to value a life.

40. Arrange the following works in the correct chronological order of their publication:
1. A Theory of Justice (John Rawls)
2. Leviathan (Thomas Hobbes)
3. The Social Contract (Jean-Jacques Rousseau)
4. Two Treatises of Government (John Locke)

(A) 2, 4, 3, 1
(B) 4, 2, 3, 1
(C) 2, 3, 4, 1
(D) 1, 3, 4, 2

41. Which of the following is NOT a central doctrine in Marxism?
(A) The history of all hitherto existing society is the history of class struggles.
(B) Capitalism contains internal contradictions that will inevitably lead to its collapse.
(C) The state is a neutral arbiter that reconciles class conflicts peacefully.
(D) The proletariat will overthrow the bourgeoisie and establish a classless, stateless communist society.

42. Consider the following statements regarding Isaiah Berlin's conceptions of liberty:
1. Negative liberty is freedom from interference.
2. Positive liberty is freedom to act in order to take control of one's life.
3. Berlin was unequivocally in favour of positive liberty over negative liberty.
4. He warned that positive liberty could be perverted to justify totalitarianism.
5. He believed that the two concepts of liberty are not distinct but are two sides of the same coin.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 4 only
(B) 3, 4, and 5 only
(C) 1, 2, and 5 only
(D) 1, 3, and 4 only

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43. Ronald Dworkin's concept of "justice as equality" is best understood as equality of:
(A) Welfare
(B) Outcome
(C) Opportunity for welfare
(D) Resources

44. Which pair correctly links Charles Taylor's concept to its definition?
(A) Recognition Politics - The duty of the state to remain culturally neutral.
(B) Particularism - Identity shaped by specific cultural and linguistic groups.
(C) Universalism - The view that all people should share a single world culture.
(D) Liberal Self - A self that is deeply rooted in local communal traditions.

45. Match the theorist of justice in List I with their central principle in List II.
List I: (Theorist)
P. John Rawls
Q. Robert Nozick
R. Amartya Sen
S. Ronald Dworkin
List II: (Central Principle)
1. Justice as Entitlement
2. Justice as Equality of Resources
3. Capability Approach
4. Difference Principle

Codes:
(A) P-1, Q-4, R-2, S-3
(B) P-4, Q-2, R-3, S-1
(C) P-4, Q-1, R-3, S-2
(D) P-3, Q-1, R-4, S-2

46. What is the primary target of critique for Radical Feminism?
(A) The lack of equal pay for equal work.
(B) The capitalist economic system of trade.

specifically class struggle.
(B) The idea that spiritual forces drive historical change through a process of thesis, antithesis, and synthesis.
(C) A philosophical approach that emphasizes individual existence, freedom, and choice.
(D) A political system where the state controls all means of production for the benefit of all.

16. Which statement accurately represents Ronald Dworkin's view on justice?
(A) Justice demands that the state remain neutral between different individual concepts of the good life.
(B) Justice requires treating people as equals, often needing distribution to offset bad brute luck.
(C) Justice is strictly a historical matter of valid entitlements and the voluntary transfer of goods.
(D) The primary objective of justice is to maximize the utility and happiness of the greatest number.

17. Given below are two statements regarding Communitarianism.
Statement I: Communitarian thinkers like Michael Sandel criticize the liberal conception of the 'unencumbered self'.
Statement II: Communitarians argue that the self is fundamentally embedded in and constituted by its community and traditions.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

18. Arrange the following social contract theorists in the correct chronological order of their major works:
1. Jean-Jacques Rousseau
2. John Locke
3. Thomas Hobbes
(A) 3, 2, 1
(B) 2, 3, 1
(C) 1, 2, 3
(D) 3, 1, 2

19. What is the core argument of Charles Taylor in his essay "The Politics of Recognition"?
(A) Minority rights should be removed for a unified citizenship.
(B) Economic wealth is more vital than cultural group status.
(C) Self-respect is shaped by the recognition received from others.
(D) All cultures are equally perfect and immune to any critique.

20. Which of the following is an INCORRECT characterization of a feminist theory?
(A) Liberal Feminism focuses on achieving gender equality through legal and political reforms within the existing system.
(B) Radical Feminism identifies patriarchy as the root cause of women's oppression and seeks to dismantle it entirely.
(C) Socialist Feminism analyzes the interconnectedness of capitalism and patriarchy in oppressing women.
(D) Eco-feminism argues that women are naturally more inclined towards capitalism and industrial development.

21. A government decides to measure national development not just by GDP per capita, but also by factors like life expectancy, literacy rates, and the political freedoms citizens enjoy.
This approach most closely aligns with the ideas of which philosopher?
(A) Robert Nozick
(B) John Rawls
(C) Amartya Sen
(D) Isaiah Berlin

22. Consider the following statements about Thomas Hobbes's social contract theory:
1. The state of nature is a state of bliss and harmony.
2. The contract is made between the sovereign and the people.
3. The sovereign's power is absolute and indivisible.
4. Individuals surrender all their rights, including the right to self-preservation.
5. The purpose of the contract is to escape the fear of violent death.
Which combination of the above statements is correct?

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of Statement I.
(B) Both Statement I and Statement II are true, but Statement II is not a direct consequence of Statement I.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

55. Bernard Williams' argument concerning equality suggests that the relevant reason for distributing a good like medical care is:
(A) The fact that some people are richer than others.
(B) The fact that all human beings are equal.
(C) The fact that it maximizes social utility.
(D) The fact that a person is sick.

56. In the context of Marxism, what is the 'Doctrine of Class Struggle'?
(A) History is driven by conflicts between exploiting and exploited classes.
(B) The belief that social harmony is the natural state of human society.
(C) A specific military strategy used for conducting revolutionary warfare.
(D) A theoretical debate among modern scholars regarding social levels.

57. How is 'misogyny' defined in feminist discourse?
(A) The advocacy for women's rights on the ground of the equality of the sexes.
(B) The belief that women are biologically superior to men.
(C) The dislike of, contempt for, or ingrained prejudice against women.
(D) A social system in which men hold primary power.

58. Arrange the following theorists of justice in the correct chronological order of their major contributions to the debate:
1. Robert Nozick
2. Amartya Sen
3. John Rawls
(A) 1, 3, 2
(B) 3, 1, 2
(C) 2, 3, 1
(D) 3, 2, 1

59. A country grants indigenous communities the right to self-government and exempts them from certain national laws to protect their unique cultural practices.
According to Will Kymlicka, these are examples of:
(A) Polyethnic rights
(B) Special representation rights
(C) Universal human rights
(D) Self-government rights

60. Consider the following statements representing the communitarian critique of liberalism:
1. Liberalism promotes a flawed view of the self as "unencumbered" and atomistic.
2. Liberal theory overemphasizes individual rights at the expense of communal obligations and the common good.
3. The liberal ideal of a neutral state is both impossible and undesirable.
4. Liberal universalism fails to appreciate the importance of particular historical and cultural contexts.
5. Liberalism provides the only sound basis for a stable and just society.
Which combination of the above statements is correct?
(A) 1, 2, 3, and 4
(B) 2, 3, 4, and 5
(C) 1, 3, and 5 only
(D) 5 only

61. In feminist theory, 'patriarchy' refers to:
(A) A government ruled by elderly male members.
(B) Inheritance passed through the father's line.
(C) A system where men dominate and exploit women.
(D) A biological male tendency toward aggression.

62. Which of the following is NOT a part of Plato's tripartite division of the soul?
(A) Reason (Logistikon)
(B) Spirit (Thymoeides)
(C) Appetite (Epithumetikon)
(D) Sensation (Aisthesis)

63. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Robert Nozick's theory of justice is non-patterned and historical.

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(D) P-2, Q-4, R-1, S-3

30. Isaiah Berlin would argue that all of the following could be threats to 'Negative Liberty' EXCEPT:
(A) A law prohibiting citizens from criticizing the government.
(B) A government implementing a mandatory curfew.
(C) The state conscripting citizens into the army.
(D) An individual's own lack of self-discipline or ambition.

31. In Rawls's theory of justice, what is the 'Difference Principle'?
(A) The idea that inequalities are allowed only if they help the worst off.
(B) The belief that all citizens must have identical wealth and income.
(C) The rule that social positions are open under fair equal opportunity.
(D) The principle that each person holds a right to extensive liberties.

32. Given below are two statements regarding Marxist theory.
Statement I: According to Marx, the 'superstructure' of a society consists of its economic base, including the means and relations of production.
Statement II: The 'base' of a society, for Marx, includes its legal, political, and cultural institutions.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

33. Consider the following statements about John Locke's theory:
1. The state of nature is a state of war.
2. The right to property is a natural right that predates government.
3. Government is based on the consent of the governed.
4. The sovereign must be absolute to be effective.

Which of the above statement(s) is/are correct?
(A) 1 and 4 only
(B) 2 and 3 only
(C) 1, 2, and 3
(D) 2, 3, and 4

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34. Michael Sandel's critique of the 'unencumbered self' implies that political deliberation should:
(A) Acknowledge and engage with the substantive moral and civic identities of citizens.
(B) Be strictly procedural and neutral towards competing moral and religious doctrines.
(C) Ignore the cultural and historical context of individuals.
(D) Focus exclusively on the distribution of economic resources.

35. In feminist theory, what is the concept of 'gender' understood as?
(A) The biological traits of males and females.
(B) The sex assigned at birth for an individual.
(C) The socially constructed roles and identities.
(D) The fixed, unchangeable nature of humanity.

36. A society is structured with three distinct classes: a ruling class chosen for its wisdom, a military class for its courage, and a working class for its productive skills. Each class strictly adheres to its designated role.
This societal structure is a direct application of Plato's concept of:
(A) The Theory of Forms
(B) The Allegory of the Cave
(C) The Tripartite Soul
(D) Justice in the State

37. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Rousseau claims that citizens can be "forced to be free".
Reason (R): Adherence to the General Will, which represents a citizen's own rational and moral will, is the only way to achieve true freedom from personal dependence and arbitrary rule.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.

(A) 1 and 4 only
(B) 2, 3, and 5
(C) 3 and 5 only
(D) 1, 2, and 4

23. In Marxist thought, what does 'Alienation' primarily refer to?
(A) The social isolation found within modern industrial cities.
(B) The inner conflicts between various communist party wings.
(C) The political exile of a citizen from their home country.
(D) The separation of workers from the product of their labor.

24. Which of the following pairs correctly matches the communitarian thinker with their key idea?
(A) Alasdair MacIntyre - The role of virtues and traditions in moral life
(B) Michael Sandel - The Politics of Recognition
(C) Charles Taylor - Justice as fairness
(D) Michael Walzer - The unencumbered self

25. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Plato's conception of justice is not about individual rights but about social harmony and order.
Reason (R): For Plato, justice is achieved when every individual and class in the state performs the function for which they are best suited by nature.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

26. Which of the following statements about John Locke's political philosophy is INCORRECT?
(A) The social contract, once made, is irrevocable and the people have no right to revolution.
(B) The state of nature is governed by the Law of Nature, which teaches that all are equal and independent.
(C) People enter into a social contract to create a government that protects their natural rights.
(D) The legislative power is the supreme power, but it is still limited.

27. Will Kymlicka's theory of minority rights is best described as an attempt to:
(A) Disband nation-states into small local ethnic groups.
(B) Show that group rights always harm individual rights.
(C) Create a single global culture to stop all conflicts.
(D) Align liberal freedom with group-differentiated rights.

28. Given below are two statements regarding Rousseau's view of private property.
Statement I (Cause): Rousseau believed that the emergence of private property was a key moment in human history.
Statement II (Effect): It led to inequality, competition, and the corruption of human nature, moving humanity away from the happy state of the 'noble savage'.
(A) Both Statement I and Statement II are true, and Statement II is the correct consequence of Statement I.
(B) Both Statement I and Statement II are true, but Statement II is not a direct consequence of Statement I.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

29. Match the feminist theory in List I with its primary focus in List II.
List I: (Feminist Theory)
P. Liberal Feminism
Q. Socialist Feminism
R. Radical Feminism
S. Eco-feminism
List II: (Primary Focus)
1. Patriarchy as the primary structure of oppression
2. Connection between the domination of women and the domination of nature
3. Equality through legal reforms and equal opportunity
4. Intersection of class and gender oppression
Codes:
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-4, R-1, S-2
(C) P-3, Q-1, R-4, S-2

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(C) The exclusion of women from voting roles.
(D) Patriarchy as a system of social power.

47. Which statement does NOT reflect a communitarian critique of liberalism?
(A) Liberalism correctly prioritizes individual liberty over the common good.
(B) Liberalism wrongly posits an "unencumbered self" prior to its ends and community ties.
(C) Liberalism's emphasis on individual rights erodes community life and civic virtue.
(D) Liberal justice, with its claim to universalism, is insensitive to particular cultural contexts.

48. Given below are two statements regarding Plato's Ideal State.
Statement I: In Plato's Ideal State, the rulers (Philosopher Kings) are permitted to own vast amounts of private property to ensure their loyalty.
Statement II: Plato advocated for a "communism of wives and property" for the Guardian classes.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

49. According to Hobbes, in the State of Nature, individuals have a right to everything. However, which of the following is NOT a principal cause of quarrel he identifies?
(A) Competition
(B) Altruism
(C) Diffidence (Distrust)
(D) Glory (Reputation)

50. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Marx believed that capitalism is a necessary stage in historical development.
Reason (R): Capitalism creates the material conditions (e.g., advanced productive forces) and the revolutionary class (the proletariat) that make socialism possible.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

51. For John Locke, what are the three fundamental natural rights that the government is created to protect?
(A) Life, Liberty, and the Pursuit of Happiness
(B) Liberty, Equality, and Fraternity
(C) Life, Liberty, and Property
(D) Freedom of Speech, Religion, and Assembly

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52. Which of the following accurately describes Rousseau's view on representation?
(A) He supported the British model of a representative democratic system.
(B) He argued that representatives should use their own personal judgment.
(C) He believed only an educated elite should represent the entire people.
(D) Sovereignty is in the general will and must be expressed directly.

53. Consider the following elements of John Rawls's 'Original Position':
1. The parties are rational and mutually disinterested.
2. The parties are behind a 'veil of ignorance', unaware of their own social status, talents, or conception of the good.
3. The parties know they are choosing principles of justice for a society of which they will be members.
4. The parties are driven by envy and seek to disadvantage others.

Which of the above statement(s) is/are correct?
(A) 1 and 4 only
(B) 2, 3 and 4
(C) 1, 2, and 3 only
(D) 1 and 3 only

54. Given below are two statements regarding Isaiah Berlin's concept of liberty.
Statement I (Cause): Isaiah Berlin distinguishes between negative liberty (freedom from) and positive liberty (freedom to).
Statement II (Effect): He argues that the concept of positive liberty has historically been abused by authoritarian regimes to justify oppression in the name of a 'higher' freedom or 'true' self.
(A) Both Statement I and Statement II are true, and Statement II is the correct consequence

(D) The absence of external coercion or human interference.

8. A group of shipwreck survivors on a deserted island find themselves in constant conflict over scarce resources, with no laws or authority to govern them.
This scenario best illustrates which concept from Hobbes' philosophy?
(A) The State of Nature
(B) The Social Contract
(C) The Sovereign Authority
(D) The Law of Nature

9. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): For John Locke, the government's power is limited and based on the consent of the governed.
Reason (R): Locke believed that individuals retain certain inalienable natural rights even after entering the social contract.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

10. According to Rousseau, all of the following are characteristics of the social contract EXCEPT:
(A) It results in the creation of an absolute monarch with unlimited power.
(B) It involves the total alienation of each associate's rights to the whole community.
(C) It creates a moral and collective body called the 'sovereign'.
(D) It aims to secure freedom and equality for all citizens.

11. What is the central argument in Bernard Williams' critique of strict, abstract equality?
(A) That all forms of social inequality are unjust.
(B) That equality is an irrelevant political concept.
(C) That fair opportunity is enough for a just state.
(D) That equality depends on the specific good offered.

12. Given below are two statements regarding John Rawls's 'Original Position'.
Statement I (Cause): In John Rawls's 'Original Position', the parties are placed behind a 'Veil of Ignorance'.
Statement II (Effect): This ensures that the principles of justice chosen are impartial and fair, not biased by the individuals' specific circumstances.
(A) Both Statement I and Statement II are true, and Statement II is the correct consequence of Statement I.
(B) Both Statement I and Statement II are true, but Statement II is not a direct consequence of Statement I.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

13. Consider the following statements regarding Plato's Ideal State:
1. The state is divided into three classes: Rulers, Auxiliaries, and Producers.
2. The rulers of the state are the Philosopher Kings, who possess true knowledge.
3. Private property and family are abolished for the Guardian classes to prevent corruption.
4. The principle of justice is "to each according to his need".

Which of the statements given above are correct?
(A) 1, 2, and 4 only
(B) 2 and 3 only
(C) 1, 2, and 3 only
(D) 1, 3, and 4 only

14. Which of the following best describes Robert Nozick's 'Entitlement Theory' of justice?
(A) Justice requires the distribution of goods to maximize overall happiness.
(B) Justice is about ensuring everyone has an equal share of social goods.
(C) Justice is achieved when the state actively redistributes wealth to correct for natural inequalities.
(D) Justice in holdings depends on how they were acquired and transferred, not on a patterned outcome.

15. In Marxist theory, what is 'Dialectical Materialism'?
(A) The theory that historical development is driven by the conflict of material forces,

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Reason (R): For Nozick, whether a distribution is just depends on how it came about, through just acquisition and transfer, not on its conformity to a preconceived pattern like equality or utility.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

64. A government passes a law to seize private property without compensation for a public project, claiming it serves the 'greater good'.
A follower of John Locke would argue this action is unjust because:
(A) It violates the core principle of utility.
(B) It infringes upon the natural right to property.
(C) It lacked approval from the ruling monarch.
(D) It upsets the harmony between social classes.

65. Match the philosopher in List I with their description of the State of Nature in List II.
List I: (Philosopher)
P. Thomas Hobbes
Q. John Locke
R. Jean-Jacques Rousseau
List II: (Description of State of Nature)
1. A state of peace, goodwill, and mutual assistance, governed by a law of nature.
2. A state of war of every man against every man (bellum omnium contra omnes).
3. A primitive, pre-social condition of solitary, happy 'noble savages'.
Codes:
(A) P-1, Q-2, R-3
(B) P-2, Q-3, R-1
(C) P-3, Q-1, R-2
(D) P-2, Q-1, R-3

66. Which statement best articulates the core thesis of Socialist Feminism?
(A) Oppression stems from capitalism and patriarchy.
(B) Rights can be won inside a capitalist framework.
(C) Patriarchy is the only cause of female oppression.
(D) Environmental decay is the cause of subjugation.

67. Rousseau praises all of the following as virtues of the 'noble savage' in the state of nature EXCEPT:
(A) Self-preservation (amour de soi)
(B) Pity or compassion (pitié)
(C) Rational foresight and planning
(D) A lack of developed language and abstract ideas

68. Given below are two statements regarding the philosophy of Isaiah Berlin.
Statement I: Isaiah Berlin argued that negative liberty is inherently more valuable and less dangerous than positive liberty.
Statement II: Berlin believed that pluralism, the idea that there are multiple, often conflicting, ultimate human values, is a fundamental truth of the human condition.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

69. According to Marx, under capitalism, the worker is alienated from:
1. The product of his labor.
2. The process of labor itself.
3. His own "species-being" or human nature.
4. The political system of democracy.
Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 1, 2, and 3
(C) 3 and 4 only
(D) 1, 2, 3, and 4

70. Which pair correctly matches Amartya Sen's concept with its meaning?
(A) Functionings - The physical resources owned.
(B) Functionings - Valued activities or ways of being.
(C) Capability - The specific actual achievements.
(D) Capability - The total level of individual happiness.

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135. The idea that the mind at birth is a "tabula rasa" or blank slate is a famous epistemological doctrine of which political philosopher?
(A) Thomas Hobbes
(B) Jean-Jacques Rousseau
(C) Plato
(D) John Locke

136. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): According to Marx, in a capitalist society, the state is an instrument of the ruling class.
Reason (R): The state serves to protect the private property of the bourgeoisie and manage the affairs of the capitalist class as a whole, suppressing proletarian resistance.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

137. Michael Sandel's critique of the "unencumbered self" argues that this view:
(A) Correctly describes the human condition.
(B) Provides a strong foundation for civic engagement.
(C) Neglects constitutive attachments to community.
(D) Is compatible with a politics of the common good.

138. Charles Taylor argues that a truly multicultural society requires not just toleration but:
(A) The granting of recognition and esteem to different cultural groups.
(B) The assimilation of all minorities into the dominant culture.
(C) The abolition of all cultural distinctions.
(D) The establishment of separate states for each cultural group.

139. Consider the following descriptions of feminist theories:
1. Focuses on achieving gender equality through legal and political reform.
2. Identifies patriarchy as the root cause of oppression.
3. Analyzes the intersection of capitalism and patriarchy.
4. Links the domination of women to the domination of nature.
5. Argues gender is a performance and seeks to deconstruct binary categories.

Which option correctly matches the descriptions to Liberal, Radical, Socialist, and Eco-feminism respectively?
(A) 1 is Liberal, 2 is Radical, 3 is Socialist, 4 is Eco-feminism.
(B) 2 is Liberal, 1 is Radical, 4 is Socialist, 3 is Eco-feminism.
(C) 1 is Liberal, 3 is Radical, 2 is Socialist, 5 is Eco-feminism.
(D) 3 is Liberal, 2 is Radical, 1 is Socialist, 4 is Eco-feminism.

140. Which statement accurately describes Rawls's concept of the 'Original Position'?
(A) It is a historical account of how governments were first formed.
(B) It is a hypothetical thought experiment for choosing principles of justice from a position of fairness.
(C) It is a description of the ideal communist society.
(D) It is a state of nature characterized by war and conflict.

141. The statement "I am a slave to no man" best captures the essence of:
(A) Positive Liberty
(B) The General Will
(C) Negative Liberty
(D) The Categorical Imperative

142. The ultimate goal of the historical process, according to Marx, is the establishment of:
(A) A welfare state with a mixed economy.
(B) A global capitalist system.
(C) A state ruled by enlightened philosophers.
(D) A stateless and classless communist society.

143. Match the author in List I with their major work of political philosophy in List II.
List I: (Author)
P. Thomas Hobbes
Q. John Locke
R. Jean-Jacques Rousseau
S. Plato

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to enforce judgments.
Statement II (Effect): This "inconvenience" prompts rational individuals to enter into a social contract to establish a civil government.
(A) Both Statement I and Statement II are true, and Statement II is the correct consequence of Statement I.
(B) Both Statement I and Statement II are true, but Statement II is not a direct consequence of Statement I.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

79. Charles Taylor's "Politics of Recognition" contrasts the 'politics of universalism' with the:
(A) Politics of difference
(B) Politics of equality
(C) Politics of entitlement
(D) Politics of materialism

80. According to the orthodox Marxist theory of historical materialism, arrange the following socio-economic formations in their correct chronological sequence:
1. Capitalism
2. Feudalism
3. Socialism/Communism
4. Primitive Communism
(A) 4, 2, 1, 3
(B) 2, 4, 1, 3
(C) 4, 1, 2, 3
(D) 2, 1, 4, 3

81. For Hobbes, the social contract is an agreement made:
(A) Between the people and the sovereign.
(B) Among the people themselves to create a sovereign.
(C) Between the sovereign and God.
(D) Between different nations to ensure peace.

82. Match the critic in List I with the concept or school of thought they primarily critiqued in List II.
List I: (Critic)
P. Michael Sandel
Q. Robert Nozick
R. Amartya Sen
S. Charles Taylor
List II: (Concept/School Critiqued)
1. Patterned theories of justice (like Rawls's)
2. The liberal "unencumbered self"
3. "Resource-fetishism" and income-based views of well-being
4. The "politics of misrecognition"
Codes:
(A) P-2, Q-1, R-3, S-4
(B) P-1, Q-2, R-4, S-3
(C) P-2, Q-3, R-1, S-4
(D) P-3, Q-4, R-2, S-1

83. Which of the following demands is LEAST associated with first-wave or classical Liberal Feminism?
(A) The right to vote (suffrage).
(B) The right to own property.
(C) The deconstruction of gender roles and the abolition of the nuclear family.
(D) The right to education and entry into professions.

84. What does Marx refer to as the 'superstructure' of society?
(A) The economic foundation and class relations.
(B) The ruling class known as the bourgeoisie.
(C) The global system of international capitalism.
(D) The legal, political, and cultural institutions.

85. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Isaiah Berlin expressed deep suspicion of the concept of 'positive liberty'.
Reason (R): He argued that because 'positive liberty' involves a notion of a 'true' or 'higher' self, it can be used to justify coercing individuals for what is claimed to be their own good, leading to tyranny.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

86. Michael Sandel is a prominent critic of liberalism from which philosophical perspective?
(A) Marxism
(B) Communitarianism
(C) Libertarianism

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103. Consider the following principles of Robert Nozick's Entitlement Theory of Justice:
1. A person who acquires a holding in accordance with the principle of justice in acquisition is entitled to that holding.
2. A person who acquires a holding in accordance with the principle of justice in transfer, from someone else entitled to the holding, is entitled to the holding.
3. No one is entitled to a holding except by (repeated) applications of 1 and 2.
4. The state is entitled to redistribute holdings to fit a preferred pattern, such as equality.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 4
(B) 1 and 3 only
(C) 1, 2, and 3
(D) 4 only

104. A hospital has one kidney available for transplant. The decision is made to give it to the patient who is medically the most suitable match and in most urgent need, rather than to a wealthy person who offers to pay for it.
This decision aligns with Bernard Williams' idea that:
(A) Both (B) and (C) are correct.
(B) All goods should be distributed equally.
(C) The proper ground for the distribution of a good is intrinsic to the nature of that good.
(D) Wealth is an irrelevant reason for the distribution of medical care.

105. Which of the following is a central element of Marx's critique of capitalism?
(A) It fails to produce enough goods for society.
(B) It promotes excessive government regulation.
(C) It is based on the exploitation of the proletariat by the bourgeoisie.
(D) It leads to social harmony between classes.

106. Which of the following is NOT a claim made by Alasdair MacIntyre in After Virtue?
(A) The principles of liberal neutrality provide the best framework for modern moral life.
(B) Modern moral philosophy is a collection of fragmented concepts from a lost tradition.
(C) A coherent morality must be grounded in a 'tradition' and a concept of 'telos' (purpose).
(D) The concept of 'virtue' is central to a sound ethical life.

107. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Charles Taylor argues for a "politics of recognition" that acknowledges the unique identity of minority cultures.
Reason (R): He believes that our identities are formed dialogically, and misrecognition or non-recognition can inflict real harm on individuals and groups.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

108. Which philosopher is correctly paired with their theory of justice?
(A) John Rawls - Justice as Entitlement
(B) Ronald Dworkin - Justice as Equality of Resources
(C) Robert Nozick - Justice as Fairness
(D) Amartya Sen - Justice as maximizing utility

109. Given below are two statements regarding Plato's education system.
Statement I (Cause): In Plato's Ideal State, the Guardians (Rulers and Auxiliaries) are subjected to a rigorous and lengthy education.
Statement II (Effect): This is to ensure that they develop the virtue of wisdom and are fit to rule justly, guided by knowledge of the Good.
(A) Both Statement I and Statement II are true, and Statement II is the correct consequence of Statement I.
(B) Both Statement I and Statement II are true, but Statement II is not a direct consequence of Statement I.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

110. Consider the following statements about John Locke's political philosophy:
1. The right to rebellion exists if the government violates the social contract.
2. The legislative and executive powers should be separated.
3. The state of nature is a state of license, not

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(C) There is no concept of private property.
(D) It is a state of equality where no one has power over another.

95. Given below are two statements regarding Marxist analysis of capitalism.
Statement I (Cause): In a capitalist system, the drive for profit leads to constant revolutionizing of the means of production.
Statement II (Effect): This creates periodic crises of overproduction and intensifies the exploitation of the proletariat, sharpening class conflict.
(A) Both Statement I and Statement II are true, and Statement II is the correct consequence of Statement I.
(B) Both Statement I and Statement II are true, but Statement II is not a direct consequence of Statement I.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

96. A society is designing its constitution. The designers do not know if they will be born rich or poor, talented or untalented, or what their religion will be.
This scenario is a practical illustration of which of Rawls's theoretical devices?
(A) The Difference Principle
(B) The Veil of Ignorance
(C) Reflective Equilibrium
(D) Primary Social Goods

97. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Amartya Sen is critical of approaches to justice and well-being that focus solely on income or resources.
Reason (R): He argues that what matters is not the resources themselves, but the real opportunities (capabilities) they give people to achieve valuable states of being and doing (functionings).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

98. What is the title of Thomas Hobbes's most famous work in political philosophy, which describes the necessity of a strong central authority?
(A) Leviathan
(B) The Prince
(C) Two Treatises of Government
(D) The Social Contract

99. For Charles Taylor, the modern demand for 'recognition' is linked to the idea that:
(A) Individuals are fundamentally self-sufficient.
(B) Identity is created from an internal source.
(C) Identity is dialogical and shaped by others.
(D) Only economic equality constitutes recognition.

100. Match the concept of justice in List I with the philosopher who championed it in List II.
List I: (Concept of Justice)
P. Distributive Justice as Fairness
Q. Justice as Entitlement
R. Justice as Equality of Resources
S. Global Justice and Capability
List II: (Philosopher)
1. Robert Nozick
2. Amartya Sen
3. John Rawls
4. Ronald Dworkin
Codes:
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-2, R-4, S-1
(D) P-4, Q-1, R-3, S-2

101. The phrase "Man is born free, and everywhere he is in chains" is the famous opening line of which of Rousseau's works?
(A) Discourse on Inequality
(B) Emile, or On Education
(C) The Social Contract
(D) Confessions

102. According to Isaiah Berlin, the danger of 'positive liberty' is that it can lead to:
(A) Anarchy and social chaos.
(B) A justification for authoritarian rule.
(C) Individualism and selfishness.
(D) A state of perpetual political apathy.

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71. In his book After Virtue, what does Alasdair MacIntyre argue is the consequence of the failure of the Enlightenment Project?
(A) The establishment of a universal rational system.
(B) A rise of a coherent tradition of virtue ethics.
(C) The final victory of liberal individualist rights.
(D) Moral discourse of irresolvable disagreements.

72. Two individuals have the same initial set of resources. One invests wisely and becomes wealthy, while the other gambles their resources away.
According to Ronald Dworkin's distinction between 'brute luck' and 'option luck', this outcome is a result of:
(A) Option luck, and the resulting inequality is not necessarily unjust.
(B) Brute luck, and the state should intervene to equalize their wealth.
(C) A failure of the Difference Principle.
(D) An unjust initial acquisition.

73. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Communitarians argue that the liberal emphasis on universal principles of justice is misguided.
Reason (R): They contend that standards of justice are always rooted in the shared understandings and traditions of a particular community.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

74. What is the ultimate goal of the rigorous education system for the Guardians in Plato's Republic?
(A) To lead the soul from appearance toward the Forms.
(B) To make them skilled administrators of the city.
(C) To enable them to acquire great wealth and honor.
(D) To ensure they are popular and loved by the mob.

75. Which of the following is NOT one of Rawls's two principles of justice?
(A) Each person is to have an equal right to the most extensive scheme of equal basic liberties compatible with a similar scheme of liberties for others.
(B) Social and economic inequalities are to be arranged so that they are to the greatest benefit of the least advantaged.
(C) Social and economic inequalities are to be attached to offices and positions open to all under conditions of fair equality of opportunity.
(D) All individuals are entitled to whatever they can acquire through their natural talents and abilities.

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76. Eco-feminism is a branch of feminism that:
(A) Focuses solely on women's role in the farm economy.
(B) Links nature's exploitation to women's oppression.
(C) Argues for women's superiority via nature connections.
(D) Rejects environmentalism as a distraction from equality.

77. According to Marxist theory, the future classless (communist) society will have which of the following characteristics?
1. The abolition of private property in the means of production.
2. The withering away of the state.
3. The end of alienation.
4. The continuation of the class struggle between the proletariat and a new elite.
5. The principle "From each according to his ability, to each according to his needs."

Which of the above statement(s) is/are correct?
(A) 1, 2, 4, and 5
(B) 1, 2, 3, and 5
(C) 2, 3, and 4 only
(D) 1, 3, and 4 only

78. Given below are two statements regarding John Locke's state of nature.
Statement I (Cause): In Locke's state of nature, there is no impartial judge, known law, or power

liberty.
4. Conquest can be a legitimate foundation for government.
5. Tacit consent is given by anyone who enjoys the benefits of living under a government.

Which of the above statement(s) is/are correct?
(A) 1, 3, and 4
(B) 2, 4, and 5
(C) 1, 2, and 5
(D) 1, 2, and 3

111. Given below are two statements regarding Thomas Hobbes's laws of nature.
Statement I: Hobbes argues that the "laws of nature" are effectively binding moral commands in the state of nature.
Statement II: For Hobbes, laws of nature are merely "theorems concerning what conduceth to the conservation and defence of themselves," and they are not effective without the terror of a sovereign power to enforce them.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

112. The basic concepts central to most feminist analysis include all of the following EXCEPT:
(A) Patriarchy
(B) Androcentrism
(C) Gender
(D) Misogyny

113. Arrange the following focuses of Western feminist movements into their generally accepted chronological "wave" order:
1. Deconstruction of gender, focus on intersectionality and identity politics.
2. Legal and political rights, primarily suffrage.
3. "The personal is political," critique of patriarchy, reproductive rights.

(A) 2, 3, 1
(B) 1, 2, 3
(C) 2, 1, 3
(D) 3, 2, 1

114. The 'dialectic' in Dialectical Materialism, as adapted by Marx from Hegel, involves a process of:
(A) Thesis, antithesis, and synthesis
(B) Spiritual self-realization
(C) Gradual and peaceful evolution
(D) Empirical scientific experimentation

115. Match the thinker in List I with their key concept in List II.
List I: (Thinker)
P. Alasdair MacIntyre
Q. Michael Sandel
R. Charles Taylor
S. John Rawls
List II: (Key Concept)
1. The 'unencumbered self' as a flawed liberal premise
2. The Original Position and the Veil of Ignorance
3. The importance of narrative, tradition, and virtue for morality
4. The 'politics of recognition' and the dialogical self

Codes:
(A) P-1, Q-3, R-2, S-4
(B) P-3, Q-1, R-4, S-2
(C) P-4, Q-1, R-2, S-3
(D) P-2, Q-4, R-3, S-1

116. Amartya Sen's perspective on global justice emphasizes:
(A) The need for a single world government to enforce justice.
(B) The primacy of national sovereignty over all other considerations.
(C) A libertarian approach where global justice is achieved through free markets alone.
(D) Reducing injustice via comparative assessment.

117. Which of the following statements about Rousseau's philosophy is INCORRECT?
(A) He believed that the arts and sciences had corrupted human morals.
(B) The General Will is always right, but the judgment guiding it may be mistaken.
(C) He advocated for a system of checks and balances similar to Locke and Montesquieu.
(D) The social contract creates a new, collective moral person, the Sovereign.

118. When Dworkin speaks of "justice as equality," he proposes a hypothetical auction and insurance scheme to achieve:

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(A) Equality of welfare
(B) Equality of resources
(C) Equality of opportunity
(D) Equality of political power

119. Consider the following statements regarding basic feminist concepts:
1. 'Gender' refers to biological sex differences.
2. 'Patriarchy' is a social system where men hold primary power and authority.
3. 'Misogyny' is the hatred or ingrained prejudice against women.
4. Feminist theory posits that gender roles are natural and immutable.

Which of the above statement(s) is/are correct?
(A) 1 and 4
(B) 2 and 3
(C) 1, 2, and 3
(D) 2, 3, and 4

120. The allegory of the cave is used by Plato in The Republic to illustrate:
(A) The journey of the soul from ignorance (opinion) to enlightenment (knowledge).
(B) The ideal structure of the democratic state.
(C) The military strategies required to defend the city.
(D) The economic principles of the producer class.

121. According to Marx, in a capitalist society, the worker's own labor becomes an alien object that confronts him as a hostile power. This describes alienation from:
(A) Other workers
(B) His species-being
(C) The product of labor
(D) The act of production

122. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): John Locke advocates for a government with powers that are separated and limited.
Reason (R): He believed that concentrating absolute power in a single entity, as Hobbes proposed, re-creates the dangers of the state of nature where one is subject to the arbitrary will of another.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

123. The 'maximin' rule is a rational choice strategy often associated with Rawls's Original Position. It suggests that one should:
(A) Choose the option that maximizes the maximum possible outcome.
(B) Choose the option with the highest average utility.
(C) Choose the option that is most likely to succeed.
(D) Choose the option that maximizes the minimum possible outcome.

124. Will Kymlicka distinguishes between two types of group-differentiated rights for minority cultures. They are:
(A) Internal protections and external restrictions
(B) Internal restrictions and external protections
(C) Individual rights and collective rights
(D) Political rights and economic rights

125. Consider the following statements about Rousseau's theory:
1. The social contract is a trick perpetrated by the rich on the poor.
2. By entering the social contract, man loses his natural liberty and gains civil liberty.
3. The sovereign is the legislative body of all citizens.
4. The General Will can be delegated to representatives.
5. Private property is the root of inequality and social ills.

Which of the above statement(s) is/are consistent with Rousseau's philosophy?
(A) 1, 2, and 4
(B) 2, 3, and 5
(C) 1, 4, and 5
(D) 2, 3, and 4

126. Positive liberty, in Isaiah Berlin's analysis, is the freedom associated with:
(A) Being free from government interference.
(B) The ability to accumulate unlimited wealth.
(C) The absence of physical constraints.
(D) The state of being one's own rational master.

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127. Bernard Williams argues that the idea of equality of opportunity is insufficient because:
(A) It neglects inequalities of natural talent.
(B) It is impossible to implement in practice.
(C) It conflicts with the principle of liberty.
(D) It leads to a society ruled by an unmeritocratic elite.

128. Match the Marxist term in List I with its correct definition in List II.
List I: (Term)
P. Proletariat
Q. Bourgeoisie
R. Means of Production
S. Relations of Production
List II: (Definition)
1. The class of modern capitalists, owners of the means of social production.
2. The social relationships people must enter into to survive, to produce and reproduce their means of life.
3. The class of modern wage-laborers who, having no means of production of their own, are reduced to selling their labor power.
4. The non-human inputs used in production such as factories, machines, and tools.
Codes:
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-2, R-4, S-1
(D) P-4, Q-1, R-3, S-2

129. A central thesis of the communitarian philosopher Alasdair MacIntyre is that:
(A) Abstract moral rules are the only basis for ethics.
(B) Virtue within tradition is the basis of morality.
(C) The self is independent of its communal history.
(D) Individual rights should be the primary life goal.

130. Robert Nozick uses the "Wilt Chamberlain" example to argue against which type of justice theory?
(A) Patterned or end-state theories
(B) Historical theories
(C) Libertarian theories
(D) Entitlement theories

131. A feminist activist argues that the only way to end women's oppression is to overthrow the entire system of male dominance in all aspects of life, from the government to the family, and to create new, women-centered ways of living. This position is most characteristic of:
(A) Liberal Feminism
(B) Socialist Feminism
(C) Radical Feminism
(D) Eco-feminism

132. Given below are two statements regarding Plato's view on democracy.
Statement I: Plato believed that democracy is the best form of government because it values freedom and equality.
Statement II: In his classification of regimes, Plato ranks democracy as one of the degenerate forms of government, prone to chaos and the rule of the ignorant mob.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

133. Consider the following statements about Amartya Sen's Capability Approach:
1. It defines poverty not just as low income, but as capability deprivation.
2. It focuses on 'functionings', which are the actual 'beings and doings' of a person.
3. It argues that freedom is both the means and the end of development.
4. It proposes a definitive, universal list of essential capabilities for all societies.
Which of the above statement(s) is/are correct?
(A) 1, 2, and 3
(B) 2 and 4 only
(C) 1 and 3 only
(D) 1, 2, 3, and 4

134. Which of the following is NOT a "Law of Nature" according to Hobbes?
(A) To seek peace, and follow it.
(B) That men have a right to rebel against an unjust sovereign.
(C) That a man be willing, when others are so too, to lay down his right to all things.
(D) That men perform their covenants made.

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(D) Utilitarianism

87. A government levies a high tax on the wealthiest 1% of its citizens to fund social welfare programs for the poor.
According to Robert Nozick, this policy is:
(A) Just, because it follows the Difference Principle.
(B) Just, because it maximizes overall happiness in society.
(C) Unjust, because it interferes with the General Will.
(D) Unjust, as it violates entitlements via forced labor.

88. Consider the following statements about Rousseau's 'General Will':
1. It is infallible and always wills the common good.
2. It is identical to the 'will of all', which is the sum of private interests.
3. It can only be expressed when citizens deliberate directly, not through representatives.
4. It can err if the people are deceived.

Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 2 and 4 only
(C) 1, 3, and 4
(D) 1 and 3 only

89. Given below are two statements regarding Ronald Dworkin's theory of justice.
Statement I: Ronald Dworkin argues that justice requires equality of welfare, meaning the state must ensure everyone is equally happy.
Statement II: Dworkin rejects equality of welfare because it would unfairly subsidize "expensive tastes".
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

90. In the allegory of the cave, what does the 'sun' outside the cave represent?
(A) The Form of the Good.
(B) The visible world of sensory experience.
(C) The opinion of the majority.
(D) The power of the Philosopher King.

91. Which pair accurately reflects the Universalism vs. Particularism debate?
(A) Universalism: Moral principles are derived from specific cultural traditions. / Particularism: There are universal moral laws applicable to all.
(B) Universalism: The state should promote a particular way of life. / Particularism: The state must remain neutral.
(C) Universalism: All cultures are equally valid. / Particularism: Some cultures are superior to others.
(D) Universalism: Universal principles apply. / Particularism: Moral laws are context-dependent.

92. Will Kymlicka argues for group-differentiated rights for national minorities. All of the following are justifications he provides EXCEPT:
(A) To ensure equality between the majority and minority groups.
(B) To promote the cultural superiority of the minority group.
(C) To remedy historical injustices.
(D) To protect the 'societal culture' that provides a context of choice for individuals.

93. Consider the following statements about Plato's theory of justice:
1. Justice is an external arrangement of laws and institutions.
2. Justice in the individual is the correct, harmonious functioning of the three parts of the soul.
3. Justice in the state means each of the three social classes performs its proper function.
4. The principle of justice is 'one person, one job' based on natural aptitude.
5. Justice is the interest of the stronger, as Thrasymachus argues.

Which of the above statement(s) is/are correct according to Plato?
(A) 1 and 5 only
(B) 2, 3, and 4
(C) 1, 2, and 3
(D) 3, 4, and 5

94. Which of the following is a key feature of Locke's 'State of Nature'?
(A) It is a condition of absolute chaos and fear.
(B) It lacks a governing moral law.

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List II: (Work)
1. The Social Contract
2. The Republic
3. Leviathan
4. Two Treatises of Government

Codes:
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

144. In Ronald Dworkin's theory of justice as equality of resources, the state may be justified in redistributing wealth for all of the following reasons EXCEPT:
(A) To compensate individuals for disadvantages due to 'brute luck' (e.g., congenital disabilities).
(B) To ensure everyone has the same level of happiness or welfare.
(C) To create an initial equality of resources before individuals make their own choices.
(D) To fund a hypothetical insurance market against being disadvantaged in the natural lottery.

145. The foundation of Plato's Ideal State is the principle of:
(A) Democratic participation
(B) Functional specialization
(C) Individual liberty
(D) Social contract

146. A key characteristic of Rousseau's General Will is that it is:
(A) Always aimed at the common good, not private interests.
(B) The sum of all the particular wills in a society.
(C) Transferable to elected representatives.
(D) The will of the strongest faction in the state.

147. Consider the following propositions associated with Communitarianism:
1. The self is socially constituted or "embedded".
2. The community is a source of moral values and identity.
3. The state should be neutral between different conceptions of the good life.
4. Abstract, universal principles of justice are superior to context-specific ones.

Which of the above statement(s) is/are central tenets of communitarian thought?
(A) 1 and 2
(B) 3 and 4
(C) 1, 2, and 3
(D) 2 and 4

148. According to John Locke, the people have a right to dissolve the government and establish a new one when:
(A) The government fails to conquer new territories.
(B) A more popular leader emerges.
(C) The economy enters a recession.
(D) Natural rights are violated by tyranny.

149. For Amartya Sen, 'development' should be understood as:
(A) An increase in national income.
(B) The expansion of industrial capacity.
(C) The expansion of substantive freedoms.
(D) The achievement of a stable political system.

150. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Plato proposes a form of "communism" for the Guardian classes in his Ideal State.
Reason (R): He believed that the abolition of private property and the private family for rulers and soldiers would prevent corruption and ensure they are dedicated solely to the welfare of the state.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

151. A defining characteristic of the sovereign in Hobbes's philosophy is that its power is:
(A) Limited by the consent of the governed.
(B) Divided between legislative, executive, and judicial branches.
(C) Subject to divine law and Papal authority.
(D) Absolute, undivided, and inalienable.

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152. The theory that the material conditions of a society's mode of production fundamentally determine its social, political, and intellectual superstructure is known as:
(A) Historical Materialism
(B) Dialectical Idealism
(C) Existentialism
(D) Liberal Individualism

153. Consider the following statements related to John Rawls's theory of justice:
1. The Liberty Principle has lexical priority over the second principle.
2. The Difference Principle allows inequalities only if they benefit the least advantaged.
3. The principles are chosen by individuals who know their own position in society.
4. The theory is an example of a utilitarian framework.
5. The 'Veil of Ignorance' is a key component of the 'Original Position'.

Which combination of the above statements is correct?
(A) 1, 2, and 5
(B) 2, 3, and 4
(C) 1, 3, and 5
(D) 1, 2, and 4

154. Bernard Williams argues against abstract egalitarianism by emphasizing the concept of:
(A) The relevance of reasons
(B) The entitlement to holdings
(C) The general will
(D) The veil of ignorance

155. Will Kymlicka argues that providing minority groups with certain group-differentiated rights is not a deviation from liberalism, but is necessary to ensure:
(A) The assimilation of minorities.
(B) The superiority of minority cultures.
(C) The eventual dissolution of cultural differences.
(D) Equality of opportunity between cultures.

156. Charles Taylor's work can be seen as an attempt to navigate the tension between:
(A) Capitalism and Socialism.
(B) Dignity and particular group identity.
(C) Anarchy and Totalitarianism.
(D) Reason and Faith.

157. Arrange the following philosophers in chronological order based on their period of major activity:
1. John Rawls
2. Plato
3. Karl Marx
4. John Locke

(A) 2, 4, 3, 1
(B) 2, 3, 4, 1
(C) 4, 2, 3, 1
(D) 1, 4, 3, 2

158. Which feminist theory is correctly paired with its main focus?
(A) Liberal Feminism - The intersection of race, class, and gender.
(B) Socialist Feminism - Gaining the right to vote.
(C) Eco-feminism - The deconstruction of language.
(D) Radical Feminism - The overthrow of patriarchy as the primary social system.

159. Robert Nozick's entitlement theory of justice provides a justification for what kind of state?
(A) The minimal night-watchman state.
(B) A socialist state that controls the means of production.
(C) A welfare state that extensively redistributes wealth.
(D) A communitarian state that promotes a particular vision of the good life.

160. Match the philosopher in List I with their associated idea about liberty in List II.
List I: (Philosopher)
P. Isaiah Berlin
Q. John Locke
R. Jean-Jacques Rousseau
S. John Rawls
List II: (Concept of Liberty)
1. Liberty as obedience to a law one prescribes for oneself (General Will).
2. Liberty as a natural right, existing within the bounds of the law of nature.
3. The priority of a scheme of equal basic liberties for all.
4. The distinction between 'negative' and 'positive' conceptions of liberty.

Codes:
(A) P-1, Q-3, R-2, S-4

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(B) P-4, Q-2, R-1, S-3
(C) P-4, Q-1, R-2, S-3
(D) P-2, Q-4, R-3, S-1

161. For Plato, justice in the individual soul is achieved when:
(A) The appetitive part dominates the other two parts.
(B) The rational part, with the help of the spirited part, rules over the appetitive part.
(C) The spirited part dominates the other two parts.
(D) All three parts act independently of each other.

162. Which statement about the social contract theorists is INCORRECT?
(A) All three theorists agreed that the state of nature was a historical reality.
(B) Hobbes believed the contract led to an absolute sovereign.
(C) Locke believed the contract was to protect pre-existing natural rights.
(D) Rousseau believed the contract created a 'general will' that was the true sovereign.

163. The 'liberal self', as critiqued by communitarians like Michael Sandel, is characterized by which of the following?
1. "Unencumbered" and independent of its ends.
2. Capable of choosing its own values and life plan from a distance.
3. Fundamentally constituted by its community and traditions.
4. Prior to its social roles and attachments.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 4
(B) 1 and 3 only
(C) 2 and 3 only
(D) 1, 2, 3, and 4

164. Marx argued that capitalism's inherent contradictions would lead to its downfall. Which of the following is one such contradiction?
(A) The gradual equalization of wealth.
(B) The elimination of class conflict.
(C) The increasing satisfaction of the working class.
(D) The tendency of the rate of profit to fall.

165. According to Ronald Dworkin, a person born with a severe physical disability suffers from bad:
(A) Option luck
(B) Choice luck
(C) Brute luck
(D) Social luck

166. Amartya Sen's concept of 'global justice' suggests that international efforts should focus on:
(A) Creating a blueprint for a perfectly just world order.
(B) Reducing manifest injustice by comparison.
(C) Imposing a single Western model of democracy on all nations.
(D) Prioritizing economic growth over political freedoms.

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167. Given below are two statements regarding Rousseau's theory of sovereignty.
Statement I (Cause): Rousseau argues that sovereignty, being the exercise of the general will, can never be alienated or represented.
Statement II (Effect): He therefore rejects the idea of representative government, arguing that the moment a people gives itself representatives, it is no longer free.
(A) Both Statement I and Statement II are true, and Statement II is the correct consequence of Statement I.
(B) Both Statement I and Statement II are true, but Statement II is not a direct consequence of Statement I.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

168. Which statement best describes the concept of 'patriarchy' in feminist analysis?
(A) Pervasive social system of male dominance.
(B) It is a biological imperative found in nature.
(C) It is a historical curiosity that no longer exists in modern societies.
(D) It refers exclusively to the legal system of a country.

169. According to the classical Marxist model of historical materialism, which of the following represents the correct sequence of major historical epochs?
1. Primitive Communism
2. Slave Society

is the most just.
(B) Compares utilitarian and deontological frameworks.
(C) Compares the capabilities of different individuals to ensure they are equal.
(D) Reduces injustice through comparison of states.

229. Ronald Dworkin's theory of justice is a prominent example of:
(A) Utilitarianism
(B) Libertarianism
(C) Luck Egalitarianism
(D) Communitarianism

230. The "politics of difference," as described by Charles Taylor, asserts that:
(A) We should treat every single person identically.
(B) Unique cultural identities deserve recognition.
(C) All cultures should merge into a global culture.
(D) Cultural differences are sources of social conflict.

231. A key goal of liberal feminism is to achieve gender equality in which sphere of life?
(A) The private sphere of the home.
(B) The internal psychological sphere.
(C) The ecological sphere of nature.
(D) The public sphere of the economy.

232. In the relationship between the economic base and the superstructure, Marx argues that:
(A) The base (mode of production) ultimately determines the superstructure.
(B) The superstructure determines the base.
(C) The base and superstructure are completely independent.
(D) They mutually determine each other in a balanced way.

233. For Plato, the ultimate reality, which is the object of true knowledge, consists of:
(A) The physical objects we perceive with our senses.
(B) The eternal and unchanging Forms or Ideas.
(C) The opinions and beliefs of the majority.
(D) The laws and customs of the city.

234. John Locke's advocacy for separating legislative and executive powers is a foundational idea for the modern concept of:
(A) Checks and balances in government.
(B) Absolute monarchy.
(C) Direct democracy.
(D) The divine right of kings.

235. For Rousseau, what is 'moral liberty'?
(A) The freedom to do whatever one desires.
(B) The freedom from all government constraint.
(C) The freedom to acquire unlimited property.
(D) Obedience to a self-prescribed law.

236. Isaiah Berlin's defense of liberty and his critique of utopianism are grounded in his philosophical conviction of:
(A) Value-monism
(B) Value-pluralism
(C) Nihilism
(D) Relativism

237. In Rawls's theory, the principle of equal basic liberties has 'lexical priority' over the second principle of justice. This means that:
(A) The two principles are equally important.
(B) The second principle can sometimes override the first.
(C) Basic liberties cannot be sacrificed for gain.
(D) The Difference Principle is the most important part of the theory.

238. According to Alasdair MacIntyre, rational inquiry and moral understanding can only take place within a:
(A) Universal, ahistorical framework.
(B) State of nature.
(C) Tradition of inquiry.
(D) Liberal, neutral state.

239. Will Kymlicka expresses concern about 'internal restrictions', which are when a minority group:
(A) Claims rights to enforce traditional ways.
(B) Seeks protection from the impact of the majority culture.
(C) Asks for special representation in government.
(D) Demands financial subsidies from the state.

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179. Which of the following is an example of what Will Kymlicka would call a 'polyethnic right'?
(A) Self-government for indigenous groups.
(B) Secession of a specific national minority.
(C) Public funding for immigrant cultures.
(D) The universal individual right to vote.

180. Given below are two statements regarding John Locke's political philosophy.
Statement I: Locke argues that a key reason for leaving the state of nature is the lack of an established, settled, known law.
Statement II: In Locke's state of nature, the Law of Nature itself is unknown and unknowable to individuals.
Which of the following is correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

181. In transitioning from the state of nature to the civil state, Rousseau argues that man gains all of the following EXCEPT:
(A) Civil liberty
(B) Moral liberty
(C) The right to property based on law
(D) The unlimited right to anything he can get

182. Match the philosopher in List I with their corresponding theory of justice in List II.
List I: (Philosopher)
P. Plato
Q. John Rawls
R. Robert Nozick
S. Karl Marx
List II: (Theory of Justice)
1. Justice as Entitlement (historical and unpatterned)
2. Justice as Harmony (each part doing its proper work)
3. From each according to his ability, to each according to his needs (in communist society)
4. Justice as Fairness (equality and the difference principle)
Codes:
(A) P-1, Q-4, R-2, S-3
(B) P-2, Q-3, R-1, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-4, Q-2, R-3, S-1

183. Ronald Dworkin uses a hypothetical auction to model his ideal of equality of resources. What test does he propose to determine if an equal distribution has been achieved?
(A) The utility test
(B) The capability test
(C) The entitlement test
(D) The envy test

184. Socialist feminism argues that women's liberation requires:
(A) Overthrowing capitalism and patriarchy.
(B) Only legal and political reforms.
(C) Only the overthrow of patriarchy.
(D) A return to a pre-industrial, nature-based society.

185. Consider the following attributes of Hobbes's sovereign (the Leviathan):
1. Its power is derived from the consent of the governed in the initial contract.
2. It is party to the contract and can be held accountable for breaking it.
3. Its power is absolute and indivisible.
4. It is not bound by the civil laws it creates.
5. The subjects retain the right to resist the sovereign if their life is threatened.
Which combination of the above statements is correct?
(A) 1, 2, 3, and 4
(B) 2, 3, and 5
(C) 1, 3, 4, and 5
(D) 1, 2, and 5

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186. In Sen's Capability Approach, what is the relationship between 'functionings' and 'capability'?
(A) Capability is the set of real opportunities.
(B) They are the same thing.
(C) 'Functionings' are the resources one has, while 'capability' is one's happiness.
(D) 'Capability' is the legal right, while 'functionings' are the actual choices.

187. Michael Sandel's critique of the "unencumbered self" is primarily directed against the political philosophy of:
(A) Karl Marx
(B) Plato
(C) Thomas Hobbes
(D) John Rawls

3. Feudalism
4. Capitalism
5. Socialism/Communism

(A) 1, 3, 2, 4, 5
(B) 1, 2, 3, 4, 5
(C) 2, 1, 3, 4, 5
(D) 1, 2, 4, 3, 5

170. For John Locke, how does one initially acquire a right to private property in the state of nature?
(A) By mixing one's labor with it.
(B) By royal decree.
(C) By being the first to see it.
(D) By majority vote of the community.

171. Charles Taylor links the modern concern with identity and recognition to the collapse of:
(A) The capitalist economic system.
(B) The institution of the nation-state.
(C) The belief in scientific progress.
(D) Hierarchies providing a stable identity.

172. Match the term in List I with the appropriate description in List II.
List I: (Concept)
P. Gender
Q. Patriarchy
R. Misogyny
S. Liberal Feminism
List II: (Description)
1. A social system of male dominance.
2. Hatred or prejudice against women.
3. A focus on legal equality and equal opportunity.
4. The socially constructed roles and identities of men and women.

Codes:
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-4, R-2, S-3
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-1, R-2, S-4

173. Why, according to Plato, should philosophers rule?
(A) Because they are the strongest.
(B) Because they desire social power.
(C) Knowledge of eternal Forms and Good.
(D) They were chosen by the entire mob.

174. The "covenant" that establishes the Leviathan in Hobbes's theory is binding because:
(A) It is sanctified by God.
(B) It is based on mutual love and affection among citizens.
(C) It can be renegotiated at any time.
(D) The sovereign has the power to punish.

175. The purpose of the 'Veil of Ignorance' in Rawls's theory is to:
(A) Nullify arbitrary social and natural luck.
(B) Ensure that the choice of principles is biased in favor of the talented.
(C) Replicate the conditions of the state of nature.
(D) Promote a utilitarian calculation of the greatest good.

176. A government implements a policy of "re-educating" citizens who hold dissenting political views, claiming it is helping them realize their "true, rational selves" and thus making them "truly free."
Isaiah Berlin would critique this as a dangerous perversion of:
(A) Negative Liberty
(B) Positive Liberty
(C) The Harm Principle
(D) Natural Law

177. Consider the following statements about the Marxist doctrine of class struggle:
1. It is the driving force of historical change.
2. The main classes in conflict under capitalism are the bourgeoisie and the proletariat.
3. The state acts as a neutral arbiter in this struggle.
4. The struggle will culminate in a proletarian revolution and the establishment of a classless society.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 3
(B) 2, 3, and 4
(C) 1, 2, and 4
(D) 1, 3, and 4

178. For Alasdair MacIntyre, a 'virtue' is best understood as:
(A) Quality enabling internal goods of practice.
(B) A disposition that is universally admired.
(C) A natural talent or ability.
(D) A rule of conduct that maximizes utility.

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198. The point of Nozick's "Wilt Chamberlain" argument is to show that:
(A) Patterns preserve liberty.
(B) Liberty upsets patterns.
(C) All inequalities are unjust.
(D) Professional athletes are overpaid.

199. A core tenet of many eco-feminist theories is that the patriarchal mindset that justifies the domination of women is conceptually linked to the mindset that justifies:
(A) Free-market capitalism.
(B) Democratic governance.
(C) The pursuit of scientific knowledge.
(D) The domination of nature.

200. Bernard Williams' essay "The Idea of Equality" suggests that the principle of equal consideration implies:
(A) Need is the primary reason for distributing a good.
(B) All people should be treated identically in all circumstances.
(C) That all inequalities of wealth are unjust.
(D) That equality of opportunity is a fully adequate ideal of justice.

201. For a proletarian revolution to occur, Marx believed it was necessary for the working class to move from a "class in itself" to a:
(A) "Party for all"
(B) "Ruling class"
(C) "Class for itself"
(D) "Vanguard party"

202. In the Republic, Plato ultimately argues that the just person is:
(A) Happier than the unjust person.
(B) Less happy than the unjust person, but morally superior.
(C) Equally as happy as the unjust person.
(D) Unconcerned with personal happiness.

203. Match the thinker in List I with the work they authored in List II.
List I: (Thinker)
P. Robert Nozick
Q. John Rawls
R. Alasdair MacIntyre
S. Charles Taylor
List II: (Work)
1. A Theory of Justice
2. After Virtue
3. Sources of the Self
4. Anarchy, State, and Utopia
Codes:
(A) P-1, Q-4, R-2, S-3
(B) P-4, Q-1, R-3, S-2
(C) P-4, Q-1, R-2, S-3
(D) P-2, Q-3, R-1, S-4

204. Which of the following quotes best represents Hobbes's view of life in the state of nature?
(A) "A state of peace, good will, mutual assistance, and preservation."
(B) "Solitary, poor, nasty, brutish, and short."
(C) "Man is born free, and everywhere he is in chains."
(D) "The unexamined life is not worth living."

205. The communitarian critique argues that liberal universalism, as exemplified by Rawls, wrongly:
(A) Emphasizes the importance of community.
(B) Advocates for a strong, interventionist state.
(C) Neglects cultural and historical context.
(D) Prioritizes the common good over individual rights.

206. According to Locke, a person gives "tacit consent" to be governed by a state simply by:
(A) The specific action of voting in an election.
(B) Explicitly swearing an oath of total allegiance.
(C) The regular individual payment of state taxes.
(D) Owning land or territory in that government.

207. Consider the following statements regarding Jean-Jacques Rousseau's thought:
1. He was a champion of representative democracy.
2. He believed the 'general will' is the sum of individual, selfish wills.
3. He argued that the emergence of private property was the beginning of inequality.
4. He claimed that true freedom is obedience to a law one prescribes for oneself.
Which of the statements given above are correct?
(A) 1 and 2
(B) 3 and 4
(C) 1, 2 and 3
(D) 2, 3 and 4

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208. In Rawls's theory, 'primary goods' are:
(A) The goods produced by the most important industries.
(B) Things any rational person is presumed to want.
(C) The goods that are subject to historical entitlement.
(D) The natural talents and abilities of individuals.

209. Marx's theory of dialectical materialism sees history as progressing through a series of stages, each characterized by a specific:
(A) Form of government
(B) Mode of production
(C) Dominant religion
(D) Philosophical outlook

210. For Isaiah Berlin, which of these two questions is concerned with Negative Liberty?
(A) "What am I free to do or be?"
(B) "By whom am I governed?"
(C) "Who is the source of control?"
(D) "How does one achieve self-mastery?"

211. Arrange the emergence of these political philosophies/concepts into a logical chronological sequence:
1. Communitarian critique of liberalism
2. Classical Social Contract Theory
3. Plato's Ideal State
4. Rawlsian Liberalism
(A) 3, 2, 4, 1
(B) 2, 3, 1, 4
(C) 3, 2, 1, 4
(D) 1, 3, 2, 4

212. Dworkin's theory of justice as equality requires that the state show equal concern for the fate of every person, and that it treat them as:
(A) Individuals with equal potential.
(B) Members of a specific community.
(C) Beings with a right to equal welfare.
(D) Beings responsible for their choices.

213. Will Kymlicka makes a crucial distinction between which two types of minority groups in his theory?
(A) Religious and linguistic minorities.
(B) Oppressed and privileged minorities.
(C) National and immigrant cultural groups.
(D) Indigenous and colonial minorities.

214. Consider the following elements of Plato's Ideal State:
1. It is ruled by Philosopher-Kings.
2. It practices a form of communism for the guardian classes.
3. It is founded on the principle of "one person, one job" according to aptitude.
4. It is a democracy where all citizens participate in rule.
5. Its ultimate goal is to reflect the harmony of the world of Forms.
Which combination of the above statements is correct?
(A) 1, 2, 3, and 5
(B) 2, 3, 4, and 5
(C) 1, 2, and 4
(D) 4 and 5 only

215. According to Charles Taylor, the modern preoccupation with 'authenticity' and 'identity' is linked to:
(A) The general decline of religious devotion.
(B) The growth of the global economic network.
(C) The total failure of modern socialist projects.
(D) The ideal of being true to one's own self.

216. The slogan "the personal is political" is most closely associated with which strand of feminism?
(A) Radical Feminism
(B) Liberal Feminism
(C) Socialist Feminism
(D) Eco-feminism

217. In Locke's state of nature, the law of nature is enforced by:
(A) A designated judge or magistrate.
(B) The ruling monarch.
(C) Every individual holding executive power.
(D) A divine being.

218. Consider the following descriptions of political concepts:
1. The 'Difference Principle' allowing inequalities that benefit the least well-off.
2. The 'Entitlement Theory' based on just acquisition and transfer.
3. The 'Capability Approach' focusing on substantive freedoms.

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4. 'Justice as Equality of Resources' modeled by an auction and insurance scheme.

Which of these concepts are associated with John Rawls, Robert Nozick, Amartya Sen, and Ronald Dworkin, respectively?
(A) 1, 2, 3, 4
(B) 1, 3, 2, 4
(C) 2, 1, 4, 3
(D) 4, 3, 2, 1

219. How does Rousseau's conception of the "noble savage" differ from Hobbes's view of man in the state of nature?
(A) Rousseau's man is rational; Hobbes's is solitaire.
(B) Rousseau's man has pride; Hobbes's man has pity.
(C) There is no significant difference in their views.
(D) Rousseau's man is good; Hobbes's man is selfish.

220. Which of the following would Marx consider part of the 'superstructure' of a capitalist society?
(A) Factories and machinery.
(B) Legal system protecting private property.
(C) The relationship between factory owners and workers.
(D) The technology used in production.

221. Michael Sandel's core argument against Rawlsian liberalism is that it:
(A) Is too focused on economic issues.
(B) Does not give enough weight to individual liberty.
(C) Neglects constitutive communal identities.
(D) Is impractical to implement.

222. The idea of being a 'master of one's own kingdom', however small, free from the interference of others, corresponds to Berlin's concept of:
(A) Positive Liberty
(B) Political Liberty
(C) Economic Liberty
(D) Negative Liberty

223. Consider the following tenets of Marxism:
1. Historical materialism is the core philosophical method.
2. Class struggle is the engine of history.
3. Capitalism is an exploitative system characterized by the extraction of surplus value.
4. The state is a neutral body representing the interests of all citizens.
5. The final stage of history will be a stateless, classless communist society.

Which combination of the above statements is correct?
(A) 1, 2, 3, and 5
(B) 1, 2, 3, and 4
(C) 2, 3, 4, and 5
(D) 1, 3, and 4

224. A society ensures that all children, regardless of their family's wealth, have access to high-quality education.
Bernard Williams would see this as an attempt to realize:
(A) Strict equality of outcome.
(B) Equality of opportunity.
(C) Justice as entitlement.
(D) The irrelevance of reasons.

225. In Plato's Ideal State, who are the 'Auxiliaries'?
(A) The ruling class of philosophers.
(B) The military and police class, responsible for defending the state.
(C) The artisans, farmers, and craftsmen.
(D) The slaves who perform manual labor.

226. For Hobbes, the fundamental Law of Nature is to:
(A) Seek peace.
(B) Obey God's commandments.
(C) Treat others as you wish to be treated.
(D) Maximize one's own power.

227. Why is taxation of earnings from labor "on a par with forced labor" for Robert Nozick?
(A) Because it makes people work harder.
(B) Because it is inefficient and slows economic growth.
(C) It violates self-ownership via talent claims.
(D) Because taxes are a form of theft that is prohibited by religious law.

228. Amartya Sen's approach to global justice has been described as a 'comparative' approach because it:
(A) Compares different countries to see which

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188. Isaiah Berlin's defense of negative liberty is closely connected to his belief in:
(A) Moral value monism.
(B) Moral value pluralism.
(C) Modern utilitarianism.
(D) Social materialism.

189. According to Plato, which of the following are criticisms of democracy?
1. It treats equals and unequals as equal.
2. It is characterized by an excessive desire for freedom, which leads to anarchy.
3. It gives power to the ignorant and unqualified.
4. It is the most stable and just form of government.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 3
(B) 2 and 4
(C) 1 and 3 only
(D) 1, 2, 3, and 4

190. For Marx, the most fundamental form of alienation in capitalist society is:
(A) Religious alienation.
(B) Political alienation.
(C) Social alienation.
(D) Economic alienation.

191. The primary strategy of Liberal Feminism for achieving gender equality is:
(A) Using the existing system for equal rights.
(B) Revolutionary overthrow of the state.
(C) Creating women-only communes.
(D) Establishing the matriarchal rule.

192. The communitarian argument that justice must be understood in the context of a specific community's shared meanings is an example of:
(A) Universalism
(B) Particularism
(C) Libertarianism
(D) Cosmopolitanism

193. Match the term in List I with the philosopher it is most closely associated with in List II.
List I: (Term)
P. Veil of Ignorance
Q. Unencumbered Self
R. Politics of Recognition
S. State of Nature as War
List II: (Philosopher)
1. Charles Taylor
2. Thomas Hobbes
3. John Rawls
4. Michael Sandel (as a critique)

Codes:
(A) P-3, Q-4, R-1, S-2
(B) P-3, Q-1, R-4, S-2
(C) P-2, Q-4, R-1, S-3
(D) P-4, Q-3, R-2, S-1

194. The central question of Plato's Republic is:
(A) What is justice, and is it better than injustice?
(B) What is liberty?
(C) What is the best way to organize an economy?
(D) What is the origin of government?

195. The primary purpose of government, according to John Locke, is:
(A) To create virtue in the citizens.
(B) To enforce religious uniformity.
(C) Preservation of life, liberty, estate.
(D) To achieve glory and empire.

196. For Rousseau, the creation of civil society and laws through a legitimate social contract results in the transformation of man, substituting:
(A) Greed for compassion.
(B) Freedom for slavery.
(C) Ignorance for wisdom.
(D) Justice for instinct.

197. Consider the following statements associated with the philosophy of Amartya Sen:
1. Development should be defined as the expansion of human capabilities.
2. Famines can occur even without a major decline in food availability.
3. Political freedoms and democracy are instrumental to development.
4. Justice is primarily about identifying perfectly just institutions (transcendental institutionalism).
5. A person's advantage is best judged by their income or command over resources.

Which of the above statement(s) is/are correct?
(A) 4 and 5 only
(B) 1, 2, and 3
(C) 1, 3, and 5
(D) 2, 4, and 5

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240. Socialist feminists analyze women's oppression by looking at the intersection of:
(A) Gender and race.
(B) Gender and class.
(C) Gender and nature.
(D) Gender and sexual orientation.

241. In Hobbes's philosophy, the 'Right of Nature' is:
(A) The right to property, life, and liberty.
(B) The liberty each person has to use their own power for self-preservation.
(C) The moral duty to obey God's law.
(D) The right to participate in government.

242. In his Ideal State, Plato advocates for strict censorship of art and poetry for the education of the guardians because:
(A) He feared that powerful imitations could corrupt the soul and promote vice.
(B) He believed art was economically unproductive.
(C) He wanted to encourage more scientific pursuits.
(D) He thought artists were politically ambitious.

243. Locke's justification for the initial appropriation of property from the commons includes the 'proviso' that:
(A) One must get permission from everyone else.
(B) One must pay a tax to the future community.
(C) Enough and as good is left for others.
(D) One can only take what is needed for one day.

244. According to Rousseau, sovereignty is inalienable and indivisible because it is the exercise of:
(A) The monarch's will.
(B) The will of the majority.
(C) The will of the elected representatives.
(D) The general will.

245. The question "Who governs me?" is, for Isaiah Berlin, the central question of:
(A) Negative liberty
(B) Economic liberty
(C) Positive liberty
(D) Natural liberty

246. The Difference Principle in Rawls's theory of justice is concerned with:
(A) The distribution of basic liberties.
(B) Distribution of social and economic goods.
(C) The rules of fair competition.
(D) The rights of future generations.

247. The foundation of Robert Nozick's libertarianism is the principle of:
(A) Utility maximization
(B) The general will
(C) The difference principle
(D) Self-ownership

248. Amartya Sen titled his famous book Development as Freedom to emphasize that:
(A) Freedom is the principal end of development.
(B) Economic development automatically brings political freedom.
(C) Free markets are the only mechanism for development.
(D) Freedom from want is the only freedom that matters.

249. In the higher phase of communist society, Marx famously stated the guiding principle would be:
(A) "From each according to his ability, to each according to his work."
(B) "The greatest good for the greatest number."
(C) "From each according to his ability, to each according to his needs."
(D) "To each what they are entitled to by just transfer."

250. The communitarian conception of the self is best described as:
(A) Socially embedded and constituted.
(B) Atomistic and individualistic.
(C) Unencumbered and free-floating.
(D) Rational and self-interested.

Direction : Please read the following source carefully.

Plato's political philosophy, articulated primarily in his work The Republic, presents a vision of an ideal state founded upon the principle of justice. For Plato, justice in the state is a mirror of justice in the individual soul. He posits a tripartite structure of the soul, comprising reason, spirit, and appetite. A just individual is one in whom reason, guided by wisdom, governs the spirited and appetitive

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distribution of healthcare is medical need, not wealth. To distribute it based on wealth would be to act on an irrelevant reason, thus violating the principle of equal respect for persons.

Based on the above source, attempt the following five questions.

261. According to Isaiah Berlin, what is the primary characteristic of "negative liberty"?
(A) The capacity for self-mastery and rational self-direction.
(B) The achievement of one's full potential as a human being.
(C) The collective freedom of a community to govern itself.
(D) The absence of external impediments and coercion.

262. Why did Berlin express skepticism towards the concept of "positive liberty"?
(A) He believed it was a less important form of freedom than negative liberty.
(B) He was concerned it could be used to justify totalitarian control in the name of a "higher" freedom.
(C) He argued that it was philosophically incoherent and impossible to achieve.
(D) He felt it focused too much on individual desires rather than collective well-being.

263. Based on Bernard Williams's argument described in the passage, distributing healthcare based on a person's ability to pay would be considered unjust because:
(A) it violates the principle of negative liberty.
(B) it would lead to an inefficient allocation of medical resources.
(C) it fails to treat medical need as the relevant criterion for distribution.
(D) it contradicts the state's duty to promote positive liberty.

264. Which statement best synthesizes Bernard Williams's view on the "idea of equality"?
(A) All individuals should have identical outcomes and possessions.
(B) The concept of equality is an irrational ideal with no practical application in politics.
(C) Equality is only meaningful in the context of abolishing all social and economic hierarchies.
(D) Equality demands the recognition of a shared humanity that justifies equal consideration, not necessarily identical treatment.

265. An authoritarian state forcing its citizens into a specific lifestyle, claiming it is for their "true" self-realization, would be an example of the distortion of which concept, according to Berlin's analysis?
(A) Positive liberty
(B) Negative liberty
(C) The harm principle
(D) The social contract

Direction : Please read the following source carefully.

Contemporary liberal theories of justice have been profoundly shaped by the debate between John Rawls and Robert Nozick. Rawls, in A Theory of Justice, proposes "justice as fairness," a theory of distributive justice derived from a hypothetical thought experiment called the "Original Position." In this scenario, rational individuals choose principles of justice from behind a "Veil of Ignorance," which obscures their knowledge of their own social status, talents, and conception of the good. Rawls argues they would choose two principles: first, a principle of equal basic liberties for all; and second, a principle allowing social and economic inequalities only if they satisfy two conditions—they must be attached to positions open to all under conditions of fair equality of opportunity, and they must be to the greatest benefit of the least-advantaged members of society (the Difference Principle). In stark opposition, Robert Nozick, in Anarchy, State, and Utopia, champions an "entitlement theory of justice." For Nozick, justice is not about achieving a particular distributive pattern but about the historical process by which holdings are acquired. A distribution is just if it arises from legitimate means, governed by three principles: justice in original acquisition, justice in transfer (voluntary exchange), and the rectification of past injustices. From this perspective, patterned principles of justice like Rawls's Difference Principle are illegitimate, as they require continuous interference with individual liberty, likening taxation for redistribution to a form of forced labor.

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contract aims to restore freedom by creating a society where individuals surrender their private wills to the "General Will," achieving a higher form of liberty through collective self-governance under popular sovereignty.

Based on the above source, attempt the following five questions.

256. Which of the following accurately contrasts Hobbes's and Locke's views on the purpose of the social contract?
(A) Hobbes seeks to protect pre-existing rights, whereas Locke seeks to escape a state of war.
(B) Hobbes prioritizes absolute security through an absolute sovereign, whereas Locke emphasizes the protection of natural rights through a limited government.
(C) Both Hobbes and Locke believe the contract's primary purpose is to establish economic equality.
(D) Hobbes argues for popular sovereignty, while Locke advocates for an absolute monarchy.

257. According to the passage, what is the primary cause of corruption of the peaceful state of nature in Rousseau's philosophy?
(A) The inherent aggression and competitiveness of human beings.
(B) The absence of a strong, centralized authority.
(C) The surrender of individual will to a collective body.
(D) The development of private property and societal inequality.

258. The concept of a "limited government based on the consent of the governed" is most closely associated with which thinker mentioned in the text?
(A) John Locke
(B) Thomas Hobbes
(C) Jean-Jacques Rousseau
(D) All three theorists equally.

259. What is the fundamental difference in the characterization of the "state of nature" between Hobbes and Rousseau as described in the passage?
(A) For Hobbes it is a state of law, while for Rousseau it is lawless.
(B) For Hobbes it is marked by social cooperation, while for Rousseau it is marked by individualism.
(C) For Hobbes it is a state of constant war, while for Rousseau it is one of primitive peace.
(D) For Hobbes it is historical fact, while for Rousseau it is purely hypothetical.

260. The formation of the "General Will" is a central concept for Rousseau, aimed at achieving:
(A) a higher form of freedom through collective self-rule.
(B) an efficient system for protecting private property.
(C) the absolute security provided by an all-powerful monarch.
(D) a remedy for the inconveniences of the state of nature.

Direction : Please read the following source carefully.

The concepts of liberty and equality have been subjected to rigorous philosophical analysis by thinkers such as Isaiah Berlin and Bernard Williams. Berlin, in his influential essay "Two Concepts of Liberty," distinguishes between "negative" and "positive" liberty. Negative liberty is defined as freedom from external coercion or interference. It pertains to the area within which a person can act unobstructed by others. This conception values the absence of constraints imposed by other people or by the state. In contrast, positive liberty is understood as freedom to be one's own master, to act according to one's rational self, and to achieve self-realization. While this may seem desirable, Berlin expressed profound skepticism towards positive liberty, warning that it could be perversely twisted to justify authoritarianism, where a state claims to know the "true" or "rational" interests of its citizens better than they do themselves. Bernard Williams, addressing the idea of equality, argues against a simplistic notion of factual sameness. He posits that the principle of equality stems from a recognition of our common humanity, which demands equal consideration. This doesn't mean treating everyone identically, but rather distributing certain goods based on relevant criteria. For instance, the proper criterion for the

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(C) To promote the assimilation of minority groups into the mainstream.
(D) To abolish cultural differences in the name of universal citizenship.

295. How does Kymlicka justify group-differentiated rights within a liberal framework?
(A) By arguing that group rights are more important than individual rights.
(B) By stating that liberalism is only applicable to culturally homogeneous societies.
(C) By claiming that a stable cultural context is necessary for individuals to make meaningful choices.
(D) By rejecting the idea of individual freedom as a core liberal value.

Direction : Please read the following source carefully.

Feminist theory provides a critical lens for analyzing and transforming social structures, norms, and practices that perpetuate gender inequality. At the heart of this analysis are several basic concepts. Patriarchy is a foundational concept, referring not simply to male rule but to a complex system of social structures and ideologies where men hold primary power, dominate in roles of political leadership and moral authority, and benefit from the systemic oppression and exploitation of women. Closely related is misogyny, which is the cultural attitude of hatred, contempt, or prejudice against women. A crucial distinction made by feminist thought is between sex and gender. Sex refers to the biological and physiological characteristics that define males and females, whereas gender refers to the socially constructed roles, behaviors, expressions, and identities that a given society considers appropriate for men and women. The various theories of feminism offer different explanations for and solutions to women's oppression. Liberal feminism seeks equality with men through legal and political reforms within the existing liberal-democratic framework, focusing on issues like equal pay and anti-discrimination laws. Socialist feminism connects patriarchy with capitalism, arguing that women's oppression is intertwined with class exploitation. Radical feminism identifies patriarchy itself as the root and most fundamental form of oppression, advocating for a revolutionary reordering of society. Finally, eco-feminism draws parallels between the patriarchal domination of women and the human domination of nature, viewing both as stemming from a logic of domination inherent in patriarchal thought.

Based on the above source, attempt the following five questions.

296. According to the passage, what is the fundamental difference between "sex" and "gender"?
(A) Sex is a social construct, while gender is biological.
(B) Sex is determined by societal norms, while gender is a matter of personal choice.
(C) Sex applies to men, while gender applies to women.
(D) Sex refers to biological characteristics, while gender refers to socially constructed roles and identities.

297. A feminist theorist arguing that women's liberation can only be achieved by overthrowing both capitalism and patriarchy would most likely be identified with which branch of feminism?
(A) Socialist feminism
(B) Liberal feminism
(C) Radical feminism
(D) Eco-feminism

298. Which of the following actions best aligns with the goals of Liberal feminism as described in the text?
(A) Advocating for a violent overthrow of the government.
(B) Campaigning for legislation to ensure equal pay for equal work.
(C) Forming a women-only separatist community.
(D) Arguing that environmental destruction is a feminist issue.

299. The concept of "patriarchy" in feminist theory is best understood as:
(A) the isolated actions of individual men who dislike women.
(B) a systemic structure of male domination and female oppression.
(C) a biological predisposition for male dominance.
(D) a historical system that existed in the past but is no longer relevant.

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Based on the above source, attempt the following five questions.

266. What is the purpose of the "Veil of Ignorance" in John Rawls's theory of justice?
(A) To demonstrate that rational individuals are naturally self-interested and competitive.
(B) To ensure that the principles of justice are chosen impartially, without bias from personal circumstances.
(C) To prove that all social and economic inequalities are inherently unjust.
(D) To justify the existence of a minimal state that protects only property rights.

267. Which of the following statements best represents Robert Nozick's critique of Rawls's "Difference Principle"?
(A) It does not do enough to help the least-advantaged members of society.
(B) It prioritizes economic equality over individual liberty and property rights.
(C) It fails to provide for a system of equal basic liberties for all citizens.
(D) It is based on a flawed understanding of the Original Position.

268. According to the passage, Nozick's entitlement theory would consider a distribution of wealth just if:
(A) it is the outcome of just acquisitions and voluntary exchanges.
(B) it conforms to a pre-determined pattern that benefits the least advantaged.
(C) it results in the greatest overall happiness for the greatest number of people.
(D) it is mandated by a democratically elected government.

269. The "Difference Principle," a key component of Rawls's theory, specifically stipulates that inequalities are permissible only if they:
(A) are attached to positions earned through merit alone.
(B) result from completely free and unregulated market transactions.
(C) provide the maximum benefit to the least-advantaged group in society.
(D) are approved by a majority vote of the citizens.

270. A core distinction between Rawls's and Nozick's theories is that Rawls advocates for a patterned theory of distributive justice, while Nozick advocates for a(n):
(A) utilitarian theory.
(B) communitarian theory.
(C) anarcho-capitalist theory.
(D) historical, unpatterned theory.

Direction : Please read the following source carefully.

Expanding upon the liberal tradition of justice, Ronald Dworkin and Amartya Sen offer distinct but related critiques of purely resource-based or welfarist metrics. Dworkin, in his theory of "justice as equality," specifically argues for "equality of resources." He devises a thought experiment involving shipwreck survivors on a desert island who must divide resources amongst themselves through a hypothetical auction. Each person is given an equal number of clamshells to bid on resources that best suit their life plans. This mechanism is designed to be "ambition-sensitive," reflecting individuals' choices and preferences. To address inequalities stemming from natural endowments (e.g., disabilities or lack of talent), which Dworkin calls "brute luck," he introduces a hypothetical insurance market where individuals can purchase insurance against such disadvantages before the auction begins. This makes his theory "endowment-insensitive." Amartya Sen takes the critique of resource-focused theories further with his "capability approach." Sen argues that justice should not be concerned merely with the goods a person holds (like Rawls's primary goods) or the utility they derive (welfarism), but with what a person can do and be. He calls these substantive freedoms "capabilities," which are the real opportunities to achieve valuable "functionings" (e.g., being well-nourished, being educated, participating in community life). For Sen, true justice, including global justice, consists in expanding people's capabilities and freedoms, not just their income or material possessions.

Based on the above source, attempt the following five questions.

271. What is the primary goal of Ronald Dworkin's hypothetical auction and insurance scheme?
(A) To ensure everyone ends up with identical

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bundles of resources.
(B) To maximize the total wealth of the society regardless of its distribution.
(C) To create a distribution that is sensitive to personal ambitions but insensitive to natural disadvantages.
(D) To demonstrate the inherent unfairness of any attempt at redistribution.

272. Amartya Sen's "capability approach" shifts the focus of justice from the possession of resources to:
(A) the psychological satisfaction or happiness an individual experiences.
(B) the real freedoms and opportunities an individual has to live a valued life.
(C) the total income and GDP of a nation-state.
(D) the strict equality of outcomes for every citizen.

273. According to the passage, how does Dworkin's theory attempt to compensate for "brute luck"?
(A) By giving those with disadvantages more votes in the political process.
(B) By implementing a post-auction tax to equalize all outcomes.
(C) By abolishing private property and holding all resources in common.
(D) Through a hypothetical insurance market where people can insure against being naturally disadvantaged.

274. A key difference between Rawls's focus on "primary goods" and Sen's focus on "capabilities" is that:
(A) Rawls focuses on the means to freedom (resources), while Sen focuses on the extent of freedom itself (opportunities).
(B) Rawls is concerned with justice, while Sen is concerned with efficiency.
(C) Rawls's theory applies only to capitalist societies, while Sen's applies only to socialist ones.
(D) Rawls's theory is universal, while Sen's is culturally relative.

275. The term "functionings" in Amartya Sen's framework refers to:
(A) the efficiency of government institutions.
(B) the amount of income a person earns from their labor.
(C) the various things a person manages to do or be, such as being healthy or educated.
(D) the duties and responsibilities of a citizen in a just society.

Direction : Please read the following source carefully.

The philosophical underpinnings of Marxism are rooted in Dialectical Materialism, a framework that inverts Hegelian dialectics. While Hegel saw history as the dialectical unfolding of Spirit or Idea, Marx and Engels posited that the driving force of history is the development of material, economic forces. The dialectical process—the conflict of thesis and antithesis leading to a synthesis—is retained, but it is applied to the material world. Specifically, history progresses through the conflict between the "forces of production" (technology, labor, raw materials) and the "relations of production" (the social and property relations, e.g., lord-serf, capitalist-proletarian). A central consequence of the capitalist relations of production is the phenomenon of alienation. In his early manuscripts, Marx identified four dimensions of alienation experienced by the worker under capitalism. First, the worker is alienated from the product of their labor, which is appropriated by the capitalist and confronts the worker as a hostile object. Second, they are alienated from the process of labor itself, which is not a fulfilling, creative activity but forced, external drudgery. Third, the worker is alienated from their "species-being" (Gattungswesen), their essential human nature to engage in free, conscious, creative work. Finally, this leads to alienation from other human beings, as social relations are reduced to market transactions and competition.

Based on the above source, attempt the following five questions.

276. What is the fundamental difference between Hegelian and Marxist dialectics as described in the passage?
(A) Hegel's dialectic is driven by the unfolding of Spirit/Idea, while Marx's is driven by material/economic forces.
(B) Hegel's dialectic is materialist, while Marx's is idealist.
(C) Marx's dialectic applies to history, while Hegel's applies only to nature.

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(D) Marx rejected the concept of synthesis, while Hegel saw it as crucial.

277. According to Marxist theory, historical change is primarily propelled by the conflict between:
(A) competing political ideologies.
(B) religious and secular worldviews.
(C) different nation-states.
(D) forces of production and relations of production.

278. When a factory worker creates a product that they do not own and which is sold for profit by someone else, this exemplifies which form of alienation described by Marx?
(A) Alienation from the process of labor.
(B) Alienation from the product of labor.
(C) Alienation from species-being.
(D) Alienation from other human beings.

279. The passage defines the Marxist concept of "species-being" (Gattungswesen) as:
(A) the biological classification of human beings.
(B) the competitive nature of individuals in a capitalist society.
(C) the essential human capacity for free and creative work.
(D) the collective consciousness of the proletariat.

280. Based on the source, what is the root cause of the four dimensions of alienation in Marx's analysis?
(A) The inherent laziness of human nature.
(B) The lack of technological development.
(C) The decline of religious belief in modern society.
(D) The capitalist mode of production where labor is a commodity.

Direction : Please read the following source carefully.

Marx's critique of capitalism extends beyond alienation to a systematic analysis of its economic structure and historical trajectory. At its core is the doctrine of class struggle, which Marx famously declared to be the engine of all hitherto existing history. In the capitalist mode of production, society is fundamentally divided into two antagonistic classes: the bourgeoisie, who own the means of production (factories, land, capital), and the proletariat, the wage laborers who own only their ability to work. The critique hinges on the labor theory of value, which posits that the value of a commodity is determined by the amount of socially necessary labor time required to produce it. According to Marx, capitalists exploit the proletariat by paying them a wage that is less than the full value their labor creates. The difference between the value produced by the worker and the wage they receive is "surplus value," which is appropriated by the capitalist as profit. This inherent exploitation fuels an irreconcilable class struggle. Marx predicted that the internal contradictions of capitalism—such as crises of overproduction and the increasing immiseration of the proletariat—would intensify this struggle, leading to a proletarian revolution. The ultimate historical goal of this revolution is the overthrow of the bourgeoisie and the establishment of a classless society, communism, in which private ownership of the means of production is abolished, and the state, as an instrument of class rule, eventually withers away.

Based on the above source, attempt the following five questions.

281. In the context of Marx's critique of capitalism, what is "surplus value"?
(A) The profit kept by the capitalist, representing the unpaid labor of the worker.
(B) The wage paid to the worker for their labor time.
(C) The total value of all commodities produced in a society.
(D) The additional value created by new technology and machinery.

282. The "doctrine of class struggle" in Marxism identifies which two classes as the primary antagonists in capitalist society?
(A) The aristocracy and the peasantry.
(B) The bourgeoisie and the proletariat.
(C) The intellectuals and the state bureaucracy.
(D) The merchants and the artisans.

283. According to the passage, what is the role of the proletarian revolution in Marx's historical schema?
(A) To reform capitalism by ensuring fairer wages and better working conditions.

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parts, creating internal harmony. Analogously, the ideal state, or Kallipolis, is composed of three distinct classes, each corresponding to a part of the soul. The Rulers, or philosopher-kings, represent reason and are tasked with governing the state through their knowledge of the Good and the Forms. The Auxiliaries, or soldiers, embody the spirited element and are responsible for defending the state. Finally, the Producers—artisans, farmers, and merchants—represent the appetitive part and are responsible for providing for the material needs of the society. Justice, in this political framework, is not about individual rights or equality in the modern sense but is achieved when each class performs its designated function and only its function, without interfering with the others. This specialization ensures the harmonious and efficient functioning of the state as a whole, led by the wisdom of its ruling class.

Based on the above source, attempt the following five questions.

251. According to Plato's philosophy as described in the passage, what is the fundamental basis of justice in the ideal state?
(A) A comprehensive legal code ensuring individual liberties.
(B) The harmonious functioning of social classes based on specialized roles.
(C) The equal distribution of wealth and resources among all citizens.
(D) A democratic process where all citizens participate in governance.

252. The passage draws a direct analogy between the tripartite structure of the individual soul and the:
(A) stratification of classes in the state.
(B) different forms of government.
(C) stages of historical development.
(D) division of labor in the economy.

253. Which of the following best describes the role of the "Producers" in Plato's ideal state?
(A) To rule the state based on their understanding of the appetites.
(B) To defend the state by embodying the spirited element of the soul.
(C) To satisfy the material and economic requirements of the society.
(D) To assist the philosopher-kings in administrative tasks.

254. Based on the source, what quality uniquely qualifies the philosopher-kings to govern the Kallipolis?
(A) Their hereditary lineage and noble birth.
(B) Their popular appeal and charismatic leadership.
(C) Their military prowess and strategic expertise.
(D) Their knowledge of the Forms and the nature of the Good.

255. How does the Platonic conception of justice, as detailed in the text, differ from modern conceptions of justice?
(A) It emphasizes retribution and punishment for wrongdoing.
(B) It is based on a written constitution approved by the populace.
(C) It prioritizes collective harmony over individual rights.
(D) It advocates for the abolition of all social classes.

Direction : Please read the following source carefully.

The Social Contract theorists—Thomas Hobbes, John Locke, and Jean-Jacques Rousseau—provided foundational, albeit divergent, justifications for the existence of political authority. All three begin their analyses with a hypothetical "state of nature," a condition preceding organized society. For Hobbes, this state is a "war of all against all," where life is "solitary, poor, nasty, brutish, and short," driven by fear of violent death. Consequently, rational individuals contract with each other to surrender their rights to an absolute sovereign in exchange for security and order. In contrast, Locke's state of nature is more benign, governed by natural law and endowed with natural rights to life, liberty, and property. The social contract for Locke is formed to remedy the "inconveniences" of this state, such as the lack of an impartial judge. It establishes a limited government based on the consent of the governed, which exists to protect pre-existing natural rights. Rousseau presents a third vision, where the state of nature is a peaceful, primitive condition of the "noble savage," corrupted by the emergence of private property and social inequality. His social

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289. Which of the following thinkers is identified in the passage as a proponent of the communitarian critique of liberalism?
(A) John Rawls
(B) Robert Nozick
(C) Isaiah Berlin
(D) Michael Sandel

290. Based on the passage, a communitarian thinker would most likely criticize a human rights doctrine that is applied globally without regard for local customs and values as:
(A) a form of philosophical imperialism that ignores cultural context.
(B) an inefficient way to promote economic development.
(C) a necessary step toward achieving true social justice.
(D) a system that grants too much power to individuals over the community.

Direction : Please read the following source carefully.

Multiculturalism as a political philosophy addresses the ways in which culturally diverse societies can provide recognition and justice to minority groups. Charles Taylor, in his seminal essay "The Politics of Recognition," argues that our identities are formed dialogically, in conversation with others. He posits that non-recognition or misrecognition by the dominant culture can be a form of oppression, inflicting real harm on individuals and groups by imposing a distorted or demeaning self-image. Consequently, Taylor advocates for a "politics of recognition" that moves beyond mere tolerance to the positive acknowledgment of the equal worth of different cultures. This can entail a willingness to re-evaluate the traditional literary and historical canon and to presume that all cultures have something valuable to contribute. Building on this, Will Kymlicka seeks to reconcile multiculturalism with liberal principles by developing a theory of minority rights. He distinguishes between two types of group-differentiated rights. "Internal restrictions" are claims by a group against its own members, which restrict individual freedoms in the name of cultural purity (e.g., forcing members to attend a particular church). Kymlicka, as a liberal, rejects these. In contrast, "external protections" are claims by a minority group against the larger society, designed to protect the group from external economic or political pressures. Kymlicka argues that such protections (like language rights or rights to self-government) can be consistent with liberalism as they ensure a stable cultural context, which is necessary for individuals to make meaningful life choices.

Based on the above source, attempt the following five questions.

291. According to Charles Taylor, why is "misrecognition" considered a form of oppression?
(A) It leads to economic inequality between the majority and minority groups.
(B) It violates the principle of separation of church and state.
(C) It inflicts harm by imposing a distorted and demeaning identity on a person or group.
(D) It prevents the efficient functioning of the free market.

292. What is the key demand of the "politics of recognition" as described in the passage?
(A) The positive acknowledgment of the equal worth and value of diverse cultures.
(B) The assimilation of all minority cultures into the dominant culture.
(C) The establishment of separate, politically independent states for each cultural group.
(D) Mere tolerance of cultural differences without any state involvement.

293. Will Kymlicka's theory of minority rights would most likely reject which of the following measures?
(A) A law granting a national minority group the right to use its language in courts.
(B) Government funding for public schools that teach in a minority language.
(C) The reservation of seats in parliament for an indigenous group.
(D) A tribal council's rule that denies members the right to leave their traditional religion.

294. In Kymlicka's framework, what is the primary purpose of "external protections"?
(A) To restrict the freedom of individual members within a minority group.
(B) To shield a minority culture from the pressures of the larger society.

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(B) To overthrow the bourgeoisie and pave the way for a classless society.
(C) To establish a strong, permanent state run by the workers.
(D) To reverse industrialization and return to an agrarian economy.

284. The passage suggests that the ultimate fate of the state in a communist society, according to Marx, is to:
(A) wither away as it is no longer needed.
(B) become an all-powerful entity managing every aspect of life.
(C) be replaced by a global government.
(D) continue as an instrument of the working class.

285. Marx's theory of exploitation is directly dependent on which of the following economic concepts mentioned in the text?
(A) The law of supply and demand.
(B) The principle of comparative advantage.
(C) The labor theory of value.
(D) The concept of marginal utility.

Direction : Please read the following source carefully.

Communitarianism emerged as a significant critique of liberal political theory, particularly its conception of the self and justice. Thinkers like Charles Taylor, Alasdair MacIntyre, and Michael Sandel challenge the liberal notion of the "unencumbered self"—an autonomous individual who exists prior to their ends and freely chooses their values and life plans. In contrast, communitarians advance the idea of the "situated" or "encumbered" self. They argue that an individual's identity is not self-generated but is constituted by their attachments to family, community, culture, and tradition. Our moral framework and understanding of the good are not chosen from an abstract, neutral position but are discovered through our participation in a shared social life. This critique of the liberal self leads to a broader challenge against liberal universalism. While liberalism, particularly in its Rawlsian form, seeks to establish universal principles of justice and rights that are valid for all societies, communitarians often emphasize particularism. They contend that moral and political norms are context-dependent and derive their meaning and authority from the specific practices and traditions of a particular community. Therefore, the attempt to impose a single, abstract model of justice universally is seen as philosophically misguided and potentially imperialistic, ignoring the rich diversity of human conceptions of the good life.

Based on the above source, attempt the following five questions.

286. What is the core argument of communitarianism against the liberal concept of the "unencumbered self"?
(A) The self is fundamentally irrational and incapable of making free choices.
(B) The self is purely a product of economic forces and class position.
(C) The state should have absolute authority over individual choices.
(D) Individual identity is deeply shaped by community and tradition, not created in a vacuum.

287. The term "situated self" in communitarian thought implies that individuals are:
(A) free to adopt or reject any moral framework at will.
(B) defined by their capacity for rational choice, independent of social context.
(C) embedded in a web of social relationships and traditions that constitute their identity.
(D) primarily motivated by self-interest and economic gain.

288. How does the communitarian emphasis on "particularism" conflict with liberal "universalism"?
(A) Particularism promotes a single global government, while universalism supports nation-states.
(B) Particularism asserts that moral principles are context-dependent, while universalism seeks principles valid for all.
(C) Particularism focuses on individual rights, while universalism focuses on community duties.
(D) Particularism is a form of anarchism, while universalism supports a strong state.

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300. Which feminist theory specifically connects the oppression of women with the exploitation of the natural environment?
(A) Eco-feminism
(B) Liberal feminism
(C) Radical feminism
(D) Socialist feminism

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ANSWERS

1. (B) To rule for the general welfare of the state.
In the hierarchical structure of the ideal city, the guardians constitute the ruling class. Their specialized role focuses on governance and maintaining the collective good rather than private gain. This class is defined by wisdom and the ability to perceive the ultimate good of the community. Their function ensures that laws and decisions benefit all citizens, maintaining the internal harmony and stability of the entire social order.

2. (A) A state of war of "every man against every man".
The pre-political condition of humanity is described as a situation devoid of a common power to keep individuals in awe. Without such authority, there is no law or justice, leading to constant conflict and insecurity. In this environment, individuals are driven by competition, diffidence, and glory, resulting in a life that is famously depicted as solitary, poor, nasty, brutish, and short for all involved participants.

3. (C) The sovereign's will directed at the common good.
This concept represents the collective interest of the body politic, which is distinct from the mere sum of individual private desires. It serves as the ultimate source of legitimate law and authority in a just society. By following this shared will, citizens remain free because they are obeying laws that they have effectively given to themselves, ensuring that the state operates for the benefit of all.

4. (B) Both Statement I and Statement II are false.
Political thought regarding the social contract emphasizes that limited government is necessary to protect inherent natural rights. Specifically, the sovereign is not absolute but is bound by the law of nature and the trust of the people. Furthermore, individuals do not relinquish all their rights upon entering society; they retain fundamental entitlements to life, liberty, and property, surrendering only the executive power to enforce the law.

5. (A) P-4, Q-3, R-2, S-1
Major thinkers in political philosophy are associated with specific transformative ideas. The concept of a ruler guided by supreme knowledge belongs to the classical Greek tradition, while the image of an all-powerful sovereign is central to the realistic social contract. Modern liberal thought emphasizes inherent entitlements that precede the state, whereas the collective will directed toward the common good is a hallmark of the democratic social contract theory.

6. (B) Plato's concept of justice is primarily focused on legal procedures and court systems.
The classical definition of justice in the ideal state is founded on the principle of functional specialization and internal harmony. It is achieved when the three classes of the city—the rulers, soldiers, and producers—each perform their designated roles without interfering with others. This concept is fundamentally ethical and social rather than being centered on modern legalistic frameworks, courtroom procedures, or the specific administration of civil and criminal law.

7. (D) The absence of external coercion or human interference.
Liberty is defined as the area within which a person can act unobstructed by others. This specific conception focuses on the degree to which no man or body of men interferes with my activity. It is essentially the freedom from external constraints or coercion by other human beings. Political liberty in this sense is simply the area within which a man can act without being obstructed.

8. (A) The State of Nature
The scenario involving survivors in conflict over scarce resources without governing authority illustrates a condition of radical anarchy. In this state, the absence of a central power to enforce order leads to a situation where life is

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characterized by perpetual fear and competition. This theoretical construct demonstrates the necessity of a social contract to establish a sovereign authority that can provide security and end the universal war.

9. (A) Both A and R are true and R is the correct explanation of A.
The legitimacy of political authority rests on the agreement of the citizens to protect their inherent freedoms. Because individuals possess natural rights that exist before any government is formed, the state only has a specific mandate to safeguard these entitlements. Consequently, the power of the government is inherently restricted, and it can only operate justly as long as it respects the rights and retains the consent of those governed.

10. (A) It results in the creation of an absolute monarch with unlimited power.
The collective agreement among citizens aims to establish a moral body where everyone participates in making the laws they must follow. This process involves the total alienation of individual rights to the community as a whole, creating a sovereign general will. Rather than empowering a single supreme ruler, the contract is designed to secure freedom and equality by ensuring that no individual is subject to another's arbitrary will.

11. (D) That equality depends on the specific good offered.
The critique of abstract equality focuses on how different social goods should be distributed according to reasons relevant to those specific goods. For example, the proper reason for receiving medical care is being ill, not wealth. This approach argues that a just society must recognize that the criteria for distribution change depending on the nature of the specific good and the relevant human needs it addresses.

12. (A) Both Statement I and Statement II are true, and Statement II is the correct consequence of Statement I.
The hypothetical situation of equality ensures that no one is advantaged or disadvantaged in the choice of principles by the outcome of natural chance or social contingency. Since all are similarly situated and no one is able to design principles to favor their particular condition, the resulting principles of justice are the result of a fair agreement or bargain. This procedural fairness leads to inherently impartial social standards.

13. (C) 1, 2, and 3 only
The structure of the ideal state is built upon three functional classes defined by their specific virtues and roles in the city. The highest knowledge is reserved for the philosopher-kings who govern, while the guardian classes must live without private property to avoid corruption. While functional specialization is the rule, the principle of distributing according to need is a much later concept not present in this classical model.

14. (D) Justice in holdings depends on how they were acquired and transferred, not on a patterned outcome.
Justice regarding property is determined by the historical process of how individuals came to own their possessions. If a holding was acquired through just initial appropriation or a voluntary transfer from someone else who held it justly, the current ownership is legitimate. This theory rejects any attempt to redistribute wealth based on a specific pattern or end-goal, such as equality or utility, as it violates individual rights.

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15. (A) The theory that historical development is driven by the conflict of material forces, specifically class struggle.
The materialist conception of history argues that the economic base of society determines its social and political institutions. Through a process of internal contradictions, changes in the modes of production lead to conflicts between different social classes. This struggle between those who own the means of production and those who sell their labor is the fundamental engine that moves human society toward a final, classless state of existence.

16. (B) Justice requires treating people as equals, often needing distribution to offset bad brute luck.
Equality is viewed as a matter of ensuring that the distribution of resources is sensitive to the choices individuals make but insensitive to the circumstances beyond their control. This involves compensating people for disadvantages arising from factors like natural disabilities or

genetic inheritance, which are seen as results of misfortune. By focusing on resource equality, the state aims to treat all citizens with equal concern and respect throughout their lives.

17. (A) Both Statement I and Statement II are true.
Critique of the liberal individual often focuses on the idea that humans are not isolated actors but are deeply rooted in their community. Thinkers argue that our social attachments and traditions are essential to our identity and moral reasoning. Therefore, the concept of a self that exists prior to its social ends is considered flawed, as the community provides the necessary framework within which individuals understand themselves and their values.

18. (A) 3, 2, 1
The development of social contract theory follows a clear historical progression through the early modern period. This sequence begins with the justification of absolute sovereignty during the mid-seventeenth century, followed by the defense of natural rights and limited government toward the end of that century. Finally, the eighteenth century saw the emergence of the concept of the general will and direct participation as the basis for political legitimacy.

19. (C) Self-respect is shaped by the recognition received from others.
Identity is understood as being formed through a dialogical process between individuals and their social environment. When a person or group is misrecognized or denied recognition by the broader society, it can lead to a damaged self-image and significant psychological harm. Consequently, the demand for recognition is not just a polite request but a vital human need, making the public acknowledgment of diverse cultural identities essential for true equality.

20. (D) Eco-feminism argues that women are naturally more inclined towards capitalism and industrial development.
Different feminist perspectives offer varied critiques of social structures and oppression. While many branches focus on legal reform or the dismantling of patriarchy, some explore the specific link between environmental exploitation and gendered oppression. However, suggesting a natural alignment between women and industrial capitalism contradicts the fundamental premises of environmental feminist thought, which generally criticizes the patriarchal and capitalist exploitation of both nature and women within society.

21. (C) Amartya Sen
Measuring development through a broad lens that includes literacy, health, and political freedoms reflects a shift from purely economic metrics to human capabilities. This approach emphasizes what individuals are actually able to do and be, rather than just their income level. By focusing on substantive freedoms, this philosophical perspective argues that the true quality of a society is found in the real opportunities available to all its citizens.

22. (C) 3 and 5 only
The formation of political society is driven by the rational desire to escape a condition of constant fear and violent conflict. To achieve security, individuals agree to create a sovereign whose power is absolute and indivisible, as any division would lead to further instability. While the goal is protection, the sovereign remains outside the contract and holds supreme authority to maintain peace through the enforcement of laws and the threat of punishment.

23. (D) The separation of workers from the product of their labor.
Under the capitalist system, the process of production is organized in a way that strips individuals of their creative essence. Because the resulting goods belong to the employer, the worker experiences their own labor as something foreign and hostile. This condition leads to a loss of control over the creative process and distances the individual from their own human nature, their colleagues, and the final results of their work.

24. (A) Alasdair MacIntyre - The role of virtues and traditions in moral life
Certain philosophical perspectives emphasize that moral inquiry and personal identity are inseparable from the historical traditions and communities to which individuals belong. Virtue is seen as a quality developed through participation in shared practices that have internal goods. This stands in contrast to liberal

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theories that prioritize universal, abstract rules of justice, arguing instead that a coherent moral life requires a narrative context rooted in specific communal settings.

25. (A) Both A and R are true and R is the correct explanation of A.
The classical conception of justice in the city is founded on the idea of social order and functional excellence. It is realized when every part of the community operates according to its inherent nature and specific purpose. Because the focus is on the health and stability of the whole state, individual rights are subordinated to the larger goal of ensuring that each class performs its unique duty without interference.

26. (A) The social contract, once made, is irrevocable and the people have no right to revolution.
Political authority is founded on a trust between the community and the government to protect natural rights such as life and property. If the legislative power acts contrary to this trust by violating these rights, the people possess the ultimate authority to remove or alter the government. This right to resist tyranny is a fundamental aspect of the contract, ensuring that the sovereign remains limited and accountable.

27. (D) Align liberal freedom with group-differentiated rights.
Contemporary political theory explores how to protect individual autonomy within the context of cultural diversity. This involves arguing that membership in a stable cultural community is a vital resource for meaningful choice. Therefore, granting special rights to minority groups can be consistent with liberal values, as it helps to ensure that all citizens, regardless of their cultural background, have equal opportunities to live in accordance with their own traditions.

28. (A) Both Statement I and Statement II are true, and Statement II is the correct consequence of Statement I.
The transition from a simple, primitive existence to a structured society is often seen as a departure from human goodness. The introduction of the concept of exclusive ownership marked a critical turning point that fostered greed, competition, and social hierarchy. This change fundamentally altered human interactions, leading to systemic inequality and the loss of the original freedom and pity that characterized humanity in its most natural and solitary state.

29. (B) P-3, Q-4, R-1, S-2
Different branches of feminist theory focus on distinct causes of inequality and paths toward liberation. Some prioritize legal and political reforms within existing structures to ensure equal opportunity. Others examine the complex intersection of economic systems and male dominance, while some identify the underlying patriarchal structure as the primary source of oppression. Additionally, certain perspectives explore how the mistreatment of women is conceptually linked to the exploitation of nature.

30. (D) An individual's own lack of self-discipline or ambition.
Liberty in its negative sense refers specifically to the absence of external obstacles placed by other people. It describes a political space where an individual can act without being coerced by the state or other human agents. Internal limitations, such as a lack of personal will, psychological blocks, or physical incapacity, are generally not considered threats to this specific type of freedom, which focuses exclusively on human-imposed constraints.

31. (A) The idea that inequalities are allowed only if they help the worst off.
Social and economic arrangements must be structured to provide the greatest benefit to the members of society who are in the least advantaged positions. This principle recognizes that while total equality may not be necessary, any departure from it must be justified by its contribution to improving the situation of those at the bottom. It aims to balance the need for incentives with the requirement of social justice.

32. (B) Both Statement I and Statement II are false.
The structural analysis of society identifies the economic foundation as the base and the legal or cultural institutions as the superstructure. In this framework, the base consists of the means and relations of production, which ultimately shape the higher social forms. Conversely, the superstructure includes the state, religion, and philosophy. Confusing these roles misrepresents the materialist conception of history where

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65. (D) P-2, Q-1, R-3
Different political philosophers offer varied accounts of the human condition before the establishment of organized government. One view depicts it as a state of constant war and insecurity driven by self-interest. Another sees it as a peaceful environment governed by a natural moral law where individuals have inherent rights. A third perspective portrays it as a primitive, solitary existence where humans were happy and innocent before the corrupting influence of society took hold.

66. (A) Oppression stems from capitalism and patriarchy.
This perspective argues that women's subordination is the result of a complex interplay between the economic system and male dominance. Liberation cannot be achieved simply through legal reforms or the abolition of the current economic order alone. Instead, it requires a dual struggle to dismantle both the structures of class exploitation and the pervasive social system of patriarchy. Only by addressing these interconnected forces can true gender equality and social justice be realized for everyone.

67. (C) Rational foresight and planning
Humanity in its most primitive state is described as being guided by simple instincts and emotions. Individuals were solitary and focused on their immediate survival through self-preservation, while also possessing a natural sense of pity for the suffering of others. During this period, humans lacked the complex language and abstract thinking necessary for long-term planning or rational foresight. These traits are seen as developments that only emerged as society became more complex and less natural.

68. (A) Both Statement I and Statement II are true.
Political philosophy must acknowledge that humans pursue multiple, often conflicting, ultimate values that cannot be resolved through a single rational system. This recognition of pluralism is central to the human condition and necessitates the protection of a personal sphere free from interference. Because the pursuit of a collective, positive freedom can easily lead to authoritarianism, the negative conception of liberty is seen as a safer and more fundamental requirement for a free society.

69. (B) 1, 2, and 3
Under the current economic system, individuals experience a profound separation from the essential aspects of their existence. This includes a loss of control over the products they create and the very process of their work. Furthermore, the nature of industrial production distances people from their own creative human essence and from their fellow workers. These forms of estrangement are fundamental to the critique of how private ownership and wage labor affect the human spirit and social relations.

70. (B) Functionings - Valued activities or ways of being.
Evaluating human well-being involves looking at the specific things that individuals can actually do or be, which are defined as their actual achievements. These elements represent the diverse activities and states of existence that people have reason to value, such as being well-nourished or participating in the community. They are the realized components of a person's life, reflecting the substantive freedom and capabilities they have to lead the kind of life they find meaningful.

71. (D) Moral discourse of irresolvable disagreements.
The failure of modern rationalism to provide a coherent basis for ethics has led to a situation where moral debates are characterized by fragmented concepts and endless disputes. Without a shared tradition or a common understanding of human purpose, individuals use moral language in ways that lack a unified foundation. This results in a society where disagreements about justice and virtue remain permanently irresolvable, as there is no longer a standard way to evaluate competing moral claims.

72. (A) Option luck, and the resulting inequality is not necessarily unjust.
Economic outcomes are often categorized based on whether they result from deliberate choices or unforeseen circumstances. When individuals take calculated risks and experience the consequences of their actions, the resulting differences in wealth are seen as legitimate. This is because the individuals are responsible for the decisions

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41. (C) The state is a neutral arbiter that reconciles class conflicts peacefully.
Historical materialism views the state not as a neutral mediator but as an instrument used by the dominant class to maintain its control over the means of production. Class struggle is considered the primary engine of historical change, moving through various stages toward a classless society. Under this view, capitalism contains inherent contradictions that lead to its eventual replacement by a system where the state eventually disappears altogether.

42. (A) 1, 2, and 4 only
Philosophical analysis distinguishes between two different ways of thinking about freedom. One focus is on the absence of external barriers, while the other involves the ability to achieve self-mastery and act according to one's rational will. While both concepts are important, there is a significant warning that the pursuit of a higher self can be manipulated by authorities to justify the suppression of individuals in the name of liberty.

43. (D) Resources
Justice is understood as providing individuals with an equal starting point through the fair distribution of the means necessary to pursue their chosen lives. This approach uses hypothetical mechanisms like auctions to ensure that people are responsible for their choices while being compensated for disadvantages they did not choose. It rejects focusing on outcomes like happiness, which are subjective and can be skewed by expensive personal tastes or different needs.

44. (B) Particularism - Identity shaped by specific cultural and linguistic groups.
Human identity is seen as being deeply rooted in the specific cultural and social frameworks into which people are born. This view suggests that individuals cannot be understood as abstract, universal beings, but rather as members of communities that provide the language and traditions necessary for self-understanding. Recognizing these particular attachments is essential for a just society, as our sense of self is dialogically formed through interactions within these groups.

45. (C) P-4, Q-1, R-3, S-2
Different frameworks for justice prioritize varied principles of distribution and legitimacy. Some focus on the benefit of the least advantaged within a structured system of liberties. Others emphasize the historical process of acquisition and transfer as the sole basis for ownership. Alternative views highlight the importance of real opportunities and capabilities, or the equal distribution of resources through mechanisms that account for both individual choices and natural luck.

46. (D) Patriarchy as a system of social power.
Certain feminist perspectives argue that the fundamental cause of women's oppression is a pervasive system of male dominance that permeates all aspects of life. This structure of power is seen as existing independently of specific economic systems or legal frameworks. To achieve true liberation, the goal is to challenge and dismantle this foundational social hierarchy that subordinates women to men in both the public and private spheres of existence.

47. (A) Liberalism correctly prioritizes individual liberty over the common good.
Critique of the liberal tradition centers on the idea that individuals are fundamentally embedded in their communities rather than being isolated actors. Thinkers argue that prioritizing abstract individual rights over communal ties ignores the social context that gives life meaning. They maintain that a just society must recognize shared values and traditions, as the emphasis on the unencumbered self can erode the civic virtues and bonds necessary for a stable community.

48. (D) Statement I is false, but Statement II is true.
In the design of the ideal city, the ruling classes are prevented from possessing private property or forming traditional families. This arrangement is intended to ensure that their loyalty remains entirely with the state rather than being divided by personal interests or the accumulation of wealth. By living in a communal system, the guardians can focus exclusively on their duties of governance and defense, avoiding the potential for corruption.

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49. (B) Altruism
Human nature is depicted as being driven by competitive and self-interested motives in the absence of a governing power. Conflict arises from the desire for the same resources, the distrust of others' intentions, and the pursuit of reputation or glory. These factors create a situation of constant hostility and insecurity. Motives involving selfless concern for the well-being of others are not considered primary drivers of the state of universal war.

50. (A) Both A and R are true and R is the correct explanation of A.
The historical progression of societies is seen as a series of stages defined by the development of productive forces. Capitalism plays a crucial role in this process by creating advanced technology and a concentrated working class. These material conditions are necessary precursors that enable the transition to a collective system. Therefore, the internal dynamics of the current economic order are what ultimately provide the tools and agency for its own revolutionary transformation.

51. (C) Life, Liberty, and Property
Political society is founded on the protection of certain inherent entitlements that individuals possess in the state of nature. These fundamental rights include the preservation of one's physical existence, the freedom to act within the law of nature, and the ownership of goods acquired through labor. The primary reason people agree to form a government is to ensure the security of these three essential elements, which are often grouped together as property.

52. (D) Sovereignty is in the general will and must be expressed directly.
Legislative power is seen as the expression of the collective will of the people and cannot be transferred to others. Legitimate laws must be made directly by the citizens themselves rather than through representatives who might pursue private interests. This perspective maintains that the moment a people grants sovereignty to deputies, it loses its freedom. True democracy requires active and direct participation in the formation of the laws that govern the community.

53. (C) 1, 2, and 3 only
In the hypothetical setting for choosing social principles, individuals are depicted as rational actors who seek to protect their own interests without being motivated by envy. They are placed behind a barrier that hides their specific social standing and talents, ensuring that the chosen rules are fair for everyone. These parties understand that they are selecting the foundational laws for a society they will inhabit, leading them to prioritize impartiality and stability.

54. (A) Both Statement I and Statement II are true, and Statement II is the correct consequence of Statement I.
The distinction between the absence of interference and the achievement of self-mastery reveals potential political dangers. While the first concept protects personal space, the second involves a notion of a higher self that can be easily manipulated. Historically, regimes have claimed to know the true interests of their citizens better than the individuals themselves. This allows them to justify the use of force and suppression under the guise of realizing authentic human freedom.

55. (D) The fact that a person is sick.
Distribution of specific social goods should be governed by criteria that are relevant to the nature of those goods. In the case of healthcare, the primary reason for providing medical attention is the existence of an illness or health need. Using other factors like wealth or social status to determine access is seen as a failure to recognize the internal logic of the good itself, leading to an inherently unjust and irrational social arrangement.

56. (A) History is driven by conflicts between exploiting and exploited classes.
The development of human society is interpreted through the lens of ongoing friction between different social groups defined by their relationship to the means of production. This struggle between the owners and the workers is the primary force that moves history from one stage to another. The resolution of these conflicts through revolutionary change eventually leads toward a classless society where the exploitation of one group by another is permanently ended.

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57. (C) The dislike of, contempt for, or ingrained prejudice against women.
Certain critical perspectives examine the deep-seated attitudes and beliefs that sustain the subordination of women in society. This involves identifying ingrained hostility or prejudice that manifests in both individual actions and cultural norms. By analyzing these negative sentiments, it becomes possible to understand how they function to maintain patriarchal structures and justify the unequal treatment of women across various public and private spheres of life, from politics to family.

58. (B) 3, 1, 2
The debate over distributive justice in the late twentieth century followed a specific intellectual order. It began with the formulation of a contract-based theory focused on fairness and the least advantaged. This was soon followed by a libertarian response emphasizing historical entitlements and the minimal state. Later, the conversation expanded to include the capability approach, which looks at substantive freedoms and real-world opportunities as the proper metrics for evaluating social well-being.

59. (D) Self-government rights
Certain groups within a larger political entity may require specific powers to manage their own affairs and protect their cultural distinctiveness. These entitlements often include control over local education, language, and resource management. Such arrangements are seen as essential for national minorities who seek to maintain a degree of autonomy and ensure their societal culture survives within a multicultural state. They represent a significant move toward recognizing group-specific needs alongside universal individual rights.

60. (A) 1, 2, 3, and 4
Critics of the liberal tradition argue that the individual cannot be understood in isolation from their social context. They maintain that communal ties and shared traditions are essential for shaping identity and moral values. Furthermore, they contend that a state cannot be truly neutral toward different ways of life and that universal principles of justice often overlook the specific historical and cultural factors that give meaning to society.

61. (C) A system where men dominate and exploit women.
Social analysis identifies a pervasive structure of power where authority and control are concentrated in the hands of men. This system manifests in various institutions, from the family to the government, and results in the systematic subordination and exploitation of women. By recognizing this as a systemic issue rather than a series of isolated incidents, it becomes possible to analyze how gender hierarchies are maintained and reproduced throughout different societies and historical periods.

62. (D) Sensation (Aisthesis)
The internal structure of the human soul is depicted as consisting of three distinct parts that correspond to different functions and virtues. One part is dedicated to reason and calculation, another to spirit and courage, and the third to bodily desires and appetites. Justice in the individual is achieved when these three elements work together in harmony under the guidance of reason. Sensory perception is not considered one of these fundamental parts.

63. (A) Both A and R are true and R is the correct explanation of A.
Justice regarding the distribution of goods is determined by the historical circumstances of how ownership was established. If the process involved just initial acquisition and voluntary transfer, the resulting distribution is legitimate, regardless of whether it matches a particular pattern like equality. This perspective maintains that any attempt to impose a specific outcome on society requires constant interference with individual liberty, making it fundamentally incompatible with a free and just social order.

64. (B) It infringes upon the natural right to property.
The legitimacy of government is founded on its duty to protect the inherent rights that individuals possess before entering political society. Among these is the entitlement to resources acquired through one's own labor. Seizing such possessions without consent or compensation is seen as a fundamental violation of the social contract. This action contradicts the primary reason people agree to live under laws, which is the preservation and security of their own property.

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the economic foundation drives societal development.

33. (B) 2 and 3 only
Political legitimacy is derived from the agreement of individuals who possess inherent rights to life, liberty, and property before any government exists. These rights are not granted by the state but are protected by it. Therefore, the government must be limited in scope and based on the ongoing consent of the people. This ensures that the sovereign remains a servant of the law rather than an absolute power.

34. (A) Acknowledge and engage with the substantive moral and civic identities of citizens.
Political discourse should not attempt to strip individuals of their cultural and moral backgrounds in the pursuit of a neutral procedure. Instead, it must recognize that citizens enter the public sphere with deeply held beliefs and communal ties that define who they are. Engaging with these substantive identities allows for a more meaningful form of deliberation that addresses the common good and the specific values of the community.

35. (C) The socially constructed roles and identities.
In contemporary critical thought, a distinction is made between biological characteristics and the cultural expectations associated with being male or female. This perspective views the roles, behaviors, and identities imposed on individuals as products of social forces rather than fixed natural traits. By understanding these categories as constructed, it becomes possible to challenge traditional hierarchies and work toward a more equitable arrangement of social and political life.

36. (D) Justice in the State
A perfectly ordered community is characterized by a precise division of labor where each citizen performs the task for which they are naturally best suited. This structure involves a ruling class guided by wisdom, a protective class defined by courage, and a productive class motivated by moderation. When these groups fulfill their specific roles without overstepping their boundaries, the state achieves its highest form of moral and social excellence.

37. (A) Both A and R are true and R is the correct explanation of A.
True freedom is achieved when individuals live according to the laws they have collectively established for the common good. Because the general will represents each citizen's own rational interest, being compelled to follow it is essentially being guided back to one's own authentic liberty. This prevents the individual from becoming a slave to their impulsive desires or the arbitrary power of others, ensuring they remain part of a free community.

38. (B) Acquisition is just if it does not worsen another's condition.
The legitimacy of private property is based on the history of how the holding was originally obtained and subsequently transferred. An initial appropriation of resources from the world is considered just provided that the situation of others is not made worse by the exclusion of those resources. This principle focuses on the historical process of ownership rather than trying to achieve a specific social pattern or end-state distribution.

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39. (D) The substantive freedom to value a life.
Evaluating human well-being requires looking beyond simple income levels to the real opportunities people have to achieve valuable states of being and doing. This perspective focuses on the diverse things that people have reason to value, such as being healthy, educated, or participating in community life. It emphasizes that justice is about expanding the actual freedoms and potentials available to individuals rather than just the resources they possess.

40. (A) 2, 4, 3, 1
The history of political philosophy is marked by the publication of foundational texts that shaped modern thought. This sequence begins with a mid-seventeenth-century defense of absolute sovereignty, followed by a late seventeenth-century argument for limited government and natural rights. The eighteenth century introduced the concept of the general will, and the mid-twentieth century saw the definitive modern formulation of justice as fairness through a hypothetical contract.

they made with their resources. Inequality only becomes a concern for justice when it arises from factors like natural accidents or genetic traits that are beyond a person's control.

73. (A) Both A and R are true and R is the correct explanation of A.
Justice should not be viewed as a set of abstract, universal rules that apply to all people regardless of their situation. Instead, it is seen as something deeply rooted in the shared understandings, history, and traditions of specific communities. Because different societies have different ways of valuing goods and social roles, any meaningful standard of justice must be sensitive to the particular cultural context in which it operates rather than relying on detached individualistic principles.

74. (A) To lead the soul from appearance toward the Forms.
The rigorous training designed for the rulers of the ideal city aims at a fundamental transformation of their understanding. Through the study of mathematics and dialectics, their minds are directed away from the changing world of sensory experience toward the eternal and unchanging reality of truth. This journey culminates in the knowledge of the ultimate good, which provides the necessary wisdom to govern the community with justice and maintain the harmony of the entire state.

75. (D) All individuals are entitled to whatever they can acquire through their natural talents and abilities.
Principles of justice from a fair starting point emphasize the protection of basic liberties and the equitable distribution of social goods. These rules mandate that any economic inequalities must be arranged to benefit the least advantaged and that positions of power must be open to everyone under fair conditions. This framework rejects the idea that individuals have an absolute right to all the benefits derived from their natural talents, as these talents are seen as arbitrary.

76. (B) Links nature's exploitation to women's oppression.
This perspective explores the conceptual and historical connections between the domination of the natural world and the subordination of women. It argues that a common patriarchal mindset justifies both forms of exploitation by viewing both nature and women as resources to be controlled and used. To achieve liberation and ecological sustainability, this framework calls for a fundamental shift in values that rejects these hierarchies and recognizes the interconnectedness of all life and environmental systems.

77. (B) 1, 2, 3, and 5
The ultimate stage of social development is characterized by the end of private ownership and the elimination of class distinctions. In this society, individuals are no longer alienated from their labor or their human nature, and the state as a coercive institution gradually disappears. Production is organized to meet everyone's needs, following a principle that balances individual ability with the requirement for sustenance and well-being. This represents the final resolution of historical class conflicts.

78. (A) Both Statement I and Statement II are true, and Statement II is the correct consequence of Statement I.
Living without a common authority creates significant problems, such as the lack of a neutral judge to resolve disputes and a power to enforce laws. These difficulties make the protection of inherent rights like life and property uncertain and insecure. To overcome these inconveniences, rational individuals decide to leave the state of nature by agreeing to form a political community. This social contract establishes a government with the mandate to provide order, laws, and security.

79. (A) Politics of difference
Modern political demands often involve a tension between treating everyone exactly the same and recognizing their unique cultural identities. While one approach focuses on universal rights and the dignity of all citizens as equal individuals, the other highlights the importance of acknowledging specific group memberships. This second perspective argues that true equality requires the public recognition of distinct cultural backgrounds, as misrecognition can cause significant harm to an individual's sense of self and social belonging.

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127. (A) It neglects inequalities of natural talent.
The ideal of providing all individuals with an equal starting point is seen as insufficient if it does not account for the arbitrary distribution of natural abilities. Even in a perfectly fair competition, those born with superior talents will inevitably achieve better outcomes, which can lead to new forms of social hierarchy. A more comprehensive approach to equality must address these inherent differences and ensure that social rewards are not solely determined by the luck of the genetic lottery.

128. (A) P-3, Q-1, R-4, S-2
The materialist analysis of society identifies different social classes based on their ownership of the tools and resources needed for production. One group consists of those who own the factories and machines, while the other includes those who must sell their labor to survive. The interactions between these groups are shaped by the social relationships they must enter into for production to occur. Understanding these components is essential for analyzing the dynamics of power and class struggle throughout history.

129. (B) Virtue within tradition is the basis of morality.
Certain philosophical perspectives emphasize that moral inquiry and personal identity are inseparable from the historical traditions and communities to which individuals belong. Virtue is seen as a quality developed through participation in shared practices that have internal goods. This stands in contrast to liberal theories that prioritize universal, abstract rules of justice, arguing instead that a coherent moral life requires a narrative context rooted in specific communal settings.

130. (A) Patterned or end-state theories
Any attempt to maintain a specific distribution of wealth in society will inevitably be disrupted by the voluntary choices and activities of individuals. Even if an initial state of perfect equality is achieved, people will use their resources in ways that lead to new inequalities. This demonstrates that protecting individual liberty is incompatible with the constant interference required to preserve a specific pattern or end-goal. Legitimate ownership must be based on the historical process of acquisition and transfer.

131. (C) Radical Feminism
Certain feminist perspectives argue that the fundamental cause of women's oppression is a pervasive system of male dominance that permeates all aspects of life. This structure of power is seen as existing independently of specific economic systems or legal frameworks. To achieve true liberation, the goal is to challenge and dismantle this foundational social hierarchy that subordinates women to men in both the public and private spheres of existence.

132. (D) Statement I is false, but Statement II is true.
The classification of political regimes identifies certain forms of government as being inherently prone to instability and corruption. One such regime is criticized for valuing excessive freedom and equality, which leads to a situation where the ignorant and unqualified are given power. This environment is seen as a degenerate state of affairs where the rule of the mob eventually results in chaos and paves the way for the emergence of a tyrannical ruler who promises to restore order.

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133. (A) 1, 2, and 3
Evaluating human well-being requires looking beyond simple income levels to the real opportunities people have to achieve valuable states of being and doing. This perspective focuses on the diverse things that people have reason to value, such as being healthy, educated, or participating in community life. It emphasizes that justice is about expanding the actual freedoms and potentials available to individuals rather than just the resources they possess.

134. (B) That men have a right to rebel against an unjust sovereign.
Human preservation is guided by a set of rational rules that dictate the necessity of seeking peace and fulfilling one's promises. These principles suggest that individuals should be willing to lay down their natural right to all things in exchange for security provided by a common authority. Because the goal is to end the state of universal war, the power granted to the sovereign is absolute. Resistance is generally not considered a right, as it would lead back to chaos.

ownership. Such policies are considered inherently unjust, regardless of their social utility or compassionate goals.

88. (D) 1 and 3 only
The collective will of a political community is always directed toward the common good and serves as the ultimate source of legitimate law. It is distinct from the mere sum of individual private interests and cannot be delegated to representatives. For this will to be properly expressed, citizens must deliberate directly with one another. While the people always desire their own good, they can sometimes be deceived about what that good actually is in specific circumstances.

89. (D) Statement I is false, but Statement II is true.
Equality is understood as providing individuals with an equal share of the means needed to pursue their goals, rather than ensuring equal levels of satisfaction. Focusing on welfare is rejected because it would require the state to subsidize people with expensive tastes, which is seen as unfair to others. Instead, the goal is to create a distribution that is sensitive to the choices people make while compensating them for disadvantages they did not choose through their own actions.

90. (A) The Form of the Good.
In the journey from ignorance to enlightenment, the ultimate source of truth and reality is represented as a supreme light. Just as the physical world is illuminated by the star at the center of the solar system, the intelligible world of truth is made clear by this highest principle. Understanding this ultimate form allows the philosopher to perceive the true nature of all things and provides the necessary wisdom to govern the community with justice.

91. (D) Universalism: Universal principles apply. / Particularism: Moral laws are context-dependent.
The debate over the nature of moral and political standards centers on whether they are consistent across all human societies or rooted in specific cultural contexts. One view holds that there are objective, universal principles of justice that apply to everyone, regardless of their background. The opposing perspective argues that moral laws and values are deeply tied to the shared traditions and history of a particular community, making them inherently dependent on the specific social setting in which they emerge.

92. (B) To promote the cultural superiority of the minority group.
Granting specific rights to minority cultures is often justified as a way to ensure equality of opportunity within a diverse society. These protections help to remedy historical injustices and ensure that all groups have access to a stable societal culture, which is necessary for making meaningful life choices. These measures are not intended to suggest that one culture is better than another, but rather to protect the foundations that allow all individuals to flourish in a multicultural state.

93. (B) 2, 3, and 4
Justice is understood as the internal harmony that arises when every part of a system performs its own specific function according to its nature. In the individual, this means that reason, spirit, and appetite are in proper balance. In the state, it means that the three classes—rulers, guardians, and producers—each fulfill their unique duties without interference. This principle of functional specialization is the foundation of a healthy and morally excellent social and personal order.

94. (D) It is a state of equality where no one has power over another.
The condition of humanity before the establishment of government is depicted as one of perfect freedom and equality. Individuals are governed by a natural moral law that teaches them that all are independent and equal, and that no one should harm another's life, health, or property. While there is no common political authority, this environment is not characterized by chaos, but rather by the ability of each person to live according to their own reason and rights.

95. (A) Both Statement I and Statement II are true, and Statement II is the correct consequence of Statement I.
The internal dynamics of the capitalist system drive a continuous need to improve technology and the means of production to maintain profit. This constant expansion leads to systematic problems, such as periodic economic crises caused by producing more than the market

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143. (A) P-3, Q-4, R-1, S-2
The history of political philosophy is marked by the publication of foundational texts that shaped modern thought. This sequence begins with a mid-seventeenth-century defense of absolute sovereignty, followed by a late seventeenth-century argument for limited government and natural rights. The eighteenth century introduced the concept of the general will, and the classical Greek period provided the definitive model of the ideal city ruled by wisdom and functional specialization within the social order.

144. (B) To ensure everyone has the same level of happiness or welfare.
Equality is understood as providing individuals with an equal share of the means needed to pursue their goals, rather than ensuring equal levels of satisfaction. Focusing on welfare is rejected because it would require the state to subsidize people with expensive tastes, which is seen as unfair to others. Instead, the goal is to create a distribution that is sensitive to the choices people make while compensating them for disadvantages they did not choose through their own actions.

145. (B) Functional specialization
A perfectly ordered community is characterized by a precise division of labor where each citizen performs the task for which they are naturally best suited. This structure involves a ruling class guided by wisdom, a protective class defined by courage, and a productive class motivated by moderation. When these groups fulfill their specific roles without overstepping their boundaries, the state achieves its highest form of moral and social excellence.

146. (A) Always aimed at the common good, not private interests.
This concept represents the collective interest of the body politic, which is distinct from the mere sum of individual private desires. It serves as the ultimate source of legitimate law and authority in a just society. By following this shared will, citizens remain free because they are obeying laws that they have effectively given to themselves, ensuring that the state operates for the benefit of all.

147. (A) 1 and 2
Critique of the liberal individual often focuses on the idea that humans are not isolated actors but are deeply rooted in their community. Thinkers argue that our social attachments and traditions are essential to our identity and moral reasoning. Therefore, the concept of a self that exists prior to its social ends is considered flawed, as the community provides the necessary framework within which individuals understand themselves and their values.

148. (D) Natural rights are violated by tyranny.
Political authority is founded on a trust between the community and the government to protect natural rights such as life and property. If the legislative power acts contrary to this trust by violating these rights, the people possess the ultimate authority to remove or alter the government. This right to resist tyranny is a fundamental aspect of the contract, ensuring that the sovereign remains limited and accountable.

149. (C) The expansion of substantive freedoms.
Evaluating human well-being requires looking beyond simple income levels to the real opportunities people have to achieve valuable states of being and doing. This perspective focuses on the diverse things that people have reason to value, such as being healthy, educated, or participating in community life. It emphasizes that justice is about expanding the actual freedoms and potentials available to individuals rather than just the resources they possess.

150. (A) Both A and R are true and R is the correct explanation of A.
In the design of the ideal city, the ruling classes are prevented from possessing private property or forming traditional families. This arrangement is intended to ensure that their loyalty remains entirely with the state rather than being divided by personal interests or the accumulation of wealth. By living in a communal system, the guardians can focus exclusively on their duties of governance and defense, avoiding the potential for corruption.

151. (D) Absolute, undivided, and inalienable.
The foundation of political order is the creation of a supreme authority with the power to end the state of universal war and provide security. This

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on a specific pattern or end-goal, such as equality or utility, as it violates individual rights.

104. (A) Both (B) and (C) are correct.
True equality requires identifying the specific reasons relevant to the distribution of various goods. When considering medical treatment, the only relevant criterion should be the health condition of the individual, rather than their financial status or social standing. This approach suggests that ignoring these internal reasons leads to a failure of justice, as it treats people in ways that are disconnected from the actual goods provided.

105. (C) It is based on the exploitation of the proletariat by the bourgeoisie.
The fundamental critique of the current economic order focuses on how the owners of the means of production extract surplus value from the labor of the working class. This relationship is inherently exploitative, as the workers do not receive the full value of what they produce. This dynamic creates an unavoidable conflict between classes and leads to widespread alienation, as the process of production is organized for profit rather than for the fulfillment of human needs.

106. (A) The principles of liberal neutrality provide the best framework for modern moral life.
Modern moral discourse is often seen as a collection of fragmented concepts that have lost their original context and purpose. A coherent ethical life requires being rooted in a specific tradition and having an understanding of the ultimate goal or purpose of human existence. This perspective emphasizes the importance of virtues developed through participation in shared communal practices, arguing that the attempt to create a neutral, universal morality has fundamentally failed to provide a sound ethical foundation.

107. (A) Both A and R are true and R is the correct explanation of A.
Human identity is seen as being formed through a continuous process of interaction with the people and cultural frameworks that surround us. Our sense of who we are is not created in isolation but is significantly influenced by the recognition or misrecognition we receive from the broader community. Therefore, being acknowledged by others is a vital human need, and the failure to receive proper recognition can lead to a damaged self-image and social injustice for individuals and groups.

108. (B) Ronald Dworkin - Justice as Equality of Resources
Justice is understood as providing individuals with an equal starting point through the fair distribution of the means necessary to pursue their chosen lives. This approach uses hypothetical mechanisms like auctions to ensure that people are responsible for their choices while being compensated for disadvantages they did not choose. It rejects focusing on outcomes like happiness, which are subjective and can be skewed by expensive personal tastes or different needs.

109. (A) Both Statement I and Statement II are true, and Statement II is the correct consequence of Statement I.
The rigorous training designed for the rulers of the ideal city aims at a fundamental transformation of their understanding. Through the study of mathematics and dialectics, their minds are directed away from the changing world of sensory experience toward the eternal and unchanging reality of truth. This journey culminates in the knowledge of the ultimate good, which provides the necessary wisdom to govern the community with justice and maintain the harmony of the entire state.

110. (C) 1, 2, and 5
Political legitimacy is derived from the agreement of individuals who possess inherent rights to life, liberty, and property before any government exists. These rights are not granted by the state but are protected by it. Therefore, the government must be limited in scope and based on the ongoing consent of the people. This ensures that the sovereign remains a servant of the law rather than an absolute power.

111. (D) Statement I is false, but Statement II is true.
The fundamental rules for human preservation are seen as rational theorems that suggest what is necessary for survival and defense. However, these guidelines do not have the force of effective laws in a state of nature because there is no common power to ensure they are followed.

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80. (A) 4, 2, 1, 3
The materialist interpretation of history outlines a specific sequence of societal development based on the mode of production. It begins with primitive communal ownership before moving through stages defined by exploitation, such as slavery and feudalism. The development of industry leads to the capitalist stage, which is eventually superseded by a revolutionary transition toward a collective system where class distinctions and private ownership are abolished for good.

81. (B) Among the people themselves to create a sovereign.
The foundation of political order is a mutual agreement where individuals simultaneously give up their natural right to govern themselves to a third party. This contract is made between the subjects, who promise to obey as long as everyone else does the same. Because the sovereign is the product of this agreement but not a party to it, their authority is absolute and they cannot be held to have broken any terms of the initial covenant.

82. (A) P-2, Q-1, R-3, S-4
Critical perspectives in political philosophy challenge established liberal ideas from various angles. Some focus on the flaws of viewing the individual as detached from community ties, while others reject attempts to redistribute wealth according to specific patterns. Further critiques highlight the limitations of income-based measures of well-being, proposing instead a focus on capabilities. Additionally, the importance of recognition for cultural identities is emphasized, arguing that misrecognition is a form of social injustice and harm.

83. (C) The deconstruction of gender roles and the abolition of the nuclear family.
Early movements for gender equality primarily focused on securing legal and political rights within the existing social structure. These goals included obtaining the right to vote, the right to own property, and access to education and professional careers. The movement generally aimed to ensure that women could participate equally with men in the public sphere. Challenging the fundamental nature of gender roles or the structure of the family was a development that emerged in later stages.

84. (D) The legal, political, and cultural institutions.
Societal organization is seen as having a primary economic foundation that shapes all other aspects of life. Above this base, there is a complex of institutions including the state, the legal system, and prevailing cultural beliefs. These elements function to maintain the interests of the ruling class and justify the existing economic relations. In this materialist view, changes in the economic mode of production will eventually lead to a transformation of these political and cultural structures.

85. (A) Both A and R are true and R is the correct explanation of A.
The distinction between two types of liberty highlights a significant danger in political thought. While the absence of interference is relatively clear, the concept of achieving self-mastery often involves the idea of a true or higher self. This notion can be exploited by authoritarian regimes to claim that they are forcing individuals to be free. By defining freedom as obedience to a specific rational will, these states justify coercion and the suppression of individual choice.

86. (B) Communitarianism
This philosophical perspective argues that individuals are fundamentally defined by the communities, traditions, and social roles into which they are born. It critiques liberal theories that view the self as an independent actor who chooses their own values from a distance. Instead, it maintains that a just society must recognize and support the shared moral and civic identities of its citizens, as these communal ties provide the necessary framework for a meaningful life and social order.

87. (D) Unjust, as it violates entitlements via forced labor.
Justice in holdings is based on the historical legitimacy of how property was acquired and transferred. Any attempt by the state to redistribute wealth through taxation is viewed as an infringement on individual rights. This is because taking a portion of a person's earnings effectively forces them to work for the benefit of others, which is seen as a violation of self-

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119. (B) 2 and 3
Social analysis identifies a pervasive structure of power where authority and control are concentrated in the hands of men. This system manifests in various institutions, from the family to the government, and results in the systematic subordination and exploitation of women. By recognizing this as a systemic issue rather than a series of isolated incidents, it becomes possible to analyze how gender hierarchies are maintained and reproduced throughout different societies and historical periods.

120. (A) The journey of the soul from ignorance (opinion) to enlightenment (knowledge).
The transition from an unreflective life to one of wisdom is depicted as the movement from a dark, subterranean dwelling toward the light of the sun. This journey involves recognizing that the shadows of sensory experience are not the ultimate reality. By using reason to perceive the eternal and unchanging forms, the individual achieves true knowledge. This process is essential for the rulers of the ideal city, as only those who see the truth can govern justly.

121. (C) The product of labor
Under the capitalist system, the process of production is organized in a way that strips individuals of their creative essence. Because the resulting goods belong to the employer, the worker experiences their own labor as something foreign and hostile. This condition leads to a loss of control over the creative process and distances the individual from their own human nature, their colleagues, and the final results of their work.

122. (A) Both A and R are true and R is the correct explanation of A.
Political authority must be limited and decentralized to protect individuals from the dangers of arbitrary rule. Concentrating all power in a single person or body creates a situation where citizens are as vulnerable as they were in a state of nature. By separating the legislative and executive functions, a system of accountability is established. This ensures that the government remains a servant of the law and the protector of inherent rights like life, liberty, and property.

123. (D) Choose the option that maximizes the minimum possible outcome.
In a situation of radical uncertainty about one's future social standing, a rational strategy is to ensure that the worst possible outcome is as good as it can be. This leads individuals to select social principles that prioritize the needs and benefits of the most disadvantaged members of society. By focusing on the bottom of the distribution, the chosen rules provide a safety net that protects all citizens regardless of the specific circumstances they eventually inhabit.

124. (B) Internal restrictions and external protections
Liberalism must balance the protection of cultural minorities with the preservation of individual autonomy. This involves distinguishing between rights that shield a group from the overwhelming influence of the majority and rights that allow a group to suppress the freedoms of its own members. While the former are often seen as a necessary part of ensuring cultural equality, the latter are generally rejected as they violate the fundamental liberal commitment to personal choice and liberty.

125. (B) 2, 3, and 5
Entering the civil state through a legitimate contract involves a fundamental change in human existence, replacing natural liberty with civil and moral liberty. In this community, the sovereign is the collective body of citizens expressing the general will. This philosophy also views the historical emergence of private property as a corrupting force that generated inequality, necessitating a new social order where citizens live under laws.

126. (D) The state of being one's own rational master.
Liberty can be understood as the ability of an individual to achieve self-mastery and act according to their own rational will. This conception goes beyond the simple absence of external obstacles and focuses on the internal state of being in control of one's own life. It is the freedom to fulfill one's true potential and be the source of one's own decisions, rather than being driven by irrational impulses or the hidden influence of others.

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can consume. These fluctuations intensify the exploitation of the working class and sharpen the conflicts between social groups. Ultimately, these contradictions create the conditions for a revolutionary change in the way society and production are organized.

96. (B) The Veil of Ignorance
Designing a just society requires a hypothetical starting point where the creators are unaware of their own personal characteristics or social standing. This lack of specific information prevents them from choosing rules that favor themselves or their specific group. By being forced to consider the interests of all possible members of the community, including the least advantaged, the participants are led to select principles that are inherently fair and impartial for everyone involved in the social contract.

97. (A) Both A and R are true and R is the correct explanation of A.
Evaluating human well-being requires looking beyond simple income levels to the real opportunities people have to achieve valuable states of being and doing. This perspective focuses on the diverse things that people have reason to value, such as being healthy, educated, or participating in community life. It emphasizes that justice is about expanding the actual freedoms and potentials available to individuals rather than just the resources they possess.

98. (A) Leviathan
The most influential work on the necessity of political authority describes a supreme power created through a social contract to end a state of universal war. This authority, often depicted as a massive artificial man, is granted absolute and indivisible power to maintain peace and security. By keeping all citizens in awe and enforcing the law, this central government provides the stability necessary for industry, culture, and the preservation of human life against constant fear.

99. (C) Identity is dialogical and shaped by others.
Human identity is seen as being formed through a continuous process of interaction with the people and cultural frameworks that surround us. Our sense of who we are is not created in isolation but is significantly influenced by the recognition or misrecognition we receive from the broader community. Therefore, being acknowledged by others is a vital human need, and the failure to receive proper recognition can lead to a damaged self-image and social injustice for individuals and groups.

100. (A) P-3, Q-1, R-4, S-2
Different frameworks for justice prioritize varied principles of distribution and legitimacy. Some focus on the benefit of the least advantaged within a structured system of liberties. Others emphasize the historical process of acquisition and transfer as the sole basis for ownership. Alternative views highlight the importance of real opportunities and capabilities, or the equal distribution of resources through mechanisms that account for both individual choices and natural luck.

101. (C) The Social Contract
The fundamental problem of political philosophy is identifying a form of association that protects the person and property of each member while allowing them to remain as free as they were before. While humans are naturally born with freedom, they find themselves restricted by the conventions and laws of organized society. This observation introduces an inquiry into how these social chains can be made legitimate through a collective agreement based on the general will of all citizens.

102. (B) A justification for authoritarian rule.
The pursuit of self-mastery and the realization of a higher or true self can lead to significant political dangers. If an authority claims to know what an individual's authentic interests are better than the individual themselves, it can use this claim to justify coercion. Historically, this concept has been manipulated by regimes to force people to conform to a specific ideology or state goal, effectively suppressing personal freedom under the guise of helping them achieve true liberty.

103. (C) 1, 2, and 3
Justice regarding property is determined by the historical process of how individuals came to own their possessions. If a holding was acquired through just initial appropriation or a voluntary transfer from someone else who held it justly, the current ownership is legitimate. This theory rejects any attempt to redistribute wealth based

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135. (D) John Locke
The human mind at birth is viewed as a blank slate, devoid of any innate ideas or principles. All knowledge and understanding are derived from experience and sensory perception. This perspective has significant implications for political and social thought, as it suggests that individuals are shaped by their environment and education. It supports the idea of human equality and the potential for improvement through the rational organization of society and the protection of natural rights.

136. (A) Both A and R are true and R is the correct explanation of A.
Historical materialism views the state not as a neutral mediator but as an instrument used by the dominant class to maintain its control over the means of production. Class struggle is considered the primary engine of historical change, moving through various stages toward a classless society. Under this view, capitalism contains inherent contradictions that lead to its eventual replacement by a system where the state eventually disappears altogether.

137. (C) Neglects constitutive attachments to community.
Critique of the liberal individual often focuses on the idea that humans are not isolated actors but are deeply rooted in their community. Thinkers argue that our social attachments and traditions are essential to our identity and moral reasoning. Therefore, the concept of a self that exists prior to its social ends is considered flawed, as the community provides the necessary framework within which individuals understand themselves and their values.

138. (A) The granting of recognition and esteem to different cultural groups.
Human identity is seen as being formed through a continuous process of interaction with the people and cultural frameworks that surround us. Our sense of who we are is not created in isolation but is significantly influenced by the recognition or misrecognition we receive from the broader community. Therefore, being acknowledged by others is a vital human need, and the failure to receive proper recognition can lead to a damaged self-image and social injustice for individuals and groups.

139. (A) 1 is Liberal, 2 is Radical, 3 is Socialist, 4 is Eco-feminism.
Different branches of feminist theory focus on distinct causes of inequality and paths toward liberation. Some prioritize legal and political reforms within existing structures to ensure equal opportunity. Others examine the complex intersection of economic systems and male dominance, while some identify the underlying patriarchal structure as the primary source of oppression. Additionally, certain perspectives explore how the mistreatment of women is conceptually linked to the exploitation of nature.

140. (B) It is a hypothetical thought experiment for choosing principles of justice from a position of fairness.
Designing a just society requires a hypothetical starting point where the creators are unaware of their own personal characteristics or social standing. This lack of specific information prevents them from choosing rules that favor themselves or their specific group. By being forced to consider the interests of all possible members of the community, including the least advantaged, the participants are led to select principles that are inherently fair and impartial for everyone involved in the social contract.

141. (C) Negative Liberty
Liberty is defined as the area within which a person can act unobstructed by others. This specific conception focuses on the degree to which no man or body of men interferes with my activity. It is essentially the freedom from external constraints or coercion by other human beings. Political liberty in this sense is simply the area within which a man can act without being obstructed.

142. (D) A stateless and classless communist society.
The ultimate stage of social development is characterized by the end of private ownership and the elimination of class distinctions. In this society, individuals are no longer alienated from their labor or their human nature, and the state as a coercive institution gradually disappears. Production is organized to meet everyone's needs, following a principle that balances individual ability with the requirement for sustenance and well-being. This represents the final resolution of historical class conflicts.

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Without the fear of a sovereign who can punish those who break their promises, these principles are insufficient to provide the security and peace necessary for an ordered social life.

112. (B) Androcentrism
Feminist analysis primarily utilizes frameworks that investigate the social construction of identity and the structures of power that favor one group over another. Concepts like patriarchy and gender are fundamental to understanding these dynamics of dominance and oppression. While prejudice against women is also a key concern, certain technical terms focusing on male-centered perspectives are sometimes categorized differently within broader sociological or philosophical debates regarding the core tenets of the movement.

113. (A) 2, 3, 1
The development of movements for gender equality followed a clear historical sequence in the modern era. The first phase focused on securing fundamental legal and political rights, particularly the right to vote. The second phase expanded the critique to include personal relationships, reproductive rights, and the systemic nature of male dominance. The third and most recent phase has prioritized the deconstruction of gender categories, identity politics, and the complex intersection of various forms of social oppression.

114. (A) Thesis, antithesis, and synthesis
The process of historical change is understood as a series of developments driven by internal contradictions within the economic and social structure. Each stage of society generates its own opposition, and the conflict between these forces eventually leads to a higher and more complex form of social organization. This movement continues until the final resolution of class struggle is achieved, resulting in a system that permanently eliminates exploitation and creates a truly harmonious human community.

115. (B) P-3, Q-1, R-4, S-2
Different philosophical perspectives offer varied critiques of social structures and oppression. While many branches focus on legal reform or the dismantling of patriarchy, some explore the specific link between environmental exploitation and gendered oppression. However, suggesting a natural alignment between women and industrial capitalism contradicts the fundamental premises of environmental feminist thought, which generally criticizes the patriarchal and capitalist exploitation of both nature and women within society.

116. (D) Reducing injustice via comparative assessment.
Addressing global justice should focus on identifying and correcting manifest injustices rather than trying to define a perfectly just world order. This involves comparing different social arrangements to see which ones are more effective at expanding human capabilities and substantive freedoms. By concentrating on real-world improvements and the reduction of clearly identifiable suffering, it is possible to make meaningful progress toward a more equitable international society without relying on a single, universal blueprint for justice.

117. (C) He advocated for a system of checks and balances similar to Locke and Montesquieu.
Sovereignty is seen as the expression of the general will and is fundamentally inalienable and indivisible. Therefore, it cannot be split among different branches of government or delegated to representatives. Legitimate authority resides entirely in the collective body of citizens who directly participate in the law-making process. This perspective rejects the modern idea of dividing powers, as any such division would undermine the unified and supreme authority of the general will in a free community.

118. (B) Equality of resources
Justice is understood as providing individuals with an equal starting point through the fair distribution of the means necessary to pursue their chosen lives. This approach uses hypothetical mechanisms like auctions to ensure that people are responsible for their choices while being compensated for disadvantages they did not choose. It rejects focusing on outcomes like happiness, which are subjective and can be skewed by expensive personal tastes or different needs.

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power must be total and unified to be effective, as any limitation or division would lead to instability and the return of conflict. The sovereign holds the final say in all matters of law and punishment, and their authority is not subject to the ongoing consent of the people.

152. (A) Historical Materialism
The materialist conception of history argues that the economic base of society determines its social and political institutions. Through a process of internal contradictions, changes in the modes of production lead to conflicts between different social classes. This struggle between those who own the means of production and those who sell their labor is the fundamental engine that moves human society toward a final, classless state of existence.

153. (A) 1, 2, and 5
Principles of justice from a fair starting point emphasize the protection of basic liberties and the equitable distribution of social goods. These rules mandate that any economic inequalities must be arranged to benefit the least advantaged and that positions of power must be open to everyone under fair conditions. This framework rejects the idea that individuals have an absolute right to all the benefits derived from their natural talents, as these talents are seen as arbitrary.

154. (A) The relevance of reasons
The critique of abstract equality focuses on how different social goods should be distributed according to reasons relevant to those specific goods. For example, the proper reason for receiving medical care is being ill, not wealth. This approach argues that a just society must recognize that the criteria for distribution change depending on the nature of the specific good and the relevant human needs it addresses.

155. (D) Equality of opportunity between cultures.
Granting specific rights to minority cultures is often justified as a way to ensure equality of opportunity within a diverse society. These protections help to remedy historical injustices and ensure that all groups have access to a stable societal culture, which is necessary for making meaningful life choices. These measures are not intended to suggest that one culture is better than another, but rather to protect the foundations that allow all individuals to flourish in a multicultural state.

156. (B) Dignity and particular group identity.
Modern political demands often involve a tension between treating everyone exactly the same and recognizing their unique cultural identities. While one approach focuses on universal rights and the dignity of all citizens as equal individuals, the other highlights the importance of acknowledging specific group memberships. This second perspective argues that true equality requires the public recognition of distinct cultural backgrounds, as misrecognition can cause significant harm to an individual's sense of self and social belonging.

157. (A) 2, 4, 3, 1
The history of political philosophy follows a clear chronological progression from ancient Greece through the modern era. This sequence begins with the classical formulation of the ideal city ruled by wisdom. It continues with the early modern defense of natural rights and limited government, followed by the nineteenth-century materialist analysis of class struggle. Finally, the twentieth century provided the definitive formulation of justice as fairness and the hypothetical social contract model.

158. (D) Radical Feminism - The overthrow of patriarchy as the primary social system.
Certain feminist perspectives argue that the fundamental cause of women's oppression is a pervasive system of male dominance that permeates all aspects of life. This structure of power is seen as existing independently of specific economic systems or legal frameworks. To achieve true liberation, the goal is to challenge and dismantle this foundational social hierarchy that subordinates women to men in both the public and private spheres of existence.

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159. (A) The minimal night-watchman state.
Justice regarding property is determined by the historical process of how individuals came to own their possessions. If a holding was acquired through just initial appropriation or a voluntary transfer from someone else who held it justly, the current ownership is legitimate. This theory rejects any attempt to redistribute wealth based

equal access to resources like education and healthcare. However, this approach is often seen as insufficient if it does not account for the arbitrary distribution of natural talents, which can lead to new forms of social hierarchy even in a fair competition.

225. (B) The military and police class, responsible for defending the state.
In the tripartite division of the ideal city, a specific group is tasked with the defense and protection of the community. These individuals possess the virtue of courage and support the decisions of the rulers while maintaining internal and external security. Their lifestyle is strictly regulated to ensure they remain dedicated to their duty, acting as the spirited element that preserves the order and stability of the state under the guidance of wisdom.

226. (A) Seek peace.
Human preservation is guided by a set of rational rules that dictate the necessity of seeking peace and following it to escape the state of universal war. These principles suggest that individuals should be willing to lay down their natural right to all things in exchange for security provided by a common authority. Because the goal is protection, the power granted to the sovereign is absolute. This ensures the stability necessary for industry, culture, and the preservation of life.

227. (C) It violates self-ownership via talent claims.
Justice in holdings is based on the historical legitimacy of how property was acquired and transferred. Any attempt by the state to redistribute wealth through taxation is viewed as an infringement on individual rights. This is because taking a portion of a person's earnings effectively forces them to work for the benefit of others, which is seen as a violation of self-ownership. Such policies are considered inherently unjust, as they interfere with the natural rights of individuals to their possessions.

228. (D) Reduces injustice through comparison of states.
Addressing global justice should focus on identifying and correcting manifest injustices rather than trying to define a perfectly just world order. This involves comparing different social arrangements to see which ones are more effective at expanding human capabilities and substantive freedoms. By concentrating on real-world improvements and the reduction of clearly identifiable suffering, it is possible to make meaningful progress toward a more equitable international society without relying on a single, universal blueprint for justice throughout all societies.

229. (C) Luck Egalitarianism
Equality is understood as providing individuals with an equal share of the means needed to pursue their goals, rather than ensuring equal levels of satisfaction. Focusing on welfare is rejected because it would require the state to subsidize people with expensive tastes, which is seen as unfair to others. Instead, the goal is to create a distribution that is sensitive to the choices people make while compensating them for disadvantages they did not choose through their own actions.

230. (B) Unique cultural identities deserve recognition.
Modern political demands often involve a tension between treating everyone exactly the same and recognizing their unique cultural identities. While one approach focuses on universal rights and the dignity of all citizens as equal individuals, the other highlights the importance of acknowledging specific group memberships. This second perspective argues that true equality requires the public recognition of distinct cultural backgrounds, as misrecognition can cause significant harm to an individual's sense of self and social belonging within a diverse community.

231. (D) The public sphere of the economy.
Early movements for gender equality primarily focused on securing legal and political rights within the existing social structure. These goals included obtaining the right to vote, the right to own property, and access to education and professional careers. The movement generally aimed to ensure that women could participate equally with men in the public sphere. Challenging the fundamental nature of gender roles or the structure of the family was a development that emerged in later stages of feminism.

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private interests. This perspective maintains that the moment a people grants sovereignty to deputies, it loses its freedom. True democracy requires active and direct participation in the formation of the laws that govern the community.

168. (A) Pervasive social system of male dominance.
Social analysis identifies a pervasive structure of power where authority and control are concentrated in the hands of men. This system manifests in various institutions, from the family to the government, and results in the systematic subordination and exploitation of women. By recognizing this as a systemic issue rather than a series of isolated incidents, it becomes possible to analyze how gender hierarchies are maintained and reproduced throughout different societies and historical periods.

169. (B) 1, 2, 3, 4, 5
The materialist interpretation of history outlines a specific sequence of societal development based on the mode of production. It begins with primitive communal ownership before moving through stages defined by exploitation, such as slavery and feudalism. The development of industry leads to the capitalist stage, which is eventually superseded by a revolutionary transition toward a collective system where class distinctions and private ownership are abolished for good.

170. (A) By mixing one's labor with it.
Individuals possess an inherent right to resources that were originally held in common once they have applied their own physical effort to them. This process of mixing labor with the natural world makes the resulting object a part of the person's own property. This initial appropriation is legitimate as long as there is enough of the resource left for others and its quality remains as good as what was taken.

171. (D) Hierarchies providing a stable identity.
Modern human identity is seen as being formed through a continuous process of interaction with the people and cultural frameworks that surround us. Our sense of who we are is not created in isolation but is significantly influenced by the recognition or misrecognition we receive from the broader community. Therefore, being acknowledged by others is a vital human need, and the failure to receive proper recognition can lead to a damaged self-image and social injustice.

172. (A) P-4, Q-1, R-2, S-3
Different branches of feminist theory focus on distinct causes of inequality and paths toward liberation. Some prioritize legal and political reforms within existing structures to ensure equal opportunity. Others examine the complex intersection of economic systems and male dominance, while some identify the underlying patriarchal structure as the primary source of oppression. Additionally, certain perspectives explore how the mistreatment of women is conceptually linked to the hatred and prejudice against them in society.

173. (C) Knowledge of eternal Forms and Good.
The ideal rulers of a community are those who have attained the highest level of understanding and can perceive the unchanging truth. This wisdom allows them to see the ultimate good and govern with a focus on justice rather than personal ambition or the fluctuating opinions of the majority. By using reason to guide the state, they ensure that the entire community operates in harmony and reflects the order of true reality.

174. (D) The sovereign has the power to punish.
The fundamental rules for human preservation are seen as rational theorems that suggest what is necessary for survival and defense. However, these guidelines do not have the force of effective laws in a state of nature because there is no common power to ensure they are followed. Without the fear of a sovereign who can punish those who break their promises, these principles are insufficient to provide the security and peace necessary for an ordered social life.

175. (A) Nullify arbitrary social and natural luck.
The purpose of the hypothetical barrier to knowledge in the original position is to prevent individuals from choosing principles that favor their own specific circumstances. By being unaware of their natural talents, social status, or personal beliefs, parties are forced to think from a standpoint that is fair to everyone. This device ensures that the resulting social rules are not biased by the arbitrary lottery of birth.

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on a specific pattern or end-goal, such as equality or utility, as it violates individual rights.

160. (B) P-4, Q-2, R-1, S-3
Different frameworks for liberty and justice prioritize varied principles of distribution and legitimacy. Some focus on the benefit of the least advantaged within a structured system of liberties. Others emphasize the historical process of acquisition and transfer as the sole basis for ownership. Alternative views highlight the importance of real opportunities and capabilities, or the equal distribution of resources through mechanisms that account for both individual choices and natural luck.

161. (B) The rational part, with the help of the spirited part, rules over the appetitive part.
Justice is understood as the internal harmony that arises when every part of a system performs its own specific function according to its nature. In the individual, this means that reason, spirit, and appetite are in proper balance. In the state, it means that the three classes—rulers, guardians, and producers—each fulfill their unique duties without interference. This principle of functional specialization is the foundation of a healthy and morally excellent social and personal order.

162. (A) All three theorists agreed that the state of nature was a historical reality.
Different philosophers utilize the concept of a pre-political condition as a theoretical device rather than a literal historical account. One view depicts it as a state of constant war driven by self-interest, while another sees it as an environment governed by natural moral law. A third perspective portrays it as a primitive existence where humans were happy before society took hold. These constructs are used to explore the foundations of political legitimacy and authority.

163. (A) 1, 2, and 4
Critique of the liberal individual often focuses on the idea that humans are not isolated actors but are deeply rooted in their community. Thinkers argue that our social attachments and traditions are essential to our identity and moral reasoning. Therefore, the concept of a self that exists prior to its social ends is considered flawed, as the community provides the necessary framework within which individuals understand themselves and their values.

164. (D) The tendency of the rate of profit to fall.
The internal dynamics of the capitalist system drive a continuous need to improve technology and the means of production to maintain profit. This constant expansion leads to systematic problems, such as periodic economic crises caused by producing more than the market can consume. These fluctuations intensify the exploitation of the working class and sharpen the conflicts between social groups. Ultimately, these contradictions create the conditions for a revolutionary change in the way society and production are organized.

165. (C) Brute luck
Economic outcomes are often categorized based on whether they result from deliberate choices or unforeseen circumstances. When individuals take calculated risks and experience the consequences of their actions, the resulting differences in wealth are seen as legitimate. This is because the individuals are responsible for the decisions they made with their resources. Inequality only becomes a concern for justice when it arises from factors like natural accidents or genetic traits that are beyond a person's control.

166. (B) Reducing manifest injustice by comparison.
Addressing global justice should focus on identifying and correcting manifest injustices rather than trying to define a perfectly just world order. This involves comparing different social arrangements to see which ones are more effective at expanding human capabilities and substantive freedoms. By concentrating on real-world improvements and the reduction of clearly identifiable suffering, it is possible to make meaningful progress toward a more equitable international society without relying on a single, universal blueprint for justice.

167. (A) Both Statement I and Statement II are true, and Statement II is the correct consequence of Statement I.
Legislative power is seen as the expression of the collective will of the people and cannot be transferred to others. Legitimate laws must be made directly by the citizens themselves rather than through representatives who might pursue

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male dominance. Liberation cannot be achieved simply through legal reforms or the abolition of the current economic order alone. Instead, it requires a dual struggle to dismantle both the structures of class exploitation and the pervasive social system of patriarchy. Only by addressing these interconnected forces can true gender equality and social justice be realized for everyone.

185. (C) 1, 3, 4, and 5
The formation of political society is driven by the rational desire to escape a condition of constant fear and violent conflict. To achieve security, individuals agree to create a sovereign whose power is absolute and indivisible, as any division would lead to further instability. While the goal is protection, the subjects retain the inherent right to self-preservation if their own lives are threatened. The power of the state is designed to maintain peace through the enforcement of laws.

186. (A) Capability is the set of real opportunities.
Evaluating human well-being involves looking at the specific things that individuals can actually do or be, which are defined as their actual achievements. These elements represent the diverse activities and states of existence that people have reason to value, such as being healthy or participating in the community. They are the realized components of a person's life, reflecting the substantive freedom and capabilities they have to lead the kind of life they find meaningful.

187. (D) John Rawls
Critique of the liberal individual often focuses on the idea that humans are not isolated actors but are deeply rooted in their community. Thinkers argue that our social attachments and traditions are essential to our identity and moral reasoning. Therefore, the concept of a self that exists prior to its social ends is considered flawed, as the community provides the necessary framework within which individuals understand themselves and their values.

188. (B) Moral value pluralism.
Political philosophy must acknowledge that humans pursue multiple, often conflicting, ultimate values that cannot be resolved through a single rational system. This recognition of pluralism is central to the human condition and necessitates the protection of a personal sphere free from interference. Because the pursuit of a collective, positive freedom can easily lead to authoritarianism, the negative conception of liberty is seen as a safer and more fundamental requirement for a free society.

189. (A) 1, 2, and 3
The classification of political regimes identifies certain forms of government as being inherently prone to instability and corruption. One such regime is criticized for valuing excessive freedom and equality, which leads to a situation where the ignorant and unqualified are given power. This environment is seen as a degenerate state of affairs where the rule of the mob eventually results in chaos and paves the way for the emergence of a tyrannical ruler who promises to restore order.

190. (D) Economic alienation.
Under the capitalist system, the process of production is organized in a way that strips individuals of their creative essence. Because the resulting goods belong to the employer, the worker experiences their own labor as something foreign and hostile. This condition leads to a loss of control over the creative process and distances the individual from their own human nature, their colleagues, and the final results of their work, which is the most foundational form of estrangement.

191. (A) Using the existing system for equal rights.
Early movements for gender equality primarily focused on securing legal and political rights within the existing social structure. These goals included obtaining the right to vote, the right to own property, and access to education and professional careers. The movement generally aimed to ensure that women could participate equally with men in the public sphere. Challenging the fundamental nature of gender roles or the structure of the family was a development that emerged in later stages.

192. (B) Particularism
Justice should not be viewed as a set of abstract, universal rules that apply to all people regardless of their situation. Instead, it is seen as something deeply rooted in the shared understandings, history, and traditions of specific communities.

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176. (B) Positive Liberty
The pursuit of self-mastery and the realization of a higher or true self can lead to significant political dangers. If an authority claims to know what an individual's authentic interests are better than the individual themselves, it can use this claim to justify coercion. Historically, this concept has been manipulated by regimes to force people to conform to a specific ideology or state goal, effectively suppressing personal freedom under the guise of helping them achieve true liberty.

177. (C) 1, 2, and 4
The development of human society is interpreted through the lens of ongoing friction between different social groups defined by their relationship to the means of production. This struggle between the owners and the workers is the primary force that moves history from one stage to another. The resolution of these conflicts through revolutionary change eventually leads toward a classless society where the exploitation of one group by another is permanently ended.

178. (A) Quality enabling internal goods of practice.
Certain philosophical perspectives emphasize that moral inquiry and personal identity are inseparable from the historical traditions and communities to which individuals belong. Virtue is seen as a quality developed through participation in shared practices that have internal goods. This stands in contrast to liberal theories that prioritize universal, abstract rules of justice, arguing instead that a coherent moral life requires a narrative context rooted in specific communal settings.

179. (C) Public funding for immigrant cultures.
Contemporary political theory explores how to protect individual autonomy within the context of cultural diversity. This involves arguing that membership in a stable cultural community is a vital resource for meaningful choice. Therefore, granting special rights to minority groups can be consistent with liberal values, as it helps to ensure that all citizens, regardless of their cultural background, have equal opportunities to live in accordance with their own traditions.

180. (C) Statement I is true, but Statement II is false.
Human preservation is guided by a natural moral law that is accessible to all individuals through their own reason. However, the lack of an established, known law and a neutral judge to resolve disputes makes the protection of rights like life and property uncertain. This inconvenience prompts rational people to leave the state of nature and form a political community. The social contract creates a government mandated to provide the order and security that the pre-political state lacks.

181. (C) The right to property based on law
The transition from a simple, primitive existence to a structured society is often seen as a departure from human goodness. The introduction of the concept of exclusive ownership marked a critical turning point that fostered greed, competition, and social hierarchy. This change fundamentally altered human interactions, leading to systemic inequality and the loss of the original freedom and pity that characterized humanity in its most natural and solitary state.

182. (C) P-2, Q-4, R-1, S-3
Different frameworks for justice prioritize varied principles of distribution and legitimacy. Some focus on the benefit of the least advantaged within a structured system of liberties. Others emphasize the historical process of acquisition and transfer as the sole basis for ownership. Alternative views highlight the importance of real opportunities and capabilities, or the functional excellence of each part of the community performing its own designated duty for the harmony of the entire social order.

183. (D) The envy test
Justice is understood as providing individuals with an equal share of the means needed to pursue their goals. A distribution is considered fair if no person would prefer the bundle of resources held by someone else over their own. This ensures that the social arrangement is sensitive to the choices people make while providing an equitable starting point for all. It rejects focusing on subjective outcomes like happiness, which are influenced by expensive personal tastes or diverse individual needs.

184. (A) Overthrowing capitalism and patriarchy.
This perspective argues that women's subordination is the result of a complex interplay between the economic system and

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financial status or social standing. This approach suggests that ignoring these internal reasons leads to a failure of justice, as it treats people in ways that are disconnected from the actual goods provided, violating the principle of equal consideration of needs.

201. (C) "Class for itself"
For a revolutionary transformation of society to occur, the working class must develop a shared awareness of their common interests and their collective power. This process involves moving beyond a simple group of individuals defined by their economic position toward becoming a self-conscious and organized force capable of political action. Only through this development of consciousness can the proletariat challenge the existing social order and work toward the establishment of a classless and stateless communist community.

202. (A) Happier than the unjust person.
The investigation into the nature of social and personal excellence concludes that a life of virtue and internal harmony is far more rewarding than a life of vice. A person whose soul is governed by reason and justice experiences a level of satisfaction and peace that an unjust person can never attain. Therefore, the just life is not only morally superior but also provides a more authentic and lasting form of happiness for the individual.

203. (C) P-4, Q-1, R-2, S-3
The history of political philosophy is marked by the publication of foundational texts that shaped modern thought. This sequence begins with a late twentieth-century argument for justice as fairness, followed by a libertarian response emphasizing historical entitlements and a critique of patterned distributions. Other significant works explore the importance of virtues and traditions in moral life, as well as the historical and cultural development of the human sense of self and personal identity.

204. (B) "Solitary, poor, nasty, brutish, and short."
The pre-political condition of humanity is described as a situation devoid of a common power to keep individuals in awe. Without such authority, there is no law or justice, leading to constant conflict and insecurity. In this environment, individuals are driven by competition, diffidence, and glory, resulting in a life that is famously depicted as characterized by extreme hardship and violence for all involved participants in the universal state of war.

205. (C) Neglects cultural and historical context.
Critique of the liberal tradition centers on the idea that individuals are fundamentally embedded in their communities rather than being isolated actors. Thinkers argue that prioritizing abstract individual rights over communal ties ignores the social context that gives life meaning. They maintain that a just society must recognize shared values and traditions, as the emphasis on the unencumbered self can erode the civic virtues and bonds necessary for a stable community and social order.

206. (D) Owning land or territory in that government.
Political legitimacy and the obligation to follow laws can be derived from the fact that an individual continues to live within the borders of a state and enjoys the protection of its laws. By holding property or staying within a specific territory, a person is seen as giving their silent agreement to be governed. This concept ensures that everyone who benefits from the security provided by the government is bound by the terms of the social contract.

207. (B) 3 and 4
The transition from a simple, primitive existence to a structured society is often seen as a departure from human goodness. The introduction of the concept of exclusive ownership marked a critical turning point that fostered greed, competition, and social hierarchy. This philosophy also maintains that true freedom is achieved when individuals live according to the laws they have collectively established for the common good, ensuring that obedience is to a law one prescribes for oneself.

208. (B) Things any rational person is presumed to want.
Justice involves the fair distribution of certain essential goods that are necessary for any individual to pursue their chosen plan of life. These resources include fundamental liberties, opportunities, and wealth, which provide the means for self-respect and the achievement of

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Because different societies have different ways of valuing goods and social roles, any meaningful standard of justice must be sensitive to the particular cultural context in which it operates rather than relying on detached individualistic principles.

193. (A) P-3, Q-4, R-1, S-2
Different frameworks for justice and identity prioritize varied principles. Some focus on the benefit of the least advantaged chosen from a position of fairness, while others examine the flaws of a self-conceived as independent of communal ties. Further discussions emphasize the vital role of recognition in shaping identity and the realistic view of human conflict in the absence of power. These diverse ideas continue to shape the ongoing debate over social order and personal freedom.

194. (A) What is justice, and is it better than injustice?
The investigation into the nature of social and personal excellence begins with an inquiry into the fundamental virtue that allows individuals and cities to thrive. This involves determining whether a life of virtue is truly more beneficial and leads to greater happiness than a life driven by self-interest and the disregard for moral rules. The resulting discussion explores the structure of the ideal city and the harmony of the soul as the basis for a just life.

195. (C) Preservation of life, liberty, estate.
Political society is founded on the protection of certain inherent entitlements that individuals possess in the state of nature. These fundamental rights include the preservation of one's physical existence, the freedom to act within the law of nature, and the ownership of goods acquired through labor. The primary reason people agree to form a government is to ensure the security of these three essential elements, which are often grouped together as property.

196. (D) Justice for instinct.
True freedom is achieved when individuals live according to the laws they have collectively established for the common good. Because the general will represents each citizen's own rational interest, being compelled to follow it is essentially being guided back to one's own authentic liberty. This prevents the individual from becoming a slave to their impulsive desires or the arbitrary power of others, ensuring they remain part of a free community and move from instinct to reason.

197. (B) 1, 2, and 3
Evaluating human well-being requires looking beyond simple income levels to the real opportunities people have to achieve valuable states of being and doing. This perspective focuses on the diverse things that people have reason to value, such as being healthy, educated, or participating in community life. It emphasizes that justice is about expanding the actual freedoms and potentials available to individuals rather than just the resources they possess, as development is essentially the growth of freedom.

198. (B) Liberty upsets patterns.
Any attempt to maintain a specific distribution of wealth in society will inevitably be disrupted by the voluntary choices and activities of individuals. Even if an initial state of perfect equality is achieved, people will use their resources in ways that lead to new inequalities. This demonstrates that protecting individual liberty is incompatible with the constant interference required to preserve a specific pattern or end-goal. Legitimate ownership must be based on the historical process of acquisition and transfer.

199. (D) The domination of nature.
This perspective explores the conceptual and historical connections between the domination of the natural world and the subordination of women. It argues that a common patriarchal mindset justifies both forms of exploitation by viewing both nature and women as resources to be controlled and used. To achieve liberation and ecological sustainability, this framework calls for a fundamental shift in values that rejects these hierarchies and recognizes the interconnectedness of all life and environmental systems.

200. (A) Need is the primary reason for distributing a good.
True equality requires identifying the specific reasons relevant to the distribution of various goods. When considering medical treatment, the only relevant criterion should be the health condition of the individual, rather than their

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broader structures of power. True liberation requires challenging this foundational social hierarchy that subordinates women to men in both the public and private spheres of existence throughout all of society.

217. (C) Every individual holding executive power.
Human preservation is guided by a natural moral law that is accessible to all individuals through their own reason. However, the lack of an established, known law and a neutral judge to resolve disputes makes the protection of rights like life and property uncertain. In this condition, every person has the right to punish those who break the law of nature. This inconvenience prompts rational people to leave the pre-political state and form a government to provide security and order.

218. (A) 1, 2, 3, 4
Different frameworks for justice prioritize varied principles of distribution and legitimacy. Some focus on the benefit of the least advantaged within a structured system of liberties. Others emphasize the historical process of acquisition and transfer as the sole basis for ownership. Alternative views highlight the importance of real opportunities and capabilities, or the equal distribution of resources through mechanisms that account for both individual choices and natural luck. These ideas continue to shape the contemporary debate over justice.

219. (D) Rousseau's man is good; Hobbes's man is selfish.
Humanity in its most natural and solitary state is depicted as being guided by simple instincts of self-preservation and a natural sense of pity for others. Individuals were happy and innocent before the corrupting influence of society took hold. This stands in contrast to another view that portrays human nature as being fundamentally driven by competitive and self-interested motives, leading to a state of constant war and insecurity in the absence of a governing power to maintain order.

220. (B) Legal system protecting private property.
Societal organization is seen as having a primary economic foundation that shapes all other aspects of life. Above this base, there is a complex of institutions including the state, the legal system, and prevailing cultural beliefs. These elements function to maintain the interests of the ruling class and justify the existing economic relations. In this materialist view, changes in the economic mode of production will eventually lead to a transformation of these political and cultural structures throughout history.

221. (C) Neglects constitutive communal identities.
Critique of the liberal individual often focuses on the idea that humans are not isolated actors but are deeply rooted in their community. Thinkers argue that our social attachments and traditions are essential to our identity and moral reasoning. Therefore, the concept of a self that exists prior to its social ends is considered flawed, as the community provides the necessary framework within which individuals understand themselves and their values. This perspective rejects the idea of a detached person in society.

222. (D) Negative Liberty
Liberty is defined as the area within which a person can act unobstructed by others. This specific conception focuses on the degree to which no man or body of men interferes with my activity. It is essentially the freedom from external constraints or coercion by other human beings. Political liberty in this sense is simply the area within which a man can act without being obstructed, ensuring a private space free from the interference of the state or others.

223. (A) 1, 2, 3, and 5
The materialist conception of history argues that the economic base of society determines its social and political institutions. Through a process of internal contradictions, changes in the modes of production lead to conflicts between different social classes. This struggle between those who own the means of production and those who sell their labor is the fundamental engine that moves history toward a final, classless state of existence where the state eventually disappears and exploitation is permanently ended.

224. (B) Equality of opportunity.
The ideal of providing all individuals with a fair starting point aims to ensure that social rewards are determined by merit and hard work rather than by the circumstances of one's birth. This involves removing barriers and providing

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personal goals. By focusing on these elements, the state ensures that all citizens have a fair starting point and the basic requirements for flourishing, regardless of their specific desires or social standing in the community.

209. (B) Mode of production
The materialist conception of history argues that the economic base of society determines its social and political institutions. Through a process of internal contradictions, changes in the ways that goods are produced and the social relationships that support them lead to conflicts between different social classes. This ongoing struggle is the fundamental engine that moves human society toward a final, classless state of existence where the exploitation of one group by another is permanently ended.

210. (A) "What am I free to do or be?"
Liberty in its negative sense refers specifically to the absence of external obstacles placed by other people. It describes a political space where an individual can act without being coerced by the state or other human agents. Political liberty in this sense is simply the area within which a person can act without being obstructed by others, focusing on the question of how far the government should interfere with the private lives of its citizens.

211. (A) 3, 2, 4, 1
The history of political philosophy follows a clear chronological progression from ancient Greece through the modern era. This sequence begins with the classical formulation of the ideal city ruled by wisdom. It continues with the early modern defense of the social contract, followed by the twentieth-century formulation of justice as fairness. Finally, the contemporary period saw the emergence of the communitarian critique, which emphasizes the social and cultural context of individuals and their shared traditions.

212. (D) Beings responsible for their choices.
Equality is understood as providing individuals with an equal share of the means needed to pursue their goals, rather than ensuring equal levels of satisfaction. Focusing on welfare is rejected because it would require the state to subsidize people with expensive tastes, which is seen as unfair to others. Instead, the goal is to create a distribution that is sensitive to the choices people make while compensating them for disadvantages they did not choose through their own actions.

213. (C) National and immigrant cultural groups.
Liberalism must balance the protection of cultural minorities with the preservation of individual autonomy. This involves distinguishing between rights that shield a group from the overwhelming influence of the majority and rights that allow a group to suppress the freedoms of its own members. While the former are often seen as a necessary part of ensuring cultural equality, the latter are generally rejected as they violate the fundamental liberal commitment to personal choice and liberty for all citizens involved.

214. (A) 1, 2, 3, and 5
The structure of the ideal city is built upon functional specialization, where each citizen performs the task for which they are naturally best suited. The highest knowledge is reserved for the philosopher-kings who govern, while the guardian classes must live without private property to avoid corruption. This arrangement is intended to ensure that the rulers are dedicated solely to the common good, creating a harmonious and just community that reflects the order of true reality and wisdom.

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215. (D) The ideal of being true to one's own self.
Modern human identity is seen as being formed through a continuous process of interaction with the people and cultural frameworks that surround us. Our sense of who we are is not created in isolation but is significantly influenced by the recognition or misrecognition we receive from the broader community. This development is linked to the ideal of authenticity, which emphasizes that each person has their own unique way of being human and must be true to their own self.

216. (A) Radical Feminism
Certain feminist perspectives argue that the fundamental cause of women's oppression is a pervasive system of male dominance that permeates all aspects of life, including private relationships and the family. This means that issues traditionally seen as personal are actually political in nature, as they reflect and sustain

232. (A) The base (mode of production) ultimately determines the superstructure.
Societal organization is seen as having a primary economic foundation that shapes all other aspects of life. Above this base, there is a complex of institutions including the state, the legal system, and prevailing cultural beliefs. These elements function to maintain the interests of the ruling class and justify the existing economic relations. In this materialist view, changes in the economic mode of production will eventually lead to a transformation of these political and cultural structures throughout historical epochs.

233. (B) The eternal and unchanging Forms or Ideas.
The transition from an unreflective life to one of wisdom is depicted as the movement from a dark, subterranean dwelling toward the light of the sun. This journey involves recognizing that the shadows of sensory experience are not the ultimate reality. By using reason to perceive the eternal and unchanging forms, the individual achieves true knowledge. This process is essential for the rulers of the ideal city, as only those who see the truth can govern the state.

234. (A) Checks and balances in government.
Political authority must be limited and decentralized to protect individuals from the dangers of arbitrary rule. Concentrating all power in a single person or body creates a situation where citizens are as vulnerable as they were in a state of nature. By separating the legislative and executive functions, a system of accountability is established. This ensures that the government remains a servant of the law and the protector of inherent rights like life, liberty, and property for all.

235. (D) Obedience to a self-prescribed law.
True freedom is achieved when individuals live according to the laws they have collectively established for the common good. Because the general will represents each citizen's own rational interest, being compelled to follow it is essentially being guided back to one's own authentic liberty. This prevents the individual from becoming a slave to their impulsive desires or the arbitrary power of others, ensuring they remain part of a free community and move from instinct to reason and justice.

236. (B) Value-pluralism
Political philosophy must acknowledge that humans pursue multiple, often conflicting, ultimate values that cannot be resolved through a single rational system. This recognition of pluralism is central to the human condition and necessitates the protection of a personal sphere free from interference. Because the pursuit of a collective, positive freedom can easily lead to authoritarianism, the negative conception of liberty is seen as a safer and more fundamental requirement for a free society in the modern world.

237. (C) Basic liberties cannot be sacrificed for gain.
Principles of justice from a fair starting point prioritize the protection of fundamental freedoms over all other social and economic considerations. This means that individual rights to speech, conscience, and political participation cannot be traded for greater economic benefits or social efficiency. By establishing this order, the social contract ensures that the dignity and autonomy of all citizens are permanently protected, providing the necessary foundation for a just and stable society for every member of the community.

238. (C) Tradition of inquiry.
Modern moral discourse is often seen as a collection of fragmented concepts that have lost their original context and purpose. A coherent ethical life requires being rooted in a specific tradition and having an understanding of the ultimate goal or purpose of human existence. This perspective emphasizes the importance of virtues developed through participation in shared communal practices, arguing that the attempt to create a neutral, universal morality has fundamentally failed to provide a sound ethical and rational foundation.

239. (A) Claims rights to enforce traditional ways.
Liberalism must balance the protection of cultural minorities with the preservation of individual autonomy. This involves distinguishing between rights that shield a group from the overwhelming influence of the majority and rights that allow a group to suppress the freedoms of its own members through the enforcement of traditional practices. While the former are often seen as necessary for cultural equality, the latter are

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List II: (Description)
1. The property of an argument where the conclusion logically follows from the premises.
2. A statement that is either true or false.
3. The set of objects a term refers to.
4. A set of propositions where one (conclusion) is claimed to follow from others (premises).

(A) P-2, Q-4, R-1, S-3
(B) P-4, Q-2, R-3, S-1
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-4, R-1, S-2

10. In a categorical syllogism, the term that appears in the predicate of the conclusion is known as the:
(A) Major term
(B) Minor term
(C) Middle term
(D) Copula

11. Which law of thought states that 'a proposition is either true or false'?
(A) Law of Identity
(B) Law of Contradiction
(C) Law of Sufficient Reason
(D) Law of Excluded Middle

12. The following question consists of two statements, an Assertion (A) and a Reason (R). Choose the correct option to describe the relationship between them.
Assertion (A): A categorical syllogism must have exactly three terms.
Reason (R): If a syllogism has more than three terms, it commits the fallacy of four terms, rendering it invalid.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

13. According to the traditional classification, propositions are classified on the basis of:
(A) Quality only
(B) Quantity only
(C) Quantity and Quality
(D) Structure and Meaning

14. An 'A' proposition in a categorical syllogism is:
(A) Universal Negative
(B) Particular Affirmative
(C) Particular Negative
(D) Universal Affirmative

15. Consider the following statements about propositions:
(i) 'E' propositions are universal negative.
(ii) 'I' propositions are particular affirmative.
(iii) 'O' propositions are universal affirmative.
(iv) 'A' propositions distribute their subject term only.
Which of the above statement(s) is/are correct?
(A) (i) and (ii) only
(B) (i), (ii) and (iv) only
(C) (iii) and (iv) only
(D) (i), (ii), (iii) and (iv)

16. What is the relationship between an 'A' proposition and an 'O' proposition with the same subject and predicate terms on the traditional Square of Opposition?
(A) Contrary
(B) Contradictory
(C) Sub-contrary
(D) Subalternation

17. If 'All men are mortal' (A) is true, what can be inferred about 'Some men are not mortal' (O)?
(A) It is true.
(B) It is false.
(C) It is undetermined.
(D) It is both true and false.

18. Arrange the following steps for testing the validity of a categorical syllogism using Venn diagrams in the correct logical order:
1. Draw three overlapping circles representing the Major, Minor, and Middle terms.
2. Diagram the major premise.
3. Examine the diagram to see if the conclusion is necessarily represented.
4. Diagram the minor premise.

(A) 1, 2, 4, 3
(B) 1, 4, 2, 3
(C) 2, 4, 1, 3
(D) 4, 2, 3, 1

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is determined by the historical process of just acquisition and voluntary transfer.

248. (A) Freedom is the principal end of development.
Evaluating human well-being requires looking beyond simple income levels to the real opportunities people have to achieve valuable states of being and doing. This perspective focuses on the diverse things that people have reason to value, such as being healthy, educated, or participating in community life. It emphasizes that justice is about expanding the actual freedoms and potentials available to individuals rather than just the resources they possess, making freedom both the means and the end of development.

249. (C) "From each according to his ability, to each according to his needs."
The ultimate stage of social development is characterized by the end of private ownership and the elimination of class distinctions. In this society, individuals are no longer alienated from their labor or their human nature, and the state as a coercive institution gradually disappears. Production is organized to meet everyone's needs, following a principle that balances individual ability with the requirement for sustenance and well-being. This represents the final resolution of historical class conflicts in the collective community.

250. (A) Socially embedded and constituted.
The understanding of the individual in certain political traditions emphasizes that the self is not a prior, independent entity but is formed through community relations. Our identities, values, and life plans are fundamentally shaped by the language, history, and social roles we inherit from our society. This perspective rejects the idea of a detached person who can choose their ends without acknowledging the cultural context that defines them, emphasizing the importance of shared traditions and common goods.

251. (B) The harmonious functioning of social classes based on specialized roles.
Plato views the ideal state as a structure mirroring the human soul. Justice emerges when the three social classes—Rulers, Auxiliaries, and Producers—perform their specific duties without interfering with others. This specialization ensures total harmony and efficiency. Rather than modern individual rights, this classical perspective defines justice as the balanced and proper functioning of society through distinct functional roles.

252. (A) stratification of classes in the state.
Plato creates a direct correlation between the internal components of the human soul and the social hierarchy of his ideal city. Reason corresponds to the Rulers, spirit to the Auxiliaries, and appetite to the Producers. By mapping internal psychological structures onto external social divisions, he argues that the health of the state depends on replicating internal psychic order.

253. (C) To satisfy the material and economic requirements of the society.
Within the tripartite social structure of Kallipolis, the Producers constitute the class representing the soul's appetitive element. Their specific function is to sustain the physical existence of the city by managing trade, farming, and craftsmanship. By focusing solely on providing material and economic necessities, they allow the other classes to focus on governance and defense without distraction.

254. (D) Their knowledge of the Forms and the nature of the Good.
Rulers in the ideal state represent the rational part of the soul and must possess deep philosophical insight. Their authority rests not on wealth or popularity but on their unique intellectual access to the Forms and the nature of the Good. This specialized knowledge enables them to govern with wisdom, ensuring that the state is guided by truth.

255. (C) It prioritizes collective harmony over individual rights.
Modern conceptions often emphasize personal liberties and legal equality. However, the classical Platonic view prioritizes the stability and functional unity of the entire community. Justice is achieved when every person fulfills their natural role, serving the collective good. This framework views individual claims as secondary to the harmonious operation of the state's three distinct social classes and functions.

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292. (A) The positive acknowledgment of the equal worth and value of diverse cultures.
This approach requires more than just allowing different groups to exist quietly. It calls for the active and positive validation of diverse cultural backgrounds by the state and wider society. By acknowledging the equal value of various traditions, the community helps ensure that all citizens can feel a sense of dignity and belonging within the larger political framework.

293. (D) A tribal council's rule that denies members the right to leave their traditional religion.
Liberalism prioritizes the ability of individuals to choose and revise their own life plans. While a society might support a group's survival against external threats, it cannot allow that group to suppress the basic liberties of its own members. Rules that prevent people from changing their beliefs or leaving their community are seen as an unacceptable violation of personal freedom.

294. (B) To shield a minority culture from the pressures of the larger society.
These rights are designed to help minority groups maintain their distinct way of life in the face of pressure from the majority. By providing tools like self-government or language rights, the state ensures that these groups are not overwhelmed by the dominant culture. This protection is necessary to provide individuals with a stable cultural environment for making meaningful life choices.

295. (C) By claiming that a stable cultural context is necessary for individuals to make meaningful choices.
Individual liberty is only meaningful if people have a range of options to choose from. A person's culture provides the language and history that make these options understandable. Therefore, protecting a group's cultural integrity is actually a way of supporting the freedom of its members. This logic allows special group rights to be defended as essential for individual autonomy.

296. (D) Sex refers to biological characteristics, while gender refers to socially constructed roles and identities.
This distinction separates the physical and physiological traits of males and females from the social expectations placed upon them. One category is rooted in biology, such as hormones and anatomy. The other involves the roles, behaviors, and identities that a society considers appropriate for different people. This separation allows for an analysis of how social norms create inequality.

297. (A) Socialist feminism
This perspective argues that women are oppressed by two overlapping systems. The economic structure of society exploits their labor, while male-dominated social structures control their lives. To achieve true liberation, it is not enough to change the law or social attitudes; both the capitalist economy and the patriarchal social order must be fundamentally transformed and replaced.

298. (B) Campaigning for legislation to ensure equal pay for equal work.
This approach focuses on achieving equality within the existing social and political system. It emphasizes the use of legal reforms and policy changes to remove barriers that prevent women from succeeding. By advocating for rules that ensure fair treatment in the workplace and the law, this movement seeks to give women the same opportunities and rights as men.

299. (B) a systemic structure of male domination and female oppression.
This concept describes more than just the behavior of specific individuals. It refers to an entire social system where men occupy the primary positions of power and authority. This structure is maintained through various ideologies and practices that ensure men benefit from the subordination of women. It is a comprehensive framework that affects all aspects of political and social life.

300. (A) Eco-feminism
This theory explores the link between the way society treats women and the way it treats the natural world. It argues that both are subjected to a similar logic of control and exploitation by patriarchal structures. By highlighting these parallels, the framework suggests that environmental protection and gender equality are deeply connected and must be addressed together.

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status. This status requires that everyone be given equal consideration in social and political matters. It justifies distributing specific goods based on relevant needs rather than demanding identical treatment or outcomes for everyone.

265. (A) Positive liberty
When a state dictates a specific way of life to its citizens by arguing it represents their higher or rational interests, it misuses a particular concept of freedom. This approach shifts the focus from simple non-interference to a forced version of self-realization. By prioritizing a state-defined version of rational living, the government undermines actual individual autonomy and choice.

266. (B) To ensure that the principles of justice are chosen impartially, without bias from personal circumstances.
This thought experiment serves to create a fair starting point for choosing social rules. By hiding information about one's own natural talents, wealth, or social position, it forces individuals to think objectively. Since no one knows their future place in society, they are naturally inclined to choose principles that are fair to everyone, regardless of their eventual status.

267. (B) It prioritizes economic equality over individual liberty and property rights.
Critics of patterned distribution argue that maintaining specific economic results requires constant state interference in private lives. If individuals voluntarily exchange resources, the initial pattern is inevitably disrupted. Therefore, any attempt to force society back into a preferred distribution, such as one benefiting the least advantaged, is seen as an unjust violation of personal liberty and property rights.

268. (A) it is the outcome of just acquisitions and voluntary exchanges.
This entitlement-based view focuses on how wealth is historically obtained rather than its final distribution pattern. A situation is considered fair if the resources were acquired without violating anyone's rights and were subsequently traded through free agreements. As long as the process is legitimate, the resulting level of inequality is irrelevant to the overall justice of the social system.

269. (C) provide the maximum benefit to the least-advantaged group in society.
This rule acknowledges that social and economic disparities are likely in any society but sets a strict condition for their legitimacy. Inequalities are only acceptable if they are organized to provide the greatest possible advantage to those who are worst off. This ensures that the progress of the most successful members also contributes to improving the lives of others.

270. (D) historical, unpatterned theory.
One theory seeks to achieve a specific end-state distribution based on a chosen criterion, such as helping the disadvantaged. The opposing theory rejects these patterns entirely. Instead, it argues that justice depends on the history of how holdings were created and transferred. This perspective emphasizes that no central authority should redistribute wealth to fit a predetermined social or economic model.

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271. (C) To create a distribution that is sensitive to personal ambitions but insensitive to natural disadvantages.
This framework attempts to balance personal responsibility with fairness. The goal is to create a distribution where the resources people hold reflect their own choices and life plans. Simultaneously, it seeks to remove the unfair influence of natural disadvantages. By using a hypothetical market, the system ensures that people are responsible for their ambitions but protected from bad luck.

272. (B) the real freedoms and opportunities an individual has to live a valued life.
This approach critiques the idea that having money or goods is enough for a good life. It argues that justice should be measured by what individuals are actually able to do or be. By focusing on substantive freedoms and opportunities, this perspective highlights that different people may need different amounts of resources to achieve the same basic human goals.

273. (D) Through a hypothetical insurance market where people can insure against being naturally disadvantaged.
To address inequalities that arise from factors beyond a person's control, such as disabilities, a theoretical mechanism is used. Individuals are

generally rejected as they violate the fundamental liberal commitment to personal choice and individual liberty.

240. (B) Gender and class.
This perspective argues that women's subordination is the result of a complex interplay between the economic system and male dominance. Liberation cannot be achieved simply through legal reforms or the abolition of the current economic order alone. Instead, it requires a dual struggle to dismantle both the structures of class exploitation and the pervasive social system of patriarchy. Only by addressing these interconnected forces can true gender equality and social justice be realized for everyone in the modern community.

241. (B) The liberty each person has to use their own power for self-preservation.
The pre-political condition of humanity is characterized by the absolute freedom of each individual to do whatever they judge necessary for their own survival. Without a common power to keep people in awe, everyone has a right to everything, even to one another's bodies. This situation leads to a state of constant war and insecurity, as individuals are driven by competition and fear to use their own power for their defense and self-preservation in the universal conflict.

242. (A) He feared that powerful imitations could corrupt the soul and promote vice.
The education of the guardians in the ideal city involves strict control over the stories and art they are exposed to. This censorship is intended to ensure that their characters are formed by positive examples of courage and wisdom rather than by depictions of vice or irrational emotions. By protecting their souls from corrupting influences, the community ensures that its rulers and defenders remain dedicated to the pursuit of truth and the maintenance of social harmony.

243. (C) Enough and as good is left for others.
Individuals possess an inherent right to resources that were originally held in common once they have applied their own physical effort to them. This process of mixing labor with the natural world makes the resulting object a part of the person's own property. This initial appropriation is legitimate as long as there is enough of the resource left for others and its quality remains as good as what was taken, ensuring that no one is disadvantaged by another's acquisition.

244. (D) The general will.
Sovereignty is seen as the expression of the collective interest of the body politic and is fundamentally inalienable and indivisible. Therefore, it cannot be split among different branches of government or delegated to representatives. Legitimate authority resides entirely in the collective body of citizens who directly participate in the law-making process for the common good. This perspective rejects the division of powers, as any such division would undermine the unified and supreme authority of the community in a free society.

245. (C) Positive liberty
Liberty can be understood as the ability of an individual to achieve self-mastery and act according to their own rational will. This conception goes beyond the simple absence of external obstacles and focuses on the internal state of being in control of one's own life, specifically addressing the question of who or what is the source of control. It is the freedom to fulfill one's true potential and be the master of one's own destiny in the community.

246. (B) Distribution of social and economic goods.
Social and economic arrangements must be structured to provide the greatest benefit to the members of society who are in the least advantaged positions. This principle recognizes that while total equality may not be necessary, any departure from it must be justified by its contribution to improving the situation of those at the bottom. It aims to balance the need for incentives with the requirement of social justice within the framework of a stable community.

247. (D) Self-ownership
The foundation of a free society is the principle that each individual has absolute authority over their own person and the results of their labor. This means that no one else can legitimately claim the services or resources of another person without their consent. Any attempt by the state to redistribute wealth through taxation is viewed as a violation of this fundamental right. Ownership

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exploitation, while the workers seek to improve their own conditions. This inherent conflict of interest creates a permanent struggle that shapes the entire economic and political landscape.

283. (B) To overthrow the bourgeoisie and pave the way for a classless society.
This historic event is envisioned as the necessary outcome of the internal failures of capitalism. Its primary purpose is to end the cycle of exploitation by taking control away from the ruling class. By dismantling private ownership of the means of production, the revolution aims to establish a new social order where class distinctions and economic oppression no longer exist.

284. (A) wither away as it is no longer needed.
Political power is viewed as a tool used by one class to oppress another. Once the revolution creates a classless society where the means of production are held in common, the need for a formal government apparatus disappears. Consequently, the centralized structure of the state will naturally decline and vanish as social life organizes itself through direct cooperation.

285. (C) The labor theory of value.
The argument that workers are being mistreated relies on a specific way of measuring worth. This theory claims that the value of any good is determined by the human effort required to make it. Without this foundational idea, it would be impossible to argue that profit is actually the result of taking value that rightfully belongs to the laborer.

286. (D) Individual identity is deeply shaped by community and tradition, not created in a vacuum.
Critics argue that the idea of an individual existing independently of their social context is a fiction. People do not simply choose their values from a neutral perspective. Instead, their sense of self and their moral priorities are deeply rooted in the families, cultures, and traditions they are born into. Identity is therefore something discovered through participation in a community.

287. (C) embedded in a web of social relationships and traditions that constitute their identity.
This concept suggests that human beings are always located within a specific social and historical environment. An individual's identity is not a blank slate but is constructed from the various roles and relationships they hold. Because people are fundamentally connected to their surroundings, their moral reasoning and life choices are inevitably influenced by the shared meanings and practices of their society.

288. (B) Particularism asserts that moral principles are context-dependent, while universalism seeks principles valid for all.
One perspective attempts to identify a set of rights and duties that apply to every human being regardless of their background. The opposing view argues that such attempts ignore the importance of local culture. It asserts that what is considered right or just is necessarily tied to the specific history and values of a particular group, making universal rules impossible.

289. (D) Michael Sandel
This philosopher is known for challenging the liberal idea that justice can be defined without reference to any specific conception of the good life. He argues that we are encumbered by our social ties and that our political systems should reflect these communal bonds. His work emphasizes that individuals are deeply shaped by the moral frameworks of the communities they inhabit.

290. (A) a form of philosophical imperialism that ignores cultural context.
Imposing a single set of legal or moral standards on all nations can be seen as a way of forcing one particular worldview on others. This approach often ignores the unique traditions and ethical perspectives of different societies. Critics argue that such universal claims fail to respect cultural diversity and can become a tool for dominant powers to control others.

291. (C) It inflicts harm by imposing a distorted and demeaning identity on a person or group.
Our sense of self is not created in isolation but through interaction with others. When a dominant group ignores or stereotypes a minority, they send a message that the minority's culture is inferior. This can cause profound psychological damage, as people begin to see themselves through a demeaning lens, effectively trapping them in a harmful and restricted self-image.

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imagined choosing how much of their resources they would spend to protect themselves against the risk of having such disadvantages. This model provides a fair way to determine the level of compensation or support the state should provide.

274. (A) Rawls focuses on the means to freedom (resources), while Sen focuses on the extent of freedom itself (opportunities).
While one theory focuses on providing the essential tools and resources needed for a productive life, the other emphasizes the actual capacity to use those tools. The focus shifts from the mere possession of goods to the real-world ability to achieve various states of being. This distinction highlights that equal resources do not always result in equal freedom.

275. (C) the various things a person manages to do or be, such as being healthy or educated.
These represent the various states of being and activities that a person considers valuable for a flourishing life. Examples include basic conditions like being adequately nourished or more complex states like being part of a community. These actual achievements are the outcomes that people have reason to value, and they serve as the primary metric for evaluating individual well-being.

276. (A) Hegel's dialectic is driven by the unfolding of Spirit/Idea, while Marx's is driven by material/economic forces.
Both philosophies use a framework of conflict and resolution to explain history, but they focus on different foundations. One believes that the development of human thought and consciousness is the primary driver of progress. The other rejects this idealist view, arguing instead that changes in the economic structure and material conditions of society are what truly shape history.

277. (D) forces of production and relations of production.
Progress in this materialist framework is driven by a fundamental tension between how goods are produced and how society is organized to manage those goods. When technological advancements and labor skills outgrow existing social and property systems, a revolutionary shift occurs. This conflict between productive capacity and social structures is the central engine that moves humanity through different historical stages.

278. (B) Alienation from the product of labor.
In a capitalist system, the items created by labor do not belong to the people who actually made them. Instead, these products are taken by the owners of the means of production to be sold. As a result, the work of the laborer exists independently of them, becoming an external object that serves the interests of someone else entirely.

279. (C) the essential human capacity for free and creative work.
This concept describes the essential characteristic that distinguishes humans from other animals. It is the ability to engage in conscious, self-directed, and creative activity. In a truly human society, work would be a way for individuals to express their nature. However, under certain economic conditions, this creative capacity is suppressed, leading to a loss of the true self.

280. (D) The capitalist mode of production where labor is a commodity.
The fragmented and dehumanized experience of the modern worker originates in the economic structure of society. When labor is treated as a thing to be bought and sold for profit, workers lose control over their own activity. This systemic arrangement, where the pursuit of capital dominates human needs, creates a disconnect between individuals, their work, their nature, and others.

281. (A) The profit kept by the capitalist, representing the unpaid labor of the worker.
This economic concept explains the source of profit in a system where laborers do not own the tools of production. Workers produce more value during their shift than they receive back in wages. The excess value generated during this time is kept by the employer. This difference represents the exploitation of the worker's effort to generate private gain.

282. (B) The bourgeoisie and the proletariat.
Capitalist society is defined by a fundamental split between those who own the means of production and those who must sell their labor to survive. The owners seek to maximize profit through

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CHAPTER 09
Logic

1. In logic, what is the primary attribute of an argument, as distinct from the propositions that compose it?
(A) Truth
(B) Validity
(C) Connotation
(D) Falsity

2. Consider the following statements:
Statement I: Truth and falsity are properties of individual propositions or statements.
Statement II: Validity and invalidity are properties of arguments, which relate to the logical connection between premises and conclusion.
Which of the above statements is/are correct?
(A) Only Statement I is correct.
(B) Only Statement II is correct.
(C) Both Statement I and Statement II are correct.
(D) Neither Statement I nor Statement II is correct.

3. Which of the following is an INCORRECT statement regarding the concepts of truth and validity?
(A) A valid argument can have a false conclusion.
(B) An invalid argument can have all true propositions.
(C) A valid argument must have true premises.
(D) A sound argument is a valid argument with all true premises.

4. The 'denotation' of a term refers to:
(A) The set of characteristics and attributes that the term connotes.
(B) The emotional and subjective meaning associated with the term.
(C) The literal or standard dictionary definition of the term.
(D) The collection of all objects to which the term may correctly be applied.

5. Consider the term "planet". Which of the following best represents its 'connotation'?
(A) The specific collection of entities such as Mercury, Venus, and Earth.
(B) A specific symbolic representation traditionally used in astrology.
(C) A celestial body moving in an elliptical orbit around a star.
(D) The entire collection of all celestial bodies found in the universe.

6. Consider the following statements:
Statement I: The denotation of a term is its extensional meaning.
Statement II: The connotation of a term is its intensional meaning.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

7. What is the fundamental characteristic that defines a 'proposition' in logic?
(A) It is always a complex sentence structure.
(B) It expresses a question or a directive command.
(C) Its meaning is always fundamentally ambiguous.
(D) It can be either true or false.

8. Which of the following is NOT a proposition?
(A) Close the door.
(B) The sky is blue.
(C) All humans are mortal.
(D) $2 + 2 = 4$.

9. Match List I (Logical Term) with List II (Description) and choose the correct option:
List I: (Logical Term)
P. Proposition
Q. Argument
R. Validity
S. Denotation

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256. (B) Hobbes prioritizes absolute security through an absolute sovereign, whereas Locke emphasizes the protection of natural rights through a limited government.
While both theorists utilize the social contract model, their motivations differ significantly. One envisions a state of nature so violent that individuals must grant absolute power to a sovereign to ensure survival. The other views the natural state as more peaceful and proposes a limited government intended primarily to safeguard pre-existing rights to life, liberty, and property.

257. (D) The development of private property and societal inequality.
In this philosophical narrative, humanity originally exists in a state of primitive peace as noble savages. The transition to a corrupt social state occurs through the invention of private property and the resulting development of social inequalities. These historical changes destroy natural freedom and necessitate a new social contract that aims to recover liberty through the general will.

258. (A) John Locke
This political framework argues that legitimate authority arises only from the agreement of the people. Because individuals possess natural rights before entering society, government is seen as a tool for protecting those rights. Consequently, the power of the state is restricted by law and depends on the continued consent of the citizens to remain valid and authoritative.

259. (C) For Hobbes it is a state of constant war, while for Rousseau it is one of primitive peace.
One perspective portrays the pre-political condition as a brutal struggle where fear and violence dominate human interactions. Conversely, the other view presents it as a time of tranquility and simplicity before the complications of civilization. These conflicting descriptions justify different forms of social contracts, ranging from the surrender to absolute authority to the pursuit of collective self-governance.

260. (A) a higher form of freedom through collective self-rule.
This concept represents the collective interest of the community rather than a mere sum of individual desires. By submitting to this shared direction, citizens move from instinctive natural liberty to a more profound moral freedom. This process allows individuals to obey only the laws they have collectively prescribed for themselves, ensuring genuine self-rule and political autonomy within society.

261. (D) The absence of external impediments and coercion.
This specific concept of freedom focuses on the area of non-interference. It is realized when an individual can act without being obstructed by other people or the state. The emphasis is strictly on the lack of external barriers or coercion, allowing the person to make choices within a private sphere that remains protected from outside intervention or control.

262. (B) He was concerned it could be used to justify totalitarian control in the name of a "higher" freedom.
While the idea of self-mastery seems beneficial, it carries a significant risk of manipulation. Critics argue that if freedom is defined as acting according to a rational or true self, authoritarian regimes might claim to understand that true self better than the individuals themselves. This logic could be used to force people to conform under the guise of liberation.

263. (C) it fails to treat medical need as the relevant criterion for distribution.
Justice requires that resources be distributed according to criteria that are appropriate to the specific good being provided. In the context of medical care, the essential factor is the physical requirement for treatment. Using financial status as the deciding factor is seen as relying on an irrelevant reason, which fails to show equal respect for the humanity of individuals.

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264. (D) Equality demands the recognition of a shared humanity that justifies equal consideration, not necessarily identical treatment.
Equality is not viewed as a claim that all people are factually identical in every respect. Instead, it is a moral principle based on our common human

19. The relationship of 'sub-contrary' on the Square of Opposition holds between which two propositions?
(A) A and E
(B) A and I
(C) I and O
(D) E and O

20. A truth-function is a compound proposition whose truth-value is completely determined by:
(A) The syntactic structure of the proposition.
(B) The connotation of its terms.
(C) The context in which it is uttered.
(D) The truth-values of its component propositions.

21. What does the symbol '∧' represent in propositional logic?
(A) Disjunction
(B) Negation
(C) Conjunction
(D) Implication

22. A compound proposition 'p → q' (if p, then q) is false only when:
(A) p is true and q is true.
(B) p is true and q is false.
(C) p is false and q is false.
(D) p is false and q is true.

23. Which of the following is the correct symbolic representation for "It is not the case that both P and Q are true"?
(A) ¬P ∧ ¬Q
(B) ¬(P ∨ Q)
(C) P → ¬Q
(D) ¬(P ∧ Q)

24. A decision procedure in logic is a method that:
(A) Guarantees a decision about an argument's validity in a finite number of steps.
(B) Guarantees a decision about an argument's soundness in a finite number of steps.
(C) Provides a heuristic for constructing strong inductive arguments.
(D) Helps in determining the denotation of complex terms.

25. A truth table is a decision procedure used for:
(A) Categorical syllogisms
(B) Inductive logic
(C) Propositional logic
(D) Predicate logic with relations

26. Consider the following statements regarding decision procedures:
(i) A truth table can test the validity of any argument in propositional logic.
(ii) Venn diagrams are a decision procedure for categorical syllogisms.
(iii) There is no effective decision procedure for all of first-order predicate logic.
(iv) Decision procedures determine the empirical truth of the premises.
(v) An axiomatic system is itself a decision procedure.
Which of the above statement(s) is/are correct?
(A) (i), (ii) and (iii) only
(B) (i), (ii) and (iv) only
(C) (iii), (iv), and (v) only
(D) (i), (ii), (iii), (iv) and (v)

27. In a truth table for a formula with 'n' distinct propositional variables, how many rows are required?
(A) n
(B) 2n
(C) n^2
(D) 2^n

28. The symbol '(∃x)' in quantification logic is known as the:
(A) Universal quantifier
(B) Existential quantifier
(C) Predicate symbol
(D) Individual constant

29. How would you symbolize the proposition "All cats are mammals" using quantification logic (where Cx: x is a cat, Mx: x is a mammal)?
(A) (∃x)(Cx ∧ Mx)
(B) (∀x)(Cx ∧ Mx)
(C) (∀x)(Cx → Mx)
(D) (∃x)(Cx → Mx)

30. Match List I (Rule of Quantification) with List II (Symbolic Form) and choose the correct option:
List I: (Rule of Quantification)
P. Universal Instantiation (UI)
Q. Universal Generalization (UG)
R. Existential Instantiation (EI)
S. Existential Generalization (EG)

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(C) p is true and q is false.
(D) p is false and q is true.

71. Match List I (Logical Concept) with List II (Example/Symbol) and choose the correct option:
List I: (Logical Concept)
P. Universal Affirmative
Q. Existential Quantifier
R. Conjunction
S. Contradiction
List II: (Example/Symbol)
1. `p ∧ ¬p`
2. `(∃x)`
3. All S is P
4. `∧`
(A) P-3, Q-2, R-4, S-1
(B) P-3, Q-4, R-2, S-1
(C) P-1, Q-2, R-3, S-4
(D) P-4, Q-3, R-1, S-2

72. If we use a truth table to test the validity of the argument `p → q, p /∴ q` (Modus Ponens), we look for a row where:
(A) The premises are true and the conclusion is false.
(B) The premises are false and the conclusion is true.
(C) All propositions are true.
(D) All propositions are false.

73. The rule of 'Universal Instantiation' (UI) in quantification logic allows one to move from:
(A) A specific instance to a general statement.
(B) An existential statement to a specific instance.
(C) A general statement to a specific instance.
(D) A specific instance to an existential statement.

74. "Every event has a cause. The universe is an event. Therefore, the universe has a cause." This argument is best described as:
(A) Deductive
(B) Inductive
(C) Fallacious
(D) Inconsistent

75. Arrange the following components of a formal proof of validity in their logical sequence:
1. List the premises.
2. State the conclusion to be proved.
3. Apply rules of inference to the premises and subsequent lines.
4. Arrive at the conclusion as the final line of the proof.
(A) 2, 1, 3, 4
(B) 1, 2, 3, 4
(C) 1, 3, 4, 2
(D) 3, 1, 2, 4

76. The difference between a formal and an informal fallacy lies in the fact that:
(A) Formal fallacies are only found in syllogisms.
(B) Formal fallacies relate to the structure (form) of an argument, while informal fallacies relate to its content or language.
(C) Informal fallacies have a deceptive logical structure.
(D) Informal fallacies are always intentional.

77. Which of the following statements about an axiomatic system is INCORRECT?
(A) It contains undefined terms.
(B) It contains a set of axioms or postulates.
(C) It aims to prove its own axioms from within the system.
(D) It includes rules of inference to derive theorems.

78. Consider the following statements:
Statement II: The strength of an inductive argument is often dependent on the content and size of its evidence base.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

79. The term 'connotation' is also known as:
(A) Intension
(B) Extension
(C) Reference
(D) Denotation

80. A categorical proposition asserts a relationship between:
(A) Two individual things
(B) Two classes of objects
(C) A premise and a conclusion
(D) Two arguments

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follow with probability.

40. Consider the argument: "All observed swans have been white. Therefore, all swans are white." This is an example of:
(A) An inductive argument
(B) A valid deductive argument
(C) A formal fallacy
(D) A sound argument

41. Consider the following statements about deductive and inductive logic:
(i) Adding new premises can change the strength of an inductive argument.
(ii) Adding new premises cannot change the validity of a valid deductive argument.
(iii) Inductive arguments aim for certainty.
(iv) Deductive arguments are judged as strong or weak.
Which of the above statement(s) is/are correct?
(A) (i) and (ii) only
(B) (iii) and (iv) only
(C) (i), (ii) and (iii) only
(D) (i), (ii), (iii) and (iv)

42. Consider the following statements:
Statement I: The law of identity can be stated as "A is A".
Statement II: The law of non-contradiction states that something cannot be both A and not-A at the same time and in the same respect.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

43. In a standard-form categorical syllogism, which term must be distributed in at least one of the premises for the syllogism to be valid?
(A) The major term
(B) The minor term
(C) The predicate term of the conclusion
(D) The middle term

44. Which of the following is NOT a truth-functional connective?
(A) 'And'
(B) 'Because'
(C) 'Or'
(D) 'If...then'

45. The use of Venn diagrams to test the validity of a syllogism is a:
(A) Formal proof method
(B) Syntactic method
(C) Semantic decision procedure
(D) Method for checking soundness

46. An argument form '$p \rightarrow q, q /\therefore p$' is known as the fallacy of:
(A) Denying the antecedent
(B) Modus Ponens
(C) Modus Tollens
(D) Affirming the consequent

47. The following question consists of two statements, an Assertion (A) and a Reason (R). Choose the correct option to describe the relationship between them.
Assertion (A): The denotation and connotation of a term vary inversely.
Reason (R): As the number of attributes in the connotation increases, the number of objects in the denotation tends to decrease.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

48. A proposition that is true by virtue of its logical form alone is called:
(A) A contingent statement
(B) A tautology
(C) A contradiction
(D) An empirical statement

49. Arrange the following logical connectives in order of their typical binding strength (operator precedence), from strongest to weakest.
1. Conjunction / Disjunction ($\wedge, \vee$)
2. Implication / Biconditional ($\rightarrow, \leftrightarrow$)
3. Negation ($\neg$)
(A) 3, 1, 2
(B) 2, 1, 3
(C) 1, 2, 3
(D) 3, 2, 1

50. Match List I (Syllogistic Fallacy) with List II (Description) and choose the correct option:
List I: (Syllogistic Fallacy)

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P. Fallacy of Illicit Major
Q. Fallacy of Illicit Minor
R. Fallacy of Undistributed Middle
S. Existential Fallacy

List II: (Description)

1. The middle term is not distributed in either premise.
2. Drawing a particular conclusion from two universal premises (in the Boolean interpretation).
3. The major term is distributed in the conclusion but not in the major premise.
4. The minor term is distributed in the conclusion but not in the minor premise.

(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-1, R-4, S-2

51. What is the contradictory of the proposition "Some students are not athletes"?
(A) No students are athletes.
(B) Some students are athletes.
(C) All students are athletes.
(D) Some non-athletes are not non-students.

52. The argument "If it is raining, the ground is wet. The ground is wet. Therefore, it is raining" is:
(A) Valid by Modus Ponens
(B) Valid by Modus Tollens
(C) Invalid, committing the fallacy of denying the antecedent
(D) Invalid, committing the fallacy of affirming the consequent

53. Consider the following statements about symbolic logic:
(i) Symbols are used to unambiguously represent logical forms.
(ii) The use of symbols helps avoid the fallacies of ambiguity present in natural language.
(iii) Symbolic logic is incapable of representing relations between objects.
(iv) Propositional logic is a branch of symbolic logic.

Which of the above statement(s) is/are correct?
(A) (i), (ii), and (iii)
(B) (ii), (iii), and (iv)
(C) (i), (ii), and (iv)
(D) (i), (iii), and (iv)

54. The process of proving an argument form is valid by assuming its premises and then deducing its conclusion through a sequence of basic valid argument forms is called:
(A) A truth-table analysis
(B) A formal proof of validity
(C) An inductive generalization
(D) A Venn diagram test

55. Consider the following statements:
Statement I: An argument is a set of statements.
Statement II: Not every set of statements constitutes an argument. An argument must have a premise-conclusion structure.
Which of the above statement(s) is/are correct?
(A) Only Statement I is correct.
(B) Only Statement II is correct.
(C) Both Statement I and Statement II are correct.
(D) Neither Statement I nor Statement II is correct.

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56. The argument form `p ∨ q, ¬p /∴ q` is known as:
(A) Disjunctive Syllogism
(B) Hypothetical Syllogism
(C) Constructive Dilemma
(D) Destructive Dilemma

57. An informal fallacy is one that:
(A) Can be identified by examining the logical form of the argument alone.
(B) Relates to a violation of the rules of syllogism.
(C) Requires an analysis of the content or language of the argument to be detected.
(D) Only occurs in inductive arguments.

58. "You should not vote for that candidate because he is divorced and has a strange haircut." This is an example of which fallacy?
(A) Argument against the Person (Ad Hominem)
(B) Appeal to Pity (Ad Misericordiam)
(C) Straw Man
(D) Red Herring

59. The quantifier symbol '(∀x)' in the expression '(∀x)(Hx → Mx)' stands for:
(A) "There exists an x such that"
(B) "Some x are"
(C) "Not all x are"
(D) "For all x, it is the case that"

60. What is the primary purpose of using symbols in symbolic logic?
(A) To make logic more difficult and obscure.
(B) To achieve precision and avoid the ambiguity of ordinary language.
(C) To connect logic with ancient philosophical traditions.
(D) To create a new form of mathematics.

61. Which of the following is a key characteristic of an inductive argument?
(A) Its conclusion is guaranteed to be true if the premises are true.
(B) It is evaluated strictly on the basis of being either valid or invalid.
(C) Its conclusion goes beyond the information contained in the premises.
(D) It is an argument form that simply cannot have false premises.

62. The following question consists of two statements, an Assertion (A) and a Reason (R). Choose the correct option to describe the relationship between them.
Assertion (A): In the Boolean interpretation of categorical propositions, universal propositions do not have existential import.
Reason (R): A proposition like "All unicorns have horns" is considered true in the Boolean view, even if no unicorns exist, because the set of unicorns is empty.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

63. The statement form `(p → q) ↔ (¬q → ¬p)` represents which logical equivalence?
(A) Transposition (Contraposition)
(B) De Morgan's Law
(C) Commutation
(D) Association

64. Which of the following is an example of a formal fallacy?
(A) Appeal to Force (Ad Baculum)
(B) Undistributed Middle
(C) Begging the Question (Petitio Principii)
(D) Complex Question

65. Consider the following statements about truth tables:
(i) A statement form that is always true is a tautology.
(ii) A statement form that is always false is a contradiction.
(iii) A statement form that is sometimes true and sometimes false is contingent.
(iv) The final column of a truth table for a valid argument form must be all 'True'.
(v) The truth table for 'p ∧ q' is identical to the truth table for 'p ∨ q'.
Which of the above statement(s) is/are correct?
(A) (i), (ii), and (iii) only
(B) (i), (ii), (iv), and (v)
(C) (i), (ii), (iii), and (iv)
(D) (ii), (iii), and (v) only

66. The Law of Excluded Middle states that for any proposition P:
(A) P must be either true or false.
(B) P is identical to P.
(C) P cannot be both true and false.
(D) If P implies Q, and Q implies R, then P implies R.

67. The quality of a categorical proposition refers to whether it is:
(A) Universal or particular.
(B) True or false.
(C) Affirmative or negative.
(D) Simple or compound.

68. The figure of a categorical syllogism is determined by the position of the:
(A) Major term
(B) Minor term
(C) Copula
(D) Middle term

69. In the Square of Opposition, the relation between a universal proposition and its corresponding particular proposition (e.g., A and I) is called:
(A) Contradiction
(B) Contrariety
(C) Subalternation
(D) Sub-contrariety

70. The disjunction 'p ∨ q' is false if and only if:
(A) Both p and q are true.
(B) Both p and q are false.

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(C) Must have opposite truth values.
(D) Cannot both be false.

92. The symbolic expression `¬(p ∨ q)` is logically equivalent to which of the following by De Morgan's laws?
(A) `¬p ∨ ¬q`
(B) `¬p ∧ ¬q`
(C) `p ∧ q`
(D) `p → q`

93. Using a truth table to check for validity involves checking if there is any row where:
(A) All premises are false and the conclusion is true.
(B) The premises and conclusion are all true.
(C) All premises are true and the conclusion is false.
(D) The premises and conclusion are all false.

94. The restriction on the rule of 'Existential Instantiation' (EI) states that the constant introduced must be:
(A) A constant that has appeared previously in the proof.
(B) The same constant used in a prior application of UI.
(C) A variable instead of a constant.
(D) A new constant that has not appeared previously in the proof.

95. "This is a strong argument because all of my friends agree with it." This is an example of which informal fallacy?
(A) Appeal to Popularity (Ad Populum)
(B) Argument from Ignorance (Ad Ignorantiam)
(C) Hasty Generalization
(D) False Cause

96. A key goal of developing an axiomatic system is to:
(A) Show that logic is purely empirical.
(B) Demonstrate the completeness and consistency of a logical theory.
(C) Provide a decision procedure for all philosophical problems.
(D) Eliminate the use of symbols in logic.

97. An argument whose conclusion is claimed to follow from its premises with absolute necessity is:
(A) An inductive argument
(B) A deductive argument
(C) A weak argument
(D) A probable argument

98. The 'mood' of a standard-form categorical syllogism is determined by:
(A) The quantity and quality of its three constituent propositions.
(B) The position of the middle term.
(C) The truth value of its conclusion.
(D) The number of terms it contains.

99. In a Venn diagram for a categorical syllogism, where do you look to see if the conclusion "Some S is P" is represented?
(A) The entire S circle is shaded.
(B) The area of S outside P is shaded.
(C) An 'X' in the area where the S and P circles overlap.
(D) An 'X' in the area of S outside the P circle.

100. Match List I (Argument Form) with List II (Name) and choose the correct option:
List I: (Argument Form)
P. `p → q, p /∴ q`
Q. `p → q, ¬q /∴ ¬p`
R. `p → q, q → r /∴ p → r`
S. `p ∨ q, ¬p /∴ q`
List II: (Name)
1. Modus Tollens
2. Disjunctive Syllogism
3. Modus Ponens
4. Hypothetical Syllogism
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-2, R-4, S-1
(D) P-4, Q-1, R-3, S-2

101. Consider the term 'animal'. Which of the following lists represents an increase in connotation (and decrease in denotation)?
(A) Animal, Mammal, Feline, Cat
(B) Cat, Feline, Mammal, Animal
(C) Animal, Cat, Mammal, Feline
(D) Feline, Mammal, Animal, Cat

102. A standard-form categorical proposition consists of which of the following components?
(A) Quantifier, Subject Term, Copula, Predicate Term

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81. In the proposition "No dogs are felines," which terms are distributed?
(A) 'dogs' only
(B) Both 'dogs' and 'felines'
(C) 'felines' only
(D) Neither 'dogs' nor 'felines'

82. The following question consists of two statements, an Assertion (A) and a Reason (R). Choose the correct option to describe the relationship between them.
Assertion (A): The relationship between 'contrary' propositions (A and E) is that they cannot both be true.
Reason (R): If 'All S is P' is true, then 'No S is P' must be false, but if 'All S is P' is false, 'No S is P' can be either true or false.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

83. The biconditional 'p ↔ q' is logically equivalent to:
(A) `(p → q) ∨ (q → p)`
(B) `(p ∧ q) → (p ∨ q)`
(C) `(p → q) ∧ (q → p)`
(D) `¬(p ∧ q)`

84. In quantification logic, how would you symbolize "Some politicians are honest" (Px: x is a politician; Hx: x is honest)?
(A) (∀x)(Px → Hx)
(B) (∃x)(Px → Hx)
(C) (∀x)(Px ∧ Hx)
(D) (∃x)(Px ∧ Hx)

85. Consider the following statements:
(i) A formal proof of validity is a decision procedure.
(ii) A truth table is a decision procedure for propositional logic.
(iii) A Venn diagram is a decision procedure for categorical syllogisms.
(iv) There is no known decision procedure for all of predicate logic.
Which of the above statement(s) is/are correct?
(A) (i) and (ii) only
(B) (ii) and (iii) only
(C) (ii), (iii) and (iv) only
(D) (i), (ii), (iii) and (iv)

86. The fallacy of 'Begging the Question' (Petitio Principii) occurs when:
(A) The argument's premises logically and necessarily entail the truth of the conclusion.
(B) The argument's premises assume the truth of the conclusion they are supposed to prove.
(C) The argument attacks the person making a claim instead of the claim itself.
(D) The argument is an emotional appeal made to the specific feelings of the audience.

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87. What is the defining characteristic of a 'sound' argument?
(A) It is a valid argument.
(B) It has all true premises.
(C) It is an inductive argument with high probability.
(D) It is a valid argument and has all true premises.

88. The law of thought that is represented by the formula ¬(P ∧ ¬P) is the:
(A) Law of Non-Contradiction
(B) Law of Identity
(C) Law of Excluded Middle
(D) Law of Double Negation

89. A proposition is different from a sentence because:
(A) A sentence is always true, but a proposition can be false.
(B) A proposition is grammatical, while a sentence is logical.
(C) A proposition is the meaning of a declarative sentence.
(D) A sentence cannot express an argument.

90. In the mood EAE-1, what is the major premise?
(A) Universal negative
(B) Universal affirmative
(C) Particular affirmative
(D) Particular negative

91. The sub-contrary relationship on the Square of Opposition implies that the two propositions:
(A) Cannot both be true.
(B) Must have the same truth value.

List II: (Symbolic Form)
1. Fa /∴ (∃x)Fx
2. (∀x)Fx /∴ Fa
3. Fa /∴ (∀x)Fx
4. (∃x)Fx /∴ Fa

(A) P-2, Q-3, R-4, S-1
(B) P-3, Q-2, R-1, S-4
(C) P-2, Q-4, R-3, S-1
(D) P-1, Q-3, R-4, S-2

31. A fallacy is best described as:
(A) A mistake in reasoning.
(B) A false belief.
(C) A valid argument with a false conclusion.
(D) A proposition that is self-contradictory.

32. The 'Fallacy of Equivocation' is an example of:
(A) A formal fallacy
(B) A fallacy of ambiguity
(C) A fallacy of relevance
(D) A fallacy of weak induction

33. The following question consists of two statements, an Assertion (A) and a Reason (R). Choose the correct option to describe the relationship between them.
Assertion (A): In a valid deductive argument, if the premises are true, the conclusion must be true.
Reason (R): The conclusion of a valid deductive argument is already contained implicitly within its premises.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

34. The difference between an 'argument' and an 'argument-form' is that:
(A) An argument has specific content, while an argument-form is a pattern of reasoning.
(B) An argument is always valid, while an argument-form can be invalid.
(C) An argument is made of statements, while an argument-form is made of questions.
(D) An argument is inductive, while an argument-form is deductive.

35. The process of deriving a conclusion from a set of premises by applying rules of inference is known as:
(A) Denotation
(B) Quantification
(C) Proving validity
(D) Fallacy analysis

36. Which of the following describes a key feature of an 'Axiomatic System'?
(A) It consists entirely of inductively verified statements.
(B) Every proposition within it is decided by a truth table.
(C) It is primarily concerned with informal fallacies.
(D) All its truths are derived from a small set of axioms and rules of inference.

37. The property of 'consistency' in an axiomatic system means that:
(A) All true statements of the domain can be proven within the system.
(B) Every statement in the system is true.
(C) It is not possible to derive a contradiction (e.g., $P \wedge \neg P$) within the system.
(D) The axioms are intuitively obvious.

38. The property of 'completeness' in an axiomatic system refers to its ability to:
(A) Be understood by non-logicians.
(B) Prove every true statement that can be expressed in its language.
(C) Avoid all paradoxes.
(D) Be inconsistent under certain interpretations.

39. What is the fundamental difference between deductive and inductive logic?
(A) Deductive logic proceeds from general to specific, whereas inductive logic proceeds from specific to general.
(B) Deductive logic is utilized primarily in science, whereas inductive logic is utilized primarily in mathematics.
(C) Deductive arguments can be categorized as invalid, whereas inductive arguments are essentially always strong.
(D) Deductive arguments claim their conclusions follow with necessity, while inductive arguments claim their conclusions

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(B) Premise, Conclusion, Inference
(C) Antecedent, Consequent, Connective
(D) Axiom, Theorem, Rule

103. If the proposition "No philosophers are scientists" is given as true, what can be inferred about the proposition "Some philosophers are scientists"?
(A) It is false.
(B) It is true.
(C) It is undetermined.
(D) Its truth value is the same.

104. Which of the following is NOT one of the traditional laws of thought?
(A) The Law of Universal Causation
(B) The Law of Identity
(C) The Law of Contradiction
(D) The Law of Excluded Middle

105. Consider the following statements:
Statement I: The truth of a proposition is its correspondence to facts.
Statement II: The validity of an argument is a matter of its internal logical structure.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

106. A statement form that has at least one 'T' and at least one 'F' in its final truth table column is called:
(A) Tautological
(B) Contradictory
(C) Valid
(D) Contingent

107. The rule of 'Universal Generalization' (UG) allows one to infer a universally quantified statement from:
(A) Any specific, named instance.
(B) An existentially quantified statement.
(C) A disjunction.
(D) An arbitrarily chosen instance.

108. The following question consists of two statements, an Assertion (A) and a Reason (R). Choose the correct option to describe the relationship between them.
Assertion (A): An argument can be valid even if its premises and conclusion are all false.
Reason (R): Validity only concerns the formal connection between premises and conclusion, not their actual truth or falsity.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

109. "Either we ban all pesticides, or our food supply will be poisoned. We cannot ban all pesticides. Therefore, our food supply will be poisoned." This argument is an example of:
(A) Modus Ponens
(B) Modus Tollens
(C) Hypothetical Syllogism
(D) Disjunctive Syllogism

110. The fallacy of arguing that a proposition is true because it has not been proven false is known as:
(A) Appeal to Ignorance (Ad Ignorantiam)
(B) False Dilemma
(C) Slippery Slope
(D) Red Herring

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111. Consider the following statements about deductive and inductive logic:
(i) A deductive conclusion is necessary if the argument is valid.
(ii) An inductive conclusion is probabilistic.
(iii) Inductive arguments can be "strong" or "weak".
(iv) Deductive arguments are judged by their soundness, which includes premise truth.
(v) All scientific reasoning is purely deductive.
Which of the above statement(s) is/are correct?
(A) (i), (ii), and (v) only
(B) (i), (ii), (iii) and (iv) only
(C) (iii), (iv), and (v) only
(D) (i), (ii), (iii), (iv), and (v)

112. The primary task of a decision procedure in logic is to determine:
(A) Soundness
(B) Truth
(C) Validity
(D) Connotation

113. In the traditional Square of Opposition, if an 'I' proposition is false, what is the truth value of the corresponding 'E' proposition?
(A) True
(B) False
(C) Undetermined
(D) Both true and false

114. Arrange the following logical connectives in order of their typical binding strength (operator precedence), from strongest to weakest.
1. List the premises.
2. State the conclusion to be proved.
3. Apply rules of inference to the premises and subsequent lines.
4. Arrive at the conclusion as the final line of the proof.

(A) 4, 2, 1, 3
(B) 2, 4, 1, 3
(C) 2, 1, 3, 4
(D) 1, 2, 4, 3

115. A categorical syllogism that violates the rule "If one premise is negative, the conclusion must be negative" commits a formal fallacy. This is the fallacy of:
(A) Drawing an affirmative conclusion from a negative premise.
(B) Exclusive premises.
(C) Illicit major.
(D) Undistributed middle.

116. In logic, a simple proposition is one that:
(A) Is always true.
(B) Does not contain any other proposition as a component.
(C) Is easy to understand.
(D) Has a universal quantifier.

117. Consider the following statements:
Statement I: The term 'argument-form' refers to the structure of an argument.
Statement II: Any argument that has the form of Modus Ponens is a valid argument.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

118. The symbol '→' is used in symbolic logic to represent:
(A) Conjunction
(B) Material Implication
(C) Disjunction
(D) Negation

119. A key difference between 'proving validity' using a formal proof and using a truth table is that:
(A) Truth tables are semantic, while formal proofs are syntactic.
(B) Truth tables are for inductive logic, while formal proofs are for deductive logic.
(C) Truth tables can prove invalidity, while formal proofs cannot.
(D) Formal proofs are a decision procedure, while truth tables are not.

120. Which of the following is NOT a property of a good axiomatic system?
(A) Consistency
(B) Completeness
(C) Independence of axioms
(D) Ambiguity

121. Consider the argument: "No human is perfect. All Greeks are humans. Therefore, no Greek is perfect." What is the mood and figure of this syllogism?
(A) EAE-1
(B) AEE-2
(C) EAE-2
(D) AEE-4

122. "You must accept that the new policy is good, because if you don't, you will be fired." This is an example of the fallacy of:
(A) Appeal to Force (Ad Baculum)
(B) Appeal to Pity (Ad Misericordiam)
(C) Straw Man
(D) Hasty Generalization

123. The quantity of a categorical proposition is determined by the words:
(A) "is" and "is not"
(B) "all," "no," or "some"
(C) "and," "or," or "if...then"
(D) "true" and "false"

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124. The following question consists of two statements, an Assertion (A) and a Reason (R). Choose the correct option to describe the relationship between them.
Assertion (A): In inductive logic, the conclusion is never certain.
Reason (R): Inductive arguments proceed from a limited sample of evidence to a broader generalization, which can always be falsified by new evidence.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

125. Match List I (Proposition Type) with List II (Distribution of Terms) and choose the correct option:
List I: (Proposition Type)
P. A (Universal Affirmative)
Q. E (Universal Negative)
R. I (Particular Affirmative)
S. O (Particular Negative)
List II: (Distribution of Terms)
1. Distributes Predicate only
2. Distributes Subject only
3. Distributes both Subject and Predicate
4. Distributes neither Subject nor Predicate
(A) P-4, Q-3, R-2, S-1
(B) P-2, Q-1, R-4, S-3
(C) P-2, Q-3, R-4, S-1
(D) P-3, Q-2, R-1, S-4

126. A truth-functional connective is one where the truth value of the compound statement is:
(A) Uniquely determined by the truth values of its constituent parts.
(B) Dependent on the causal connection between its parts.
(C) Always the same as the truth value of its main component.
(D) Based on the emotional content of the statement.

127. Which of the following correctly describe the properties of a categorical syllogism?
(i) It must contain exactly three propositions.
(ii) It must contain exactly three terms.
(iii) The middle term must appear in the conclusion.
(iv) Each term must appear twice.
Which of the above statement(s) is/are correct?
(A) (i), (ii), and (iii)
(B) (i), (ii), and (iv)
(C) (ii), (iii), and (iv)
(D) (i), (iii), and (iv)

128. If an argument form is found to have even one substitution instance with true premises and a false conclusion, that argument form is:
(A) Valid
(B) Invalid
(C) Sound
(D) Strong

129. The purpose of using rules of quantification, like UI and EG, is to:
(A) Allow the application of propositional logic rules to statements involving quantifiers.
(B) Determine the truth value of atomic propositions.
(C) Eliminate all quantifiers from an argument.
(D) Convert inductive arguments into deductive ones.

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130. An argument where the conclusion does not follow from the premises at all is best categorized as:
(A) A formal fallacy
(B) An informal fallacy
(C) Invalid
(D) Unsound

131. In a Venn diagram test for a syllogism with a particular conclusion (e.g., "Some S is P"), if the relevant area is entirely shaded, what does this signify?
(A) The conclusion is true.
(B) The conclusion is false.
(C) The argument is valid.
(D) The argument is invalid.

132. The statement "The present King of France is bald" is problematic for some theories of logic because:
(A) It is neither true nor false due to a failed presupposition.
(B) It is a contradiction.
(C) It is a tautology.
(D) It is an inductive generalization.

193. The two premises of a valid categorical syllogism cannot both be:
(A) Universal
(B) Affirmative
(C) Particular
(D) Negative

194. The 'denotation' of the term "Prime Minister of India" is:
(A) The person who is the head of government of the Republic of India.
(B) Narendra Modi.
(C) A powerful political position.
(D) The concept of leadership in a democracy.

195. Which of the following is an example of an 'argument-form'?
(A) All men are mortal. Socrates is a man. So, Socrates is mortal.
(B) $p \rightarrow q, p /\therefore q$
(C) If it rains, I will get wet. It is raining. So, I will get wet.
(D) The argument is valid.

196. The consistency of an axiomatic system is a:
(A) Syntactic property.
(B) Semantic property.
(C) Pragmatic property.
(D) Aesthetic property.

197. "My opponent argues that we should lower taxes. But he is a greedy billionaire who only wants to help his rich friends. Therefore, his argument is bad." This is a clear case of:
(A) Ad Hominem (Circumstantial)
(B) Ad Hominem (Abusive)
(C) Appeal to Pity
(D) Straw Man

198. The relationship between a true universal affirmative (A) proposition and its corresponding particular affirmative (I) proposition is that the 'I' proposition must be:
(A) True
(B) False
(C) Undetermined
(D) Invalid

199. The following question consists of two statements, an Assertion (A) and a Reason (R). Choose the correct option to describe the relationship between them.
Assertion (A): In propositional logic, `$p \rightarrow q$` is not equivalent to `$q \rightarrow p$`.
Reason (R): The truth conditions for a conditional statement are different from the truth conditions for its converse. For example, if p is false and q is true, `$p \rightarrow q$` is true, but `$q \rightarrow p$` is false.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

200. Match List I (Logical Property) with List II (Description) and choose the correct option:
List I: (Logical Property)
P. Tautology
Q. Contradiction
R. Contingency
S. Validity
List II: (Description)
1. A property of an argument where the conclusion cannot be false if the premises are true.
2. A proposition that is true under all truth-value assignments.
3. A proposition that is false under all truth-value assignments.
4. A proposition that can be either true or false.
(A) P-2, Q-3, R-4, S-1
(B) P-4, Q-3, R-2, S-1
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-4, R-1, S-2

201. Consider the following statements about logical concepts:
(i) Truth is a property of propositions.
(ii) Validity is a property of arguments.
(iii) Denotation refers to the extension of a term.
(iv) Connotation refers to the intension of a term.
(v) An argument is sound if it is valid and has at least one true premise.
Which of the above statement(s) is/are correct?
(A) (i), (ii), and (iii) only
(B) (i), (ii), and (iii), and (iv) only
(C) (iii), (iv), and (v) only

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143. If an 'A' proposition is true, what is the truth value of the corresponding 'E' proposition on the Square of Opposition?
(A) True
(B) False
(C) Undetermined
(D) Contradictory

144. The use of symbols in logic, such as `p`, `q`, `∧`, `→`, is primarily for the purpose of:
(A) Abbreviation
(B) Achieving clarity and removing ambiguity
(C) Making logic accessible to a wider audience
(D) Creating a secret code

145. A proposition of the form `p ∨ ¬p` is an example of:
(A) A contradiction
(B) A contingency
(C) A tautology
(D) An equivalence

146. The following question consists of two statements, an Assertion (A) and a Reason (R). Choose the correct option to describe the relationship between them.
Assertion (A): Venn diagrams are a decision procedure for categorical syllogisms.
Reason (R): By correctly representing the premises on a three-circle diagram, one can determine with certainty whether the conclusion is necessarily depicted, thus establishing validity or invalidity.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

147. Proving the invalidity of an argument by providing an example of the same form with true premises and a false conclusion is known the method of:
(A) Formal proof
(B) Counterexample
(C) Venn diagram
(D) Truth table

148. The property of an axiomatic system that ensures no contradictory statements can be derived from the axioms is:
(A) Completeness
(B) Independence
(C) Consistency
(D) Soundness

149. "Either you are with us, or you are against us." This statement is an example of which informal fallacy?
(A) Straw Man
(B) Ad Hominem
(C) False Dilemma (or Bifurcation)
(D) Appeal to Ignorance

150. Arrange the typical steps of the scientific method in a logical sequence that highlights the interplay of inductive and deductive reasoning.
1. Formulate a hypothesis (Induction).
2. Gather initial observations.
3. Make a specific prediction based on the hypothesis (Deduction).
4. Test the prediction through experiment.

(A) 1, 2, 3, 4
(B) 2, 1, 3, 4
(C) 3, 1, 2, 4
(D) 2, 3, 1, 4

151. Which of the following correctly pairs a concept with its definition?
(A) Truth: A property of arguments.
(B) Validity: A property of propositions.
(C) Soundness: A valid argument with true premises.
(D) Connotation: The set of things a term applies to.

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152. In a categorical proposition, distribution refers to whether the proposition makes a claim about:
(A) Every member of a class.
(B) At least one member of a class.
(C) The existence of members in a class.
(D) The quality of the members of a class.

153. If the proposition "Some politicians are honest" (I) is false, what can be inferred about "All politicians are honest" (A)?
(A) It is true.
(B) It is false.
(C) It is undetermined.

173. The fallacy of 'Illicit Major' is a formal fallacy related to:
(A) Propositional logic
(B) Categorical syllogisms
(C) Inductive reasoning
(D) Informal reasoning

174. The logical connective '$\vee$' represents inclusive disjunction. It is true when:
(A) Only the first disjunct is true.
(B) Only the second disjunct is true.
(C) At least one of the disjuncts is true.
(D) Both disjuncts are false.

175. The process of using a truth table to determine the validity of an argument is a:
(A) Semantic method
(B) Syntactic method
(C) Axiomatic method
(D) Heuristic method

176. Which of the following best describes the 'nature of propositions' in logic?
(A) They are linguistic expressions that can be grammatically correct or incorrect.
(B) They are the bearers of truth-value (i.e., they are either true or false).
(C) They are commands or questions that prompt an action or response.
(D) They are mental states of belief or disbelief.

177. The term that is common to both premises of a categorical syllogism but absent from the conclusion is the:
(A) Major term
(B) Minor term
(C) Middle term
(D) Copula

178. The Law of Non-Contradiction asserts that:
(A) A statement cannot be both true and false at the same time.
(B) A statement is either true or false.
(C) A statement is identical to itself.
(D) Every statement requires a sufficient reason.

179. Consider the following statements:
Statement I: The expression '$p \rightarrow q$' is false only in the case where p is true and q is false.
Statement II: The expression '$p \leftrightarrow q$' is true only when p and q have the same truth value.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

180. Using a Venn diagram to represent the proposition "Some S are P" involves:
(A) Shading the area of S that is outside P.
(B) Shading the area of overlap between S and P.
(C) Placing an 'X' in the area of overlap between S and P.
(D) Placing an 'X' in the area of S that is outside P.

181. Match List I (Symbolic Expression) with List II (English Translation) and choose the correct option:
List I: (Symbolic Expression)
P. `$(\forall x)(Px \rightarrow Qx)$`
Q. `$(\exists x)(Px \wedge Qx)$`
R. `$(\forall x)(Px \rightarrow \neg Qx)$`
S. `$(\exists x)(Px \wedge \neg Qx)$`
List II: (English Translation)
1. Some P are not Q
2. All P are Q
3. Some P are Q
4. No P are Q
(A) P-2, Q-3, R-4, S-1
(B) P-2, Q-4, R-3, S-1
(C) P-1, Q-3, R-4, S-2
(D) P-3, Q-2, R-1, S-4

182. The following question consists of two statements, an Assertion (A) and a Reason (R). Choose the correct option to describe the relationship between them.
Assertion (A): The conclusion of a strong inductive argument is not guaranteed to be true.
Reason (R): Inductive arguments are ampliative, meaning the conclusion contains information not strictly present in the premises.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

183. The fallacy of 'Composition' is:

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(A) 2
(B) 4
(C) 8
(D) 16

163. The following question consists of two statements, an Assertion (A) and a Reason (R). Choose the correct option to describe the relationship between them.
Assertion (A): A deductive argument cannot be both valid and unsound.
Reason (R): An unsound argument is either invalid or has at least one false premise; if it is valid but has a false premise, it is by definition unsound.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

164. The classification of propositions into 'A', 'E', 'I', and 'O' is based on their:
(A) Truth and validity
(B) Denotation and connotation
(C) Quality and quantity
(D) Simplicity and complexity

165. The "square of opposition" is a diagram that represents the logical relationships between four types of:
(A) Categorical propositions
(B) Syllogisms
(C) Fallacies
(D) Arguments

166. A statement like "This statement is false" leads to what is known as a:
(A) Tautology
(B) Contradiction
(C) Logical Paradox
(D) Contingent statement

167. "After I started wearing my lucky socks, my team won three games in a row. Therefore, my lucky socks cause my team to win." This reasoning commits the fallacy of:
(A) Hasty Generalization
(B) False Cause (Post hoc ergo propter hoc)
(C) Appeal to Emotion
(D) Slippery Slope

168. The symbol '¬' in propositional logic represents which operation?
(A) Conjunction
(B) Disjunction
(C) Implication
(D) Negation

169. What is the fundamental building block of an axiomatic system from which all theorems are derived?
(A) Theorems
(B) Axioms
(C) Rules of Inference
(D) Definitions

170. Which of the following is an INCORRECT statement?
(A) A valid argument can have true premises and a true conclusion.
(B) A valid argument can have false premises and a false conclusion.
(C) A valid argument can have false premises and a true conclusion.
(D) A valid argument can have true premises and a false conclusion.

171. In the Boolean interpretation, which relationships from the traditional Square of Opposition are NOT preserved?
(A) Contradictory only
(B) Contrary and Sub-contrary only
(C) Subalternation only
(D) Contrary, Sub-contrary, and Subalternation

172. Consider the following statements regarding logical reasoning:
(i) Deductive reasoning aims for certainty.
(ii) Inductive reasoning deals with probability.
(iii) A sound argument is a valid deductive argument with true premises.
(iv) A strong inductive argument with true premises makes the conclusion likely.
(v) Validity is a property of inductive arguments.
Which of the above statement(s) is/are correct?
(A) (i), (ii), and (v) only
(B) (iii), (iv), and (v) only
(C) (i), (ii), (iii), and (iv) only
(D) (i), (ii), (iii), (iv), and (v)

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(D) Its truth value is the same as 'I'.

154. Match List I (Informal Fallacy) with List II (Example) and choose the correct option:
List I: (Informal Fallacy)
P. Ad Hominem
Q. Ad Populum
R. Ad Ignorantiam
S. Petitio Principii
List II: (Example)
1. "Ghosts must exist because no one has ever proven that they don't."
2. "Don't listen to his argument on economics; he is a known gambler."
3. "The Bible is the word of God because the Bible says it is."
4. "Everyone is buying this new phone, so it must be the best one."
(A) P-2, Q-4, R-1, S-3
(B) P-4, Q-2, R-3, S-1
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-4, R-1, S-2

155. A compound proposition that is constructed using the connective 'if and only if' is called a:
(A) Disjunction
(B) Conditional
(C) Biconditional
(D) Negation

156. The rule of 'Existential Generalization' (EG) in quantification logic permits an inference from:
(A) A universal statement to a particular instance.
(B) A particular instance to an existential statement.
(C) An existential statement to a particular instance.
(D) A universal statement to an existential statement (assuming existence).

157. Consider the following statements:
Statement I: An argument form is a template of reasoning abstracted from specific content.
Statement II: A specific argument is an instance of an argument form.
Which of the above statement(s) is/are correct?
(A) Only Statement I is correct.
(B) Only Statement II is correct.
(C) Both Statement I and Statement II are correct.
(D) Neither Statement I nor Statement II is correct.

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158. The main difference between a formal proof of validity and a truth table is that:
(A) The formal proof is mechanical, while the truth table requires insight.
(B) The formal proof demonstrates the process of deduction using rules, while the truth table checks all possible truth-value assignments.
(C) The formal proof can only be used for syllogisms.
(D) The truth table is a syntactic method, while the formal proof is semantic.

159. Consider the following statements about logical systems:
(i) A consistent system is one from which a contradiction cannot be derived.
(ii) A complete system is one in which every true statement is provable.
(iii) Goedel's incompleteness theorems apply to simple propositional logic.
(iv) An axiomatic system consists of axioms and rules of inference.
Which of the above statement(s) is/are correct?
(A) (i), (ii) and (iii)
(B) (i), (ii) and (iv)
(C) (ii), (iii) and (iv)
(D) (i), (iii) and (iv)

160. Which of the following is the most significant characteristic of inductive logic, distinguishing it from deductive logic?
(A) It is always invalid.
(B) Its conclusion contains more information than the premises.
(C) It only deals with true propositions.
(D) It only used in mathematics.

161. The fallacy of 'Undistributed Middle' occurs when the middle term in a categorical syllogism is not distributed in:
(A) The conclusion
(B) The major premise
(C) The minor premise
(D) Either premise

162. In a truth table for the expression `$(p \rightarrow q) \wedge p$`, how many rows would be needed?

(A) Arguing that what is true of the whole must be true of the parts.
(B) Arguing that what is true of the parts must be true of the whole.
(C) Arguing that because two events occur together, one must cause the other.
(D) Distorting an opponent's argument to make it easier to attack.

184. A formal system is 'complete' if:
(A) It is free from contradiction.
(B) Its axioms are independent of each other.
(C) All valid formulas (tautologies) of the system are provable as theorems.
(D) It can be decided by a truth table.

185. In a syllogism of the form AAA-1, which terms are distributed in the premises?
(A) The subject of the major premise and the subject of the minor premise.
(B) The predicate of the major premise and the subject of the minor premise.
(C) The subject of the major premise and the predicate of the minor premise.
(D) The predicates of both premises.

186. Which of the following is a fundamental difference between an argument and an explanation?
(A) An argument attempts to prove that something is the case, while an explanation shows why it is the case.
(B) Arguments use premises and conclusions, while explanations do not.
(C) Arguments are always deductive, while explanations are always inductive.
(D) Arguments can be fallacious, but explanations cannot.

187. "If you legalize marijuana, then more people will try harder drugs like heroin, and soon our society will collapse into a drug-addled chaos." This is an example of the:
(A) Red Herring fallacy
(B) Slippery Slope fallacy
(C) Straw Man fallacy
(D) False Cause fallacy

188. Consider the following statements about logical connectives:
(i) Conjunction ($\wedge$) is true if and only if both conjuncts are true.
(ii) Disjunction ($\vee$) is false if and only if both disjuncts are false.
(iii) A conditional ($\rightarrow$) is false if and only if the antecedent is true and the consequent is false.
(iv) A biconditional ($\leftrightarrow$) is true if and only if the components have the same truth value.
Which of the above statement(s) is/are correct?
(A) (i), (ii) and (iii) only
(B) (i) and (ii) only
(C) (iii) and (iv) only
(D) (i), (ii), (iii) and (iv)

189. The term 'quantification' in logic refers to:
(A) The process of assigning truth values to propositions.
(B) The use of quantifiers like 'all' and 'some' to specify the extent of a predicate's application.
(C) The process of classifying fallacies.
(D) The method of proving validity using truth tables.

190. Consider the following statements:
Statement I: The validity of a syllogism can be tested using the six rules of the syllogism.
Statement II: A syllogism that violates any of the six rules is deemed invalid.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

191. The primary purpose of using Venn diagrams in logic is to:
(A) Provide a visual decision procedure for categorical syllogisms.
(B) Prove theorems in an axiomatic system.
(C) Analyze informal fallacies.
(D) Construct formal proofs of validity.

192. Which of the following is NOT a categorical proposition?
(A) All mammals are animals.
(B) Some students are athletes.
(C) If it rains, then the ground will be wet.
(D) No reptiles are warm-blooded.

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133. Which of the following pairs of propositions are contradictories?
(A) 'All S is P' and 'No S is P'
(B) 'Some S is P' and 'Some S is not P'
(C) 'All S is P' and 'Some S is not P'
(D) 'No S is P' and 'Some S is not P'

134. Consider the following statements:
Statement I: 'Denotation' refers to the literal, objective reference of a term.
Statement II: 'Connotation' refers to the subjective, emotional associations of a term.
In the context of traditional logic, which of the above statement(s) is/are correct?
(A) Both statements are fully correct descriptions.
(B) Statement I is correct, but Statement II incorrectly defines logical connotation (intension).
(C) Statement II is correct, but Statement I is incorrect.
(D) Both statements are incorrect.

135. The argument form `p → q, ¬q /∴ ¬p` is called:
(A) Modus Ponens
(B) Affirming the Consequent
(C) Modus Tollens
(D) Denying the Antecedent

136. The fallacy of 'Illicit Minor' occurs in a categorical syllogism when:
(A) The minor term is distributed in the conclusion but not in the minor premise.
(B) The major term is distributed in the conclusion but not in the major premise.
(C) The middle term is undistributed in both premises.
(D) Both premises are negative.

137. Which of the following is the best example of a deductive argument?
(A) 90% of humans are right-handed. Joe is a human. Therefore, Joe is probably right-handed.
(B) All men are mortal. Socrates is a man. Therefore, Socrates is mortal.
(C) Every time I've dropped a ball, it has fallen. Therefore, the next time I drop a ball, it will fall.
(D) The sun has risen every day so far. Therefore, the sun will rise tomorrow.

138. The completeness of an axiomatic system for propositional logic means that:
(A) Every possible formula can be written in the system.
(B) Every tautology is a provable theorem in the system.
(C) The system is free from contradictions.
(D) The axioms are self-evident.

139. How is the proposition "No ghosts are visible beings" symbolized in quantification logic (Gx: x is a ghost; Vx: x is a visible being)?
(A) `(∀x)(Gx → ¬Vx)`
(B) `(∃x)(Gx ∧ ¬Vx)`
(C) `¬(∃x)(Gx ∧ Vx)`
(D) Both (A) and (C) are equivalent symbolizations.

140. Consider the following statements about logical fallacies:
(i) Formal fallacies are detected by analyzing the argument's form.
(ii) Informal fallacies require an understanding of the argument's content.
(iii) The 'fallacy of four terms' is an example of a formal fallacy.
(iv) The 'ad hominem' fallacy is an example of an informal fallacy.
(v) All invalid arguments contain a fallacy.
Which of the above statement(s) is/are correct?
(A) (i), (ii), and (iii) only
(B) (i), (ii), (iv), and (v) only
(C) (iii), (iv), and (v) only
(D) (i), (ii), (iii), (iv), and (v)

141. The function of the 'copula' in a categorical proposition is to:
(A) Quantify the subject term.
(B) Link or separate the subject and predicate terms.
(C) Indicate the truth value of the proposition.
(D) Form a compound proposition.

142. The "Law of Identity" is a fundamental law of thought which states that:
(A) A proposition cannot be both true and false.
(B) Everything is what it is.
(C) A proposition must be either true or false.
(D) If P, then P.

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(D) (i), (ii), (iii), (iv), and (v)

202. The argument form "All M is P, All S is M, therefore All S is P" is a syllogism of what mood and figure?
(A) AAA-1
(B) AAA-2
(C) AAA-3
(D) AAA-4

203. The logical operation that corresponds to the English phrase "if... then..." is:
(A) Conjunction
(B) Disjunction
(C) Material Implication
(D) Biconditional

204. "You can't prove that UFOs haven't visited Earth, so they must have." This line of reasoning is an example of:
(A) The Fallacy of Division
(B) The Appeal to Ignorance
(C) The False Cause Fallacy
(D) The Hasty Generalization Fallacy

205. The primary distinction between deductive and inductive logic lies in:
(A) The number of premises used.
(B) The certainty of the conclusion relative to the premises.
(C) The use of symbolic notation.
(D) The subject matter of the arguments.

206. In an 'O' proposition (Some S is not P), which term(s) is/are distributed?
(A) Subject only
(B) Predicate only
(C) Both subject and predicate
(D) Neither subject nor predicate

207. Which of the following is an example of an informal fallacy?
(A) Affirming the consequent
(B) Denying the antecedent
(C) Undistributed middle
(D) Straw Man

208. Consider the following statements:
Statement I: Truth tables provide a mechanical test for the validity of arguments in propositional logic.
Statement II: A truth table is considered a semantic decision procedure because it evaluates arguments based on truth-value assignments.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

209. An axiomatic system must contain all of the following EXCEPT:
(A) Undefined terms
(B) Axioms
(C) Rules of inference
(D) A decision procedure for its own completeness

210. The rule of quantification that has a significant restriction to prevent invalid inferences is:
(A) Universal Instantiation (UI)
(B) Existential Generalization (EG)
(C) Universal Generalization (UG)
(D) Quantifier Negation (QN)

211. Consider the following 'laws of thought' in traditional logic:
(i) The Law of Identity
(ii) The Law of Non-Contradiction
(iii) The Law of Excluded Middle
(iv) The Law of Sufficient Reason
(v) The Law of Universal Gravitation
Which of the above statement(s) is/are correct?
(A) (i), (ii), and (v) only
(B) (i), (ii), (iii), and (iv) only
(C) (iii), (iv), and (v) only
(D) (i), (ii), (iii), (iv), and (v)

212. Arrange the following logical concepts in an order from most fundamental to most complex.
1. Proposition
2. Truth-value
3. Argument
4. Term
(A) 4, 1, 2, 3
(B) 2, 4, 1, 3
(C) 4, 2, 1, 3
(D) 1, 2, 3, 4

213. The proposition "Some mammals are not land-dwellers" is an example of:
(A) An 'A' proposition

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(B) An 'E' proposition
(C) An 'I' proposition
(D) An 'O' proposition

214. The fallacy of 'Equivocation' occurs when:
(A) An argument has a circular structure.
(B) An ambiguous word or phrase is used in two different senses within the same argument.
(C) An irrelevant point is introduced to divert attention.
(D) An attack is made on the person presenting the argument.

215. The following question consists of two statements, an Assertion (A) and a Reason (R). Choose the correct option to describe the relationship between them.
Assertion (A): The truth table method is a fully effective decision procedure for all of propositional logic.
Reason (R): For any given formula in propositional logic, a truth table can be constructed in a finite number of steps to determine if it is a tautology, contradiction, or contingency.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

216. In symbolic logic, constants are used to represent:
(A) Variables like x, y, z
(B) Specific individuals or objects
(C) Logical operators like 'and' or 'or'
(D) Predicates or properties

217. In the context of a categorical syllogism, what does the 'figure' refer to?
(A) The combination of A, E, I, O propositions.
(B) The arrangement of the middle term in the premises.
(C) The truth-value of the conclusion.
(D) The number of fallacies committed.

218. The principle that an inductive argument's strength can be increased by adding more supporting premises is a key difference from deductive logic, where:
(A) Adding premises can make a valid argument invalid.
(B) Adding premises is not allowed.
(C) Adding premises to a valid argument cannot make it more valid.
(D) Deductive arguments have no premises.

219. The rule of Hypothetical Syllogism has the form:
(A) `$p \to q, p /\therefore q$`
(B) `$p \vee q, \neg p /\therefore q$`
(C) `$p \to q, q \to r /\therefore p \to r$`
(D) `$p \to q, \neg q /\therefore \neg p$`

220. Consider the argument: "All squares are rectangles. No rectangles are circles. Therefore, no circles are squares." This argument is:
(A) Valid
(B) Invalid
(C) Sound
(D) An informal fallacy

221. Match List I (Logical Term) with List II (Symbol/Example) and choose the correct option:
List I: (Logical Term)
P. Biconditional
Q. Universal Quantifier
R. Disjunction
S. Negation
List II: (Symbol/Example)
1. `$\neg$`
2. `$(\forall x)$`
3. `$\leftrightarrow$`
4. `$\vee$`
(A) P-3, Q-2, R-4, S-1
(B) P-2, Q-3, R-1, S-4
(C) P-3, Q-4, R-2, S-1
(D) P-4, Q-2, R-3, S-1

222. Consider the following statements regarding properties of propositions in the Square of Opposition:
(i) 'A' and 'E' are contraries.
(ii) 'I' and 'O' are sub-contraries.
(iii) 'A' and 'O' are contradictories.
(iv) 'E' and 'I' are contradictories.
Which of the above statement(s) is/are correct?
(A) (i), (ii), and (iii) only
(B) (i), (ii), and (iv) only
(C) (i), (iii), and (iv) only
(D) (i), (ii), (iii) and (iv)

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223. Proving validity by assuming the negation of the conclusion and then deriving a contradiction is a method known as:
(A) Conditional Proof
(B) Indirect Proof (Reductio ad absurdum)
(C) Direct Proof
(D) Existential Instantiation

224. The 'nature of a proposition' is primarily philosophical, concerning its status as:
(A) A physical inscription or utterance.
(B) A mental thought or judgment.
(C) An abstract object or meaning.
(D) A grammatical rule.

225. "Every part of this machine is light in weight. Therefore, the machine as a whole is light in weight." This reasoning commits the fallacy of:
(A) Division
(B) Composition
(C) Accident
(D) Hasty Generalization

226. Consider the following statements:
Statement I: Logic is the study of the principles of correct reasoning.
Statement II: The study of logic is only concerned with the form of arguments, not their content.
Which of the above statement(s) is/are correct?
(A) Both Statement I and Statement II are true.
(B) Statement I is true, but Statement II is an oversimplification, as informal logic deals with content.
(C) Statement I is false, but Statement II is true.
(D) Both Statement I and Statement II are false.

227. A key feature of an 'argument-form' is that it is a template where:
(A) All substitution instances are sound arguments.
(B) The content variables (like p, q, or S, P, M) can be replaced with specific content.
(C) The logical operators are variable.
(D) It only applies to inductive reasoning.

228. In the proposition "All S is P," the subject term 'S' is:
(A) Distributed
(B) Undistributed
(C) Negative
(D) Particular

229. If 'p' is false and 'q' is true, what is the truth value of `$(p \rightarrow q) \leftrightarrow (\neg p \wedge q)$`?
(A) True
(B) False
(C) Undetermined
(D) Both True and False

230. The primary purpose of quantification theory over propositional logic is to:
(A) Make logic simpler.
(B) Analyze the internal structure of propositions involving 'all' and 'some'.
(C) Deal with informal fallacies.
(D) Create a new set of truth-functional connectives.

231. The following question consists of two statements, an Assertion (A) and a Reason (R). Choose the correct option to describe the relationship between them.
Assertion (A): The axioms of an axiomatic system are accepted without proof within that system.
Reason (R): Axioms serve as the fundamental starting points or premises from which all other truths (theorems) in the system are to be logically derived.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

232. "My philosophy professor said that this car is the best on the market, so I should buy it." This is an example of the fallacy of:
(A) Appeal to Unqualified Authority
(B) Ad Hominem
(C) Begging the Question
(D) Slippery Slope

233. The relationship of 'contrariety' holds between two propositions when they:
(A) Cannot both be true, but can both be false.
(B) Cannot both be false, but can both be true.
(C) Must have opposite truth values.
(D) Must have the same truth values.

234. Consider the following statements about truth and validity:

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(i) An argument with all true premises and a true conclusion is necessarily valid.
(ii) A sound argument must be valid.
(iii) A valid argument must have a true conclusion.
(iv) An argument can be valid but unsound.
Which of the above statement(s) is/are correct?
(A) (i) and (iii) only
(B) (ii) and (iv) only
(C) (i), (ii), and (iv) only
(D) (ii), (iii), and (iv) only

235. The argument form `$p \rightarrow q, q \rightarrow r, r \rightarrow s /\therefore p \rightarrow s$` is a valid extension of which rule?
(A) Modus Ponens
(B) Modus Tollens
(C) Hypothetical Syllogism
(D) Disjunctive Syllogism

236. A formal fallacy is an error in reasoning that is due to the argument's:
(A) Content
(B) Structure or form
(C) Emotional appeal
(D) Ambiguous language

237. The 'connotation' of a term determines its 'denotation'. This means:
(A) The set of attributes of a term determines the set of objects it applies to.
(B) The set of objects a term applies to determines its set of attributes.
(C) Connotation and denotation are independent of each other.
(D) Connotation and denotation are identical.

238. Consider the following statements:
Statement I: Inductive arguments are "ampliative" because their conclusions contain more information than is contained in their premises.
Statement II: Deductive arguments are "non-ampliative" because their conclusions are already implicitly contained within their premises.
Which of the above statement(s) is/are correct?
(A) Only Statement I is correct.
(B) Only Statement II is correct.
(C) Both Statement I and Statement II are correct.
(D) Neither Statement I nor Statement II is correct.

239. The syllogism "All M is P, Some S is M, therefore Some S is P" has the mood and figure:
(A) AII-1
(B) AII-2
(C) IAI-3
(D) IAI-4

240. The use of a truth table to test an argument's validity is an example of a:
(A) Formal proof
(B) Decision procedure
(C) Heuristic device
(D) Syllogistic rule

241. Match List I (Fallacy Type) with List II (Sub-type) and choose the correct option:
List I: (Fallacy Type)
P. Fallacy of Relevance
Q. Fallacy of Weak Induction
R. Fallacy of Presumption
S. Fallacy of Ambiguity
List II: (Sub-type)
1. Begging the Question
2. Equivocation
3. Appeal to Force (Ad Baculum)
4. Hasty Generalization
(A) P-4, Q-3, R-1, S-2
(B) P-3, Q-4, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

242. "This diamond is expensive. This tire is expensive. This meal is expensive. Therefore, everything is expensive." This argument commits the fallacy of:
(A) Accident
(B) False Cause
(C) Hasty Generalization
(D) Composition

243. The rule of 'Existential Instantiation' (EI) is used in a formal proof to:
(A) Remove an existential quantifier by introducing a special, new constant.
(B) Add an existential quantifier based on a specific instance.
(C) Remove a universal quantifier by substituting any constant.
(D) Add a universal quantifier based on an

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arbitrary instance.

244. Arrange the steps to test a syllogism's validity using the rules of syllogism.
1. Identify the mood and figure of the syllogism.
2. Check for the fallacy of four terms.
3. Check the rules regarding distribution of terms (middle, major, minor).
4. Check the rules regarding quality (negative/affirmative premises and conclusion).

(A) 1, 2, 3, 4
(B) 2, 1, 4, 3
(C) 2, 4, 3, 1
(D) 1, 3, 4, 2

245. Which of the following is an INCORRECT statement about deductive and inductive arguments?
(A) Deductive arguments aim for validity.
(B) Inductive arguments aim for strength.
(C) The conclusion of a valid deductive argument is certain given the premises.
(D) The conclusion of a strong inductive argument is certain given the premises.

246. What is the contradictory of the proposition "All social events are fun"?
(A) No social events are fun.
(B) Some social events are fun.
(C) Some social events are not fun.
(D) All fun things are social events.

247. The difference between a 'formal fallacy' and an 'informal fallacy' is that:
(A) A formal fallacy relates to the argument's structure, while an informal fallacy relates to its content or language.
(B) Formal fallacies are only committed by logicians.
(C) Informal fallacies are always more persuasive than formal ones.
(D) Formal fallacies are invalid, while informal fallacies are valid but unsound.

248. The consistency of an axiomatic system is proven by showing that:
(A) All its axioms are true.
(B) It is impossible to derive a statement of the form `P ∧ ¬P`.
(C) All true statements are provable within it.
(D) It can be modelled in arithmetic.

249. Consider the following statements about logical concepts:
(i) A proposition is a sentence that can be true or false.
(ii) An argument is a set of propositions with a premise-conclusion structure.
(iii) Validity is a structural property of deductive arguments.
(iv) Truth is a property of individual propositions concerning their relation to the world.
(v) A sound argument is one that is persuasive to its audience.

Which of the above statement(s) is/are correct?
(A) (i), (ii), and (v) only
(B) (iii), (iv), and (v) only
(C) (i), (ii), (iii), and (iv) only
(D) (i), (ii), (iii), (iv), and (v)

250. The purpose of using symbolic logic, as opposed to analyzing arguments in natural language, is to:
(A) Make arguments more complex.
(B) Obscure the meaning of arguments.
(C) Increase precision and avoid ambiguity.
(D) Connect logic with rhetoric.

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Direction : Please read the following source carefully.

The foundational distinction in logic is between the truth of a statement and the validity of an argument. Truth and falsity are properties exclusively attributed to propositions, which are declarative sentences asserting a state of affairs. A proposition is true if the state of affairs it describes corresponds to reality, and false otherwise. In contrast, validity and invalidity are properties of deductive arguments. An argument is a set of propositions, one of which (the conclusion) is claimed to follow from the others (the premises). Validity concerns the formal relationship between premises and conclusion, not their actual truth. A deductive argument is valid if and only if it is impossible for its premises to be true while its conclusion is false. This formal correctness is independent of the content. Complementing this, the meaning of terms within propositions is analyzed through denotation and connotation. Denotation refers to the collection of objects to which a term applies (its extension), while

each step is justified by a specific rule of inference or a rule of replacement. This process demonstrates that the conclusion is a logical consequence of the premises. This structured approach to proof is reflective of a more general concept in logic and mathematics: the axiomatic system. An axiomatic system is a formal system built upon a minimal set of foundational elements. It consists of a set of axioms or postulates, which are statements accepted as true without proof within the system, and a set of rules of inference that specify how to derive new statements, called theorems, from the axioms. The goal is to generate all the truths of a particular domain from this small, self-evident base. Two of the most important meta-logical properties of an axiomatic system are consistency and completeness. A system is consistent if it is not possible to derive a contradiction (e.g., both P and not-P) from the axioms. It is complete if every true statement expressible in the system's language can be proven as a theorem.

Based on the above source, attempt the following five questions.

291. What is the defining feature of a formal proof of validity?
(A) It uses a visual diagram to check for counterexamples.
(B) It tests every possible truth-value combination.
(C) It derives the conclusion from the premises using a sequence of justified steps.
(D) It relies on informal fallacies to reach a conclusion.

292. In an axiomatic system, what is the role of an axiom?
(A) A statement accepted as true without proof.
(B) A statement derived from other theorems.
(C) A rule of inference for deriving new statements.
(D) A conclusion of a formal proof of validity.

293. The property of 'consistency' in an axiomatic system means that:
(A) All true statements are provable within the system.
(B) The system contains no axioms.
(C) Every statement in the system is a theorem.
(D) It is impossible to derive a contradiction from the axioms.

294. According to the passage, a 'theorem' in an axiomatic system is:
(A) A foundational statement accepted without proof.
(B) A statement derived from the axioms using rules of inference.
(C) An error in reasoning or a fallacy.
(D) A method for testing the validity of an argument.

295. What does it mean for an axiomatic system to be 'complete'?
(A) The system is free from any contradictions.
(B) The system can be easily understood by non-logicians.
(C) Every true statement that can be expressed in the system is also provable as a theorem.
(D) The system relies on a minimal number of inference rules.

Direction : Please read the following source carefully.

A fundamental bifurcation in the study of logic is the distinction between deductive and inductive logic. This difference lies in the nature of the relationship claimed to exist between the premises and the conclusion of an argument. Deductive logic deals with arguments where the conclusion is claimed to follow from its premises with absolute necessity. In a valid deductive argument, if the premises are true, the conclusion must be true; the conclusion's truth is logically guaranteed by the truth of the premises. The core aim of deductive reasoning is to achieve certainty, and its arguments are evaluated in binary terms as either valid or invalid. There is no middle ground. In stark contrast, inductive logic concerns arguments where the premises are intended to provide strong evidence for the conclusion, but not conclusive proof. The conclusion of an inductive argument is claimed to follow from its premises only with a certain degree of probability. Therefore, if the premises are true, the conclusion is likely, but not necessarily, true. Inductive arguments are not judged as valid or invalid but are evaluated on a spectrum of strength, ranging from weak to strong, based on how well the premises support the conclusion. This distinction is pivotal, as it separates arguments that aim for logical certainty from those that aim for probable truth.

Based on the above source, attempt the following

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257. The classification of categorical propositions into A, E, I, and O types is based on which two dimensions?
(A) Denotation and Connotation
(B) Truth and Validity
(C) Subject and Predicate
(D) Quantity and Quality

258. In a standard-form categorical proposition, what is the role of the quantifier?
(A) To specify whether the assertion applies to all or some members of the subject class.
(B) To affirm or deny the class relationship.
(C) To connect the subject and predicate terms.
(D) To determine the truth or falsity of the statement.

259. Based on the description in the passage, a proposition stating "No philosophers are wealthy" would be classified as:
(A) Universal Affirmative (A)
(B) Particular Affirmative (I)
(C) Universal Negative (E)
(D) Particular Negative (O)

260. Which of the following components of a categorical proposition serves to link the subject and predicate terms?
(A) The copula
(B) The quantifier
(C) The quality
(D) The quantity

Direction : Please read the following source carefully.

The Square of Opposition is a traditional logical diagram that illustrates the precise relationships of immediate inference among the four standard-form categorical propositions (A, E, I, O). It provides a framework for understanding how the truth or falsity of one proposition can be directly inferred from the truth or falsity of another, assuming they share the same subject and predicate terms. The relationships depicted are contradictories, contraries, sub-contraries, and subalternation. Contradictories (A and O; E and I) are pairs of propositions that cannot both be true and cannot both be false; they have opposite truth values. If one is true, the other must be false, and vice versa. Contraries (A and E) are universal propositions that cannot both be true, though they can both be false. Sub-contraries (I and O) are particular propositions that cannot both be false, though they can both be true. Finally, subalternation describes the relationship between a universal proposition (the superaltern) and its corresponding particular proposition (the subaltern). In this relationship, the truth of the universal (A or E) implies the truth of the particular (I or O), and the falsity of the particular implies the falsity of the universal. This tool is fundamental for analyzing direct deductions between propositions without the need for a mediating middle term.

Based on the above source, attempt the following five questions.

261. What relationship on the Square of Opposition exists between two propositions that cannot both be true but can both be false?
(A) Contradictories
(B) Sub-contraries
(C) Subalternation
(D) Contraries

262. If the proposition "All scholars are diligent" (A) is true, what can be inferred about the proposition "Some scholars are not diligent" (O) according to the Square of Opposition?
(A) It must be true.
(B) It must be false.
(C) Its truth value is undetermined.
(D) It is also true.

263. The passage describes subalternation as a relationship where:
(A) two propositions have opposite truth values.
(B) the truth of a particular proposition implies the truth of its corresponding universal proposition.
(C) the truth of a universal proposition implies the truth of its corresponding particular proposition.
(D) two particular propositions cannot both be false.

264. According to the text, which pair of propositions represents a contradictory relationship?
(A) A and E
(B) I and O
(C) A and I
(D) E and I

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connotation refers to the set of attributes or properties that a term implies (its intension). For example, the term 'planet' denotes Mercury, Venus, Earth, etc., and connotes attributes like 'celestial body orbiting a star'. Understanding these concepts is crucial for the precise analysis of arguments and propositions.

Based on the above source, attempt the following five questions.

251. According to the passage, which of the following best describes the property of validity?
(A) A property of individual propositions that correspond to reality.
(B) A property of a deductive argument concerning the formal connection between its premises and conclusion.
(C) A property of an argument where the conclusion is factually true.
(D) A property of terms referring to the collection of objects they represent.

252. What is the primary difference between truth and validity as explained in the text?
(A) Truth pertains to the correspondence of propositions to reality, while validity pertains to the logical structure of an argument.
(B) Truth applies to arguments, whereas validity applies to individual propositions.
(C) Truth is a formal property, while validity is a content-based property.
(D) Truth is determined by connotation, whereas validity is determined by denotation.

253. Based on the passage, the 'connotation' of the term 'human' would refer to:
(A) The set of all individual human beings.
(B) The formal structure of an argument about humans.
(C) The attributes such as 'rationality' and 'bipedalism'.
(D) The truth value of the proposition 'Socrates is human'.

254. The passage implies that a valid deductive argument can have:
(A) True premises and a false conclusion.
(B) Only true premises and a true conclusion.
(C) A conclusion that is neither true nor false.
(D) False premises and a true conclusion.

255. What concept refers to the extension of a term, or the class of objects it points to?
(A) Validity
(B) Connotation
(C) Denotation
(D) Proposition

Direction : Please read the following source carefully.

The fundamental unit of logical reasoning is the proposition, a statement that possesses a truth value, meaning it can be definitively classified as either true or false. The nature of propositions is best understood through their classification, a cornerstone of traditional logic. Categorical propositions, in particular, serve as the building blocks for syllogistic arguments. These propositions make assertions about the relationship between two classes or categories, designated as the subject term (S) and the predicate term (P). Every standard-form categorical proposition has a specific structure comprising four parts: a quantifier, a subject term, a copula, and a predicate term. The classification of these propositions hinges on two critical dimensions: quantity and quality. Quantity refers to whether the proposition makes a claim about all members of the subject class (universal) or only some members (particular). Quality refers to whether the proposition affirms or denies a relationship between the subject and predicate classes (affirmative or negative). The interplay of these two dimensions yields the four fundamental types of categorical propositions: Universal Affirmative (A), Universal Negative (E), Particular Affirmative (I), and Particular Negative (O). This systematic classification allows for a precise analysis of logical relationships and inferences.

Based on the above source, attempt the following five questions.

256. According to the passage, what is the defining characteristic of a proposition?
(A) It must be a complex sentence with multiple clauses.
(B) It must possess a definitive truth value of true or false.
(C) It must assert a relationship between two classes.
(D) It must contain a quantifier and a copula.

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when the antecedent is true and the consequent is false. A fifth connective, equivalence or material biconditional (≡, 'if and only if'), is true when its component propositions share the same truth value. By using symbols for simple propositions (e.g., p, q, r) and these connectives, complex argument forms can be represented with absolute clarity, allowing their validity to be assessed through purely formal procedures, detached from the potentially misleading content of ordinary language.

Based on the above source, attempt the following five questions.

271. What is the primary purpose of using symbolic logic as described in the passage?
(A) To study the connotative meaning of words.
(B) To analyze the structure of categorical syllogisms only.
(C) To overcome the ambiguity of natural language for precise argument analysis.
(D) To determine the factual truth of simple propositions.

272. A compound proposition is called 'truth-functional' because its truth value depends entirely on:
(A) The arrangement of subject and predicate terms.
(B) The truth values of its simple component propositions.
(C) The number of connectives used.
(D) The relationship of subalternation.

273. According to the text, a proposition using the material conditional (⊃) is false only under which condition?
(A) When the antecedent is false and the consequent is true.
(B) When both the antecedent and consequent are false.
(C) When both the antecedent and consequent are true.
(D) When the antecedent is true and the consequent is false.

274. If 'p' is true and 'q' is false, what is the truth value of the conjunction 'p • q'?
(A) False
(B) True
(C) Undetermined
(D) Both true and false

275. The logical connective for 'if and only if' (≡) yields a true compound statement when:
(A) The first component is true and the second is false.
(B) The component propositions have opposite truth values.
(C) The component propositions have the same truth value.
(D) At least one of the component propositions is true.

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Direction : Please read the following source carefully.

In propositional logic, a decision procedure is a mechanical method that can determine, in a finite number of steps, whether a given argument form is valid or invalid. The most fundamental of these procedures is the truth table. A truth table provides an exhaustive, systematic tabulation of all possible combinations of truth values for the simple propositions that constitute an argument. For an argument with 'n' distinct simple propositions, the truth table will have 2^n rows. To test the validity of an argument, a truth table is constructed for its corresponding argument form, with columns for each premise and for the conclusion. The crucial step is to examine the completed table for a 'counterexample'—that is, any row in which all the premises are true and the conclusion is simultaneously false. If even one such row exists, the argument form is invalid. If no such row can be found, the argument form is proven to be valid. Beyond testing validity, truth tables also serve to classify statement forms. A statement form that is true under every possible truth-value assignment is a tautology, one that is false under every assignment is a contradiction, and one that is true under some assignments and false under others is contingent.

Based on the above source, attempt the following five questions.

276. What is the primary function of a truth table as a decision procedure?
(A) To systematically check an argument form for validity.
(B) To determine the connotation of the terms used in an argument.
(C) To identify the mood and figure of a

syllogism.
(D) To translate natural language into symbolic form.

277. An argument form is determined to be invalid using a truth table when there is at least one row where:
(A) All premises are false and the conclusion is true.
(B) All premises are true and the conclusion is true.
(C) All premises and the conclusion are false.
(D) All premises are true and the conclusion is false.

278. According to the passage, a statement form that is always false, regardless of the truth values of its components, is known as a:
(A) Tautology
(B) Contradiction
(C) Contingent statement
(D) Valid argument

279. If an argument contains three distinct simple propositions (p, q, r), how many rows will its complete truth table have?
(A) 3
(B) 6
(C) 8
(D) 9

280. A statement form that could be either true or false depending on the truth values of its simple propositions is called:
(A) A tautology
(B) A contradiction
(C) A valid form
(D) A contingent statement

Direction : Please read the following source carefully.

Beyond the truth-table method used in propositional logic, other decision procedures exist for different logical systems. For traditional categorical syllogisms, the Venn diagram method offers a powerful visual and intuitive technique for testing validity. This method involves representing the premises of a syllogism using three overlapping circles, with each circle standing for one of the three terms (major, minor, and middle). The premises are diagrammed by shading areas to indicate they are empty or placing an 'x' to indicate that an area has at least one member. After both premises have been diagrammed, one inspects the resulting diagram to see if the conclusion has also, by necessity, been represented. If the diagramming of the premises automatically illustrates the conclusion, the syllogism is valid; if it does not, the syllogism is invalid. The ability of such formal procedures to identify invalid forms is crucial for detecting fallacies. A fallacy is a defect in an argument that consists in something other than merely false premises. Fallacies are broadly divided into formal and informal types. Formal fallacies have a defect in their logical structure or form, which can be identified using methods like Venn diagrams or truth tables. Informal fallacies, in contrast, are errors of reasoning that arise from the content, context, or language of the argument, such as fallacies of relevance or ambiguity.

Based on the above source, attempt the following five questions.

281. The Venn diagram method is specifically described as a decision procedure for testing the validity of:
(A) Categorical syllogisms.
(B) Propositional logic arguments.
(C) Axiomatic systems.
(D) Inductive arguments.

282. In the Venn diagram test for validity, when is a syllogism considered valid?
(A) When the conclusion is diagrammed separately from the premises.
(B) When the diagram for the premises necessarily and automatically represents the conclusion.
(C) When all three circles have at least one shaded area.
(D) When an 'x' appears in the intersection of all three circles.

283. What is the fundamental difference between formal and informal fallacies as presented in the passage?
(A) Formal fallacies have true premises, while informal fallacies have false premises.
(B) Formal fallacies are related to argument structure, while informal fallacies are related to content and language.
(C) Formal fallacies can only be detected by

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truth tables, while informal fallacies can only be detected by Venn diagrams.
(D) Formal fallacies are intentional errors, whereas informal fallacies are unintentional.

284. A fallacy of relevance, where a premise is logically irrelevant to the conclusion, would be classified as:
(A) An informal fallacy.
(B) A formal fallacy.
(C) A valid argument form.
(D) A categorical syllogism.

285. The process of using a Venn diagram to test a syllogism begins with:
(A) Diagramming the conclusion first.
(B) Shading the area outside all three circles.
(C) Representing the two premises on the three-circle diagram.
(D) Checking for fallacies of ambiguity in the terms.

Direction : Please read the following source carefully.

While propositional logic analyzes relationships between whole propositions, it cannot delve into the internal structure of those propositions. To address this limitation, quantification theory, or predicate logic, was developed. This more powerful system introduces the concepts of quantifiers and propositional functions. A propositional function is an expression containing a variable, which becomes a proposition when the variable is either replaced by a constant or bound by a quantifier. For instance, 'x is a philosopher' is a propositional function that is neither true nor false. Quantification allows us to make general claims about such functions. There are two primary quantifiers: the universal quantifier (∀), symbolized as (x), which means 'for all x' or 'given any x'; and the existential quantifier (∃), symbolized as (∃x), which means 'there exists an x' or 'for some x'. Using these, we can translate statements like "All humans are mortal" into the symbolic form (x)(Hx ⊃ Mx) and "Some students are scholars" into (∃x)(Sx • Sx). Predicate logic also includes specific rules of inference, known as rules of quantification, such as Universal Instantiation (UI), Universal Generalization (UG), Existential Instantiation (EI), and Existential Generalization (EG), which govern the use of these quantifiers in formal proofs.

Based on the above source, attempt the following five questions.

286. What is the primary reason for the development of quantification theory over propositional logic?
(A) To simplify the use of truth tables.
(B) To focus exclusively on categorical syllogisms.
(C) To eliminate the need for rules of inference.
(D) To analyze the internal structure of propositions.

287. According to the passage, the expression 'x is mortal' is an example of a:
(A) Proposition
(B) Quantifier
(C) Propositional function
(D) Deductive argument

288. How would the statement "There exists at least one logician" be represented using quantification?
(A) (x)(Lx)
(B) (∃x)(Lx)
(C) (x)(L ⊃ x)
(D) (∃x)(~Lx)

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289. The universal quantifier (∀) or (x) is used to express that a certain property applies to:
(A) No members of a class.
(B) At least one member of a class.
(C) A specific, named member of a class.
(D) All members of a class.

290. Rules such as Universal Instantiation (UI) and Existential Generalization (EG) are part of a set known as:
(A) The rules of quantification.
(B) The laws of thought.
(C) Decision procedures.
(D) The Square of Opposition.

Direction : Please read the following source carefully.

Beyond decision procedures like truth tables, another critical method for establishing the validity of an argument is a formal proof of validity. This method, often called natural deduction, involves deriving the conclusion of an argument from its premises through a finite sequence of steps, where

265. If it is false that "Some students are lazy" (I), what can be concluded about the proposition "No students are lazy" (E)?
(A) It must be true.
(B) It must be false.
(C) Its truth value cannot be determined.
(D) It is a sub-contrary.

Direction : Please read the following source carefully.

A categorical syllogism is a specific and highly structured form of deductive argument central to traditional Aristotelian logic. Its structure consists of exactly three categorical propositions: two premises and a conclusion. A defining feature of the syllogism is that it involves exactly three terms, each of which appears twice in the argument but never twice in the same proposition. These terms are the major term, which is the predicate of the conclusion; the minor term, which is the subject of the conclusion; and the middle term, which appears in both premises but not in the conclusion. The role of the middle term is crucial, as it serves to mediate the connection between the major and minor terms. The premise containing the major term is called the major premise, and the one containing the minor term is the minor premise. The validity of a categorical syllogism is a matter of its logical form, not its content. This form is determined by two factors: its mood, which is the sequence of the types of categorical propositions (A, E, I, O) it contains, and its figure, which is determined by the position of the middle term in the two premises. Evaluating the validity of these argument forms is a primary objective of syllogistic logic.

Based on the above source, attempt the following five questions.

266. What is the function of the middle term in a categorical syllogism?
(A) It serves as the subject of the conclusion.
(B) It connects the major and minor terms in the premises.
(C) It appears in one premise and the conclusion.
(D) It determines the quality (affirmative/ negative) of the conclusion.

267. According to the passage, the validity of a categorical syllogism depends on:
(A) The factual truth of its premises.
(B) Its logical form, determined by mood and figure.
(C) The denotation of its terms.
(D) The truth of its conclusion.

268. In the structure of a categorical syllogism, where does the major term appear?
(A) As the predicate of the conclusion and in the major premise.
(B) As the subject of the conclusion and in the minor premise.
(C) In both premises but not in the conclusion.
(D) As the subject of the major premise only.

269. The 'mood' of a categorical syllogism refers to:
(A) The arrangement of the middle term in the premises.
(B) The number of terms present in the syllogism.
(C) The sequence of proposition types (A, E, I, O) that make up the argument.
(D) The relationship between the premises and the conclusion.

270. A categorical syllogism is described as an argument with:
(A) Two premises and two conclusions.
(B) Three terms, each appearing three times.
(C) Four categorical propositions.
(D) Two premises and one conclusion.

Direction : Please read the following source carefully.

Symbolic logic, particularly propositional logic, represents a significant advancement over traditional logic by employing a formal, artificial language to eliminate the vagueness and ambiguity inherent in natural languages. At the core of propositional logic are truth-functions. A compound proposition is truth-functional if its truth value is completely determined by the truth values of its constituent simple propositions. The logical operators that connect these simple propositions are known as truth-functional connectives. The primary connectives are negation (~, 'not'), which reverses the truth value of a proposition; conjunction (•, 'and'), which is true only when both conjuncts are true; disjunction (∨, 'or'), which is false only when both disjuncts are false; and implication or material conditional (⊃, 'if...then...'), which is false only

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five questions.

296. What is the central claim made in a valid deductive argument?
(A) The conclusion is probably true if the premises are true.
(B) The strength of the conclusion depends on the evidence.
(C) The argument is evaluated on a spectrum from weak to strong.
(D) The conclusion follows from the premises with absolute necessity.

297. How are inductive arguments evaluated, according to the passage?
(A) On a scale of strength, from weak to strong.
(B) As either valid or invalid.
(C) Based on their mood and figure.
(D) By checking for the property of consistency.

298. The primary difference between deductive and inductive logic lies in:
(A) The number of premises required for an argument.
(B) The type of relationship claimed between premises and conclusion.
(C) The use of symbolic language versus natural language.
(D) The historical origin of the logical system.

299. If the premises of a strong inductive argument are all true, what can be said about its conclusion?
(A) The conclusion must be true.
(B) The conclusion is likely to be true, but not guaranteed.
(C) The conclusion must be false.
(D) The conclusion is invalid.

300. Which type of logic is concerned with arguments that aim for logical certainty?
(A) Deductive logic
(B) Inductive logic
(C) Informal logic
(D) Probabilistic logic

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ANSWERS

1. (B) Validity
Logic defines arguments based on structure rather than the truth of their parts. Validity specifically measures how effectively premises support a conclusion. If the conclusion follows necessarily from the premises, the argument's structural attribute is sound. Unlike individual statements which possess truth or falsity, arguments are assessed for their logical integrity. This distinction ensures that reasoning remains formal and independent of specific factual claims.

2. (C) Both Statement I and Statement II are correct.
Logical analysis distinguishes between the properties of statements and arguments. Truth and falsity are strictly assigned to declarative sentences that describe reality. Conversely, validity and invalidity characterize the inferential link within an argument. A correct argument requires that the conclusion be logically unavoidable if the premises are assumed to be true. Both concepts are essential for evaluating the overall strength and reliability of reasoning.

3. (C) A valid argument must have true premises.
Validity is a formal property focused on the relationship between premises and conclusions. It does not require that premises be actually true. An argument is valid if its conclusion must be true whenever its premises are true. This allows valid arguments to have false premises or even false conclusions. Soundness, however, requires both validity and actual truth. The requirement for true premises defines soundness, not validity.

4. (D) The collection of all objects to which the term may correctly be applied.
Denotation serves as the extensional component of a term's meaning. It encompasses the total class or group of entities to which the term correctly refers in the physical or conceptual world. For instance, the denotation of a common noun includes every individual member of that category. This literal application provides a concrete reference point for logic, focusing on membership rather than descriptive attributes.

5. (C) A celestial body moving in an elliptical orbit around a star.
Connotation represents the intensional meaning of a term by identifying the essential attributes shared by all members of a class. For a specific term, this involves the defining characteristics that distinguish it from other categories. These properties provide the criteria for determining which objects belong to the term's denotation. Logical connotation remains objective and constant, focusing on necessary qualities rather than subjective or emotional associations.

6. (A) Both Statement I and Statement II are true.
Logic classifies the meaning of terms using two primary dimensions known as extension and intension. Denotation refers to the extension, which is the collection of objects the term names. Connotation refers to the intension, which consists of the properties or characteristics that define the term. Both concepts are fundamental for understanding how language represents categories and how these categories function within various logical syllogisms.

7. (D) It can be either true or false.
A proposition functions as the primary unit of logical analysis. Its defining feature is having a truth-value, meaning it must be either true or false. Questions, commands, and exclamations do not qualify as propositions because they do not assert a fact about the world. This binary nature allows logic to evaluate the relationships between different statements and determine the validity of complex arguments.

8. (A) Close the door.
Propositions are declarative sentences that make assertions capable of being true or false. Commands or directives, however, seek to influence behavior rather than state facts. Such expressions lack a truth-value because they do not describe a state of affairs. Consequently, they cannot serve as premises or conclusions in a logical argument. Distinguishing between factual claims and imperatives is crucial for maintaining formal logical structure.

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9. (A) P-2, Q-4, R-1, S-3
Logical terminology is organized around specific definitions. A proposition is a statement with a truth-value. An argument consists of a set of propositions where a conclusion is derived from premises. Validity refers to the structural correctness where the conclusion follows necessarily from the premises. Denotation defines the group of objects to which a term applies. Correctly mapping these terms ensures clarity when evaluating various deductive systems.

10. (A) Major term
Standard categorical syllogisms are structured using three distinct terms. The major term is defined by its position in the conclusion's predicate. This term also appears in the major premise, establishing the primary category being discussed. Identifying the major term is essential for determining the syllogism's mood and figure. Proper placement ensures the argument follows the formal rules required for maintaining valid logical connections.

11. (D) Law of Excluded Middle
The Law of Excluded Middle is a core principle of classical logic. It asserts that for any given proposition, it must be either true or its negation must be true. There is no middle ground or third possibility. This binary framework allows for the clear evaluation of truth-values in various logical systems. It ensures that every meaningful statement can be definitively classified within a two-valued logic.

12. (A) Both A and R are true and R is the correct explanation of A.
A standard-form categorical syllogism is strictly defined as having three terms: the major, minor, and middle terms. If an argument introduces a fourth term, it loses the necessary connection required for a valid inference. This error is known as the fallacy of four terms. Because the structure depends on the middle term linking the others, adding more terms makes the logical conclusion impossible to reach validly.

13. (C) Quantity and Quality
Classical logic categorizes propositions based on two fundamental attributes. Quantity refers to whether a statement applies to all members of a class or just some members. Quality describes whether the statement affirms or denies a relationship between the subject and predicate. Combining these two criteria results in the four standard categorical forms. This systematic classification is essential for analyzing the validity of syllogisms in traditional deductive logic.

14. (D) Universal Affirmative
In the system of categorical logic, the letter A designates a universal affirmative proposition. These statements assert that every member of the subject class is also a member of the predicate class. The structure typically follows the format where a quantifier like all precedes the subject. This type of proposition is a foundational element in the square of opposition and plays a critical role in syllogistic reasoning.

15. (A) (i) and (ii) only
Categorical propositions are identified by specific vowels representing their quantity and quality. The letter E stands for universal negative statements, while I represents particular affirmative ones. Additionally, universal affirmative propositions distribute their subject term because they make an assertion about every member of that category. These definitions are standard in traditional logic and are necessary for correctly applying the rules of distribution and testing the validity of syllogisms.

16. (B) Contradictory
The relationship between universal affirmative and particular negative propositions is defined as contradictory. These statements cannot both be true and cannot both be false at the same time. If one is true, the other must necessarily be false. This direct opposition is a key feature of the traditional square of opposition. It provides a reliable method for inferring the truth-value of one statement from the known value of another.

17. (B) It is false.
Contradictory propositions are pairs where the truth of one necessitates the falsity of the other. In the traditional square of opposition, the universal affirmative and particular negative forms are contradictories. Therefore, if a statement asserting that all members of a group possess a certain trait is true, the statement claiming some members lack that trait must be false. This logical

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51. (C) All students are athletes.
Contradictory propositions are pairs where the truth of one requires the falsity of the other. For a particular negative proposition like some students are not athletes, the contradictory is a universal affirmative statement. This means the corresponding contradictory is all students are athletes. These two statements cannot both be true or both be false simultaneously. Identifying contradictories is a fundamental step in analyzing the relationships within the traditional square of opposition.

52. (D) Invalid, committing the fallacy of affirming the consequent
The error of assuming that the truth of a result guarantees the truth of its cause is known as affirming the consequent. In conditional logic, if the first part implies the second, seeing the second part does not prove the first. There could be many other reasons why the ground is wet besides rain. This mistake creates an invalid argument because the conclusion is not a necessary consequence of the provided premises.

53. (C) (i), (ii), and (iv)
Symbolic logic employs a specialized language to represent the structure of arguments with high precision. By using variables and operators, it removes the ambiguities often found in natural languages. This formal approach allows for the analysis of complex relationships and the systematic evaluation of validity. Propositional logic is one such branch that focuses on how entire statements are combined. Together, these elements provide a rigorous framework for conducting clear and consistent reasoning.

54. (B) A formal proof of validity
A formal proof of validity is a step-by-step demonstration that a conclusion follows necessarily from a set of premises. This process involves applying a series of established rules of inference to the initial statements. Each new line must be a logical consequence of previous lines. By reaching the conclusion through this rigorous path, the validity of the argument is established. This method is a cornerstone of deductive reasoning in mathematics and formal logic.

55. (C) Both Statement I and Statement II are correct.
In logic, an argument is specifically defined as a group of propositions where some are intended to provide support for another. While any collection of statements is a set, only those with a clear premise-conclusion structure qualify as an argument. The premises are the evidence or reasons offered, while the conclusion is the claim being supported. Distinguishing arguments from mere clusters of unrelated assertions is the first step in logical analysis and evaluation.

56. (A) Disjunctive Syllogism
Disjunctive syllogism is a fundamental rule of inference that operates on statements containing an or connective. It states that if we are presented with two possibilities and one of them is proven to be false, then the other must necessarily be true. This pattern of reasoning is structurally valid because the truth of the disjunction requires at least one part to be true. It is a common and reliable tool in deductive logic.

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57. (C) Requires an analysis of the content or language of the argument to be detected.
Unlike formal fallacies which are identified by their logical structure, informal fallacies depend on the actual content and language used. These errors in reasoning can involve irrelevant information, ambiguous terms, or emotional appeals that distract from the logical connection between premises and conclusion. Because they are not visible in the symbolic form alone, detecting them requires a careful analysis of the meaning and context of the argument being presented to the audience.

58. (A) Argument against the Person (Ad Hominem)
The ad hominem fallacy occurs when an individual attacks the character or personal traits of an opponent instead of addressing the actual argument presented. By focusing on irrelevant personal details, the speaker attempts to discredit the conclusion without providing logical evidence. This shift in focus is a common error in informal reasoning. Even if the personal claims are true, they do not necessarily invalidate the logic of the opponent's original position or statement.

26. (A) (i), (ii) and (iii) only
Logic utilizes various tools and theories to assess the validity of different types of reasoning. Truth tables effectively handle propositional logic, while Venn diagrams provide a reliable method for evaluating categorical syllogisms. However, first-order predicate logic is complex enough that no universal decision procedure exists for it. These concepts are fundamental to understanding the limits and capabilities of formal logical systems when applied to different structures of argumentation.

27. (D) 2^n
The size of a truth table is determined by the number of independent variables present in a logical formula. Since each variable has two possible truth-values, the total number of combinations grows exponentially. Specifically, the number of required rows is calculated by raising two to the power of the number of distinct variables. This ensures that every potential scenario is accounted for, allowing for a complete and accurate evaluation of the formula.

28. (B) Existential quantifier
Quantification logic extends simple propositional logic by using symbols to indicate the quantity of individuals that possess a certain property. The backward E symbol represents the existential quantifier, which translates to phrases like there exists at least one. It is used to assert that the predicate applies to some members of the domain. This allows for a more detailed analysis of statements that do not apply to every individual member.

29. (C) $(\forall x)(Cx \rightarrow Mx)$
Universal statements are symbolized in predicate logic using a specific structure that involves a universal quantifier and a conditional operator. To represent a claim about all members of a category, the logic states that for any individual, if that individual belongs to the first category, then it must also belong to the second category. This formalization captures the necessary relationship between the two classes while avoiding assumptions about their existence.

30. (A) P-2, Q-3, R-4, S-1
Quantification logic employs specific rules to move between general statements and individual instances. Universal instantiation allows the derivation of a specific case from a universal claim. Conversely, universal generalization moves from an arbitrary instance to a universal statement. Existential rules handle the relationship between individuals and existential claims. Mastering these four rules is essential for constructing formal proofs that involve quantifiers and variables within a deductive system.

31. (A) A mistake in reasoning.
In the study of logic, a fallacy is defined specifically as a defect in an argument that arises from a flaw in its reasoning process. Unlike simple factual errors or false beliefs, a fallacy concerns the inferential link between premises and the conclusion. Even if the premises are true, a fallacious argument fails to provide adequate logical support for its conclusion. Recognizing these mistakes is essential for critical thinking.

32. (B) A fallacy of ambiguity
Fallacies of ambiguity occur when the language used in an argument is unclear or has multiple meanings. Equivocation is a specific type where a single word or phrase is used with two different senses in the same context. This shifts the meaning during the reasoning process, leading to an invalid conclusion. Because the error depends on the shifting definitions rather than the structural form, it is categorized as an informal fallacy.

33. (A) Both A and R are true and R is the correct explanation of A.
Deductive validity ensures that the conclusion of an argument is a necessary consequence of its premises. This is possible because the information expressed in the conclusion is already implicitly present in the starting statements. Therefore, if the premises are accepted as true, it is logically impossible for the conclusion to be false. This internal relationship explains why deductive reasoning is used to achieve certainty in various mathematical and philosophical systems.

34. (A) An argument has specific content, while an argument-form is a pattern of reasoning.
Logical analysis distinguishes between the specific content of an argument and its underlying structure. An argument consists of particular statements about specific subjects,

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necessity allows for immediate inference without further evidence.

18. (A) 1, 2, 4, 3
Testing a syllogism with Venn diagrams requires a systematic sequence of actions to ensure accuracy. First, a framework of three overlapping circles must be established to represent the major, minor, and middle terms. Following this, the major premise and then the minor premise are diagrammed according to their specific logical forms. Finally, the resulting diagram is inspected to determine if the conclusion is already represented within the shaded or marked areas.

19. (C) I and O
Sub-contrary is a specific logical relationship found at the bottom of the traditional square of opposition. It exists between particular affirmative and particular negative propositions. The primary characteristic of this relationship is that both statements cannot be false simultaneously, although they can both be true. If one particular statement is false, the other must be true. This allows for specific inferences regarding the possibilities of truth within limited classes.

20. (D) The truth-values of its component propositions.
A truth-functional proposition is a complex statement where the overall truth-value depends entirely on the truth-values of its individual components. The logical connectives used to join these components, such as and or or, have fixed rules for how they combine values. This means that if the truth-values of the atomic parts are known, the truth-value of the whole compound can be determined with absolute certainty through formal calculation.

21. (C) Conjunction
In the language of symbolic logic, specific operators are used to represent natural language connectives. The wedge or caret symbol denotes conjunction, which corresponds to the word and. This operator creates a compound statement that is true only if every individual part is true. If even one component is false, the entire conjunction is false. Understanding this symbol is fundamental for translating and evaluating complex arguments in propositional logic systems.

22. (B) p is true and q is false.
Material implication is a logical connective that links an antecedent to a consequent. The resulting conditional statement is considered true in almost all cases. The only specific condition that makes the entire statement false is when the antecedent is true but the consequent is false. In every other scenario, including when the antecedent is false, the conditional remains true. This definition is central to the formal analysis of deductive arguments.

23. (D) $\neg(P \wedge Q)$
Translating natural language into symbolic logic requires careful attention to the scope of negation. The phrase expressing that it is not the case that both components are true indicates a negation of a conjunction. This is symbolized by placing a negation sign before a parenthetical statement containing the two variables joined by the conjunction operator. This structure accurately reflects the denial of the simultaneous truth of both parts.

24. (A) Guarantees a decision about an argument's validity in a finite number of steps.
A decision procedure is a mechanical method that provides a definitive answer to a logical question within a finite series of steps. In the context of logic, it is primarily used to determine whether an argument is valid or invalid. A successful procedure requires no intuition or creativity, only the consistent application of rules. This ensures that the results are objective and can be verified by anyone following the same process.

25. (C) Propositional logic
Within the field of formal logic, different systems use specific tools to evaluate reasoning. The truth table serves as a comprehensive decision procedure for the branch known as propositional logic. By listing every possible combination of truth-values for the variables involved, the table can demonstrate whether an argument is valid. This exhaustive method provides a reliable way to check the consistency and logical consequences of complex compound statements.

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necessary foundation for all consistent reasoning and ensure that symbols and statements maintain a stable meaning throughout a logical argument or proof.

43. (D) The middle term
Distribution is a logical property that describes whether a proposition makes a claim about every member of a class. For a categorical syllogism to be valid, the middle term must be distributed in at least one of the premises. This ensures that the middle term links the major and minor terms correctly. If the middle term refers only to some members in both premises, no necessary logical connection can be established.

44. (B) 'Because'
Truth-functional connectives are operators that determine the truth-value of a compound statement based solely on the truth-values of its parts. Common examples include and, or, and if-then. However, some words introduce causal or explanatory relationships that go beyond simple truth-values. For instance, the word because relates to the reasons why something happened, which cannot be determined just by knowing if the individual statements are true or false.

45. (C) Semantic decision procedure
A semantic decision procedure is a method used to determine the validity of an argument by analyzing the truth-values of its components. Venn diagrams serve this purpose for categorical syllogisms by providing a visual way to represent classes and their relationships. By mapping the premises onto the diagram, one can see if the conclusion must necessarily exist. This approach focuses on the meaning and extension of the terms involved in the argument.

46. (D) Affirming the consequent
Affirming the consequent is a formal fallacy that occurs in conditional reasoning. It happens when someone assumes that because the consequent of a conditional statement is true, the antecedent must also be true. This is a mistake because the consequent could be caused by something else entirely. Even if the premises are true, the conclusion does not follow necessarily, making the argument structurally invalid and unreliable for reaching certain truths.

47. (A) Both A and R are true and R is the correct explanation of A.
The relationship between the connotation and denotation of a term is characterized by an inverse variation. Connotation involves the set of attributes that define a term, while denotation is the set of objects the term applies to. As more specific characteristics are added to a definition, the group of objects that satisfy all those criteria naturally becomes smaller. Understanding this trade-off is essential for creating precise definitions in logical and scientific classification.

48. (B) A tautology
Tautologies are a unique class of propositions that are true regardless of the truth-values of their individual components. Their truth is guaranteed by their logical structure alone. For example, a statement saying that either a condition is true or it is not will always be correct. Because they do not depend on any external facts or empirical evidence, tautologies provide a foundation for establishing certain truths within formal mathematical and logical systems.

49. (A) 3, 1, 2
Operator precedence determines the order in which different logical connectives are evaluated in a complex expression. In most standard systems, negation is the strongest operator and is applied first. It is followed by conjunction and disjunction, which have equal strength. Finally, implication and biconditional operators are the weakest and are evaluated last. Following this hierarchy ensures that every symbolic formula is interpreted consistently and without ambiguity across different proofs.

50. (B) P-3, Q-4, R-1, S-2
Formal fallacies in categorical syllogisms occur when specific rules regarding the distribution of terms are violated. Illicit major and minor fallacies happen when a term is distributed in the conclusion but not in its respective premise. Undistributed middle occurs when the middle term is not distributed at least once. Finally, the existential fallacy involves drawing a particular conclusion from universal premises. Recognizing these errors is necessary for evaluating the validity of deductive arguments.

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belong to the predicate class or deny that they belong. Affirmative propositions use words like is or are to connect the terms, while negative propositions use is not or are not. Quality, along with quantity, defines the four standard types of categorical statements.

68. (D) Middle term
The figure of a categorical syllogism is a classification based on the specific arrangement of the middle term in the two premises. There are four possible figures, depending on whether the middle term serves as the subject or the predicate in each statement. Identifying the figure, combined with the mood, provides a complete description of the syllogism's logical structure. This classification is necessary for applying the rules that determine whether an argument is valid.

69. (C) Subalternation
Subalternation is a logical relationship that exists between a universal proposition and its corresponding particular proposition of the same quality. On the traditional square of opposition, this occurs between A and I, as well as between E and O. This relationship implies that if the universal statement is true, the particular statement must also be true. Conversely, if the particular statement is false, the universal statement must be false. This allows for specific downward inferences.

70. (B) Both p and q are false.
Disjunction is a logical operation that combines two propositions into a compound statement. In its standard inclusive sense, the entire statement is considered true if at least one of the individual parts is true. The only scenario where a disjunction is false is when both of the component propositions are false simultaneously. This rule is fundamental to constructing truth tables and evaluating the validity of arguments that involve multiple possibilities or choices within their premises.

71. (A) P-3, Q-2, R-4, S-1
Logic uses specific symbols and formats to represent various types of statements and their properties. Universal affirmative propositions are expressed in the form all S is P. Conjunctions are symbolized using a caret, while the existential quantifier is denoted by a backward E. A contradiction is a statement that is always false, often shown as a proposition joined with its own negation. Mastering these representations is essential for translating natural language into formal logic.

72. (A) The premises are true and the conclusion is false.
Validity in propositional logic is tested by examining the relationship between premises and conclusions across all possible truth-value assignments. An argument is invalid if there is any scenario where the premises are true but the conclusion is false. When using a truth table, this specific combination is the only one that proves invalidity. If no such row exists in the entire table, the argument form is considered valid and the conclusion follows necessarily from the premises.

73. (C) A general statement to a specific instance.
Universal instantiation is a vital rule in quantification logic that facilitates the transition from a general claim to a specific instance. It allows a logician to take a statement that applies to all members of a set and apply it to any individual member of that set. By replacing the universal quantifier and variable with a specific constant, the rule enables the use of propositional logic techniques to analyze and prove arguments involving general laws.

74. (A) Deductive
Deductive arguments are those where the conclusion is claimed to follow from the premises with absolute necessity. The provided example uses a general principle about events and applies it to a specific case, leading to a certain conclusion. This structure is a typical categorical syllogism. If the premises are true, the conclusion cannot possibly be false. This type of reasoning is the standard for formal proofs and logical analysis where certainty is the primary goal of the argument.

75. (B) 1, 2, 3, 4
Constructing a formal proof of validity involves a logical sequence of steps. The process begins with listing the given premises and stating the conclusion that needs to be reached. Then, rules of inference are applied to the premises and

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59. (D) "For all x, it is the case that"
The universal quantifier is a symbol used in predicate logic to make assertions about every individual within a specific domain. It is often translated as for all or for every. When combined with a variable and a predicate, it indicates that the property described applies to every member without exception. This allows for the formalization of general laws and universal truths, providing a way to express categorical statements in a precise symbolic language.

60. (B) To achieve precision and avoid the ambiguity of ordinary language.
Symbols are used in logic to create a specialized language that is free from the vagueness and multiple meanings found in everyday speech. This precision allows for the clear representation of logical forms and the rigorous testing of arguments. By abstracting away from specific content, symbols help focus on the structural relationships between propositions. This formalization is essential for developing complex logical systems and ensuring consistency in mathematical and philosophical proofs.

61. (C) Its conclusion goes beyond the information contained in the premises.
Inductive reasoning is characterized by the fact that the conclusion goes beyond the evidence provided in the premises. These arguments identify patterns or regularities in a specific set of observations and project them onto a broader or future context. While the premises can provide strong support, they do not guarantee the conclusion with absolute certainty. This ampliative nature makes induction a powerful tool for scientific discovery and predicting outcomes based on past experiences.

62. (A) Both A and R are true and R is the correct explanation of A.
In the Boolean interpretation of categorical logic, universal propositions are understood as making no claim about the actual existence of members in the subject class. This means they lack existential import. For example, a statement about all members of an empty category is considered true by default because there are no members to serve as counterexamples. This approach differs from traditional interpretations and is a key feature of modern formal logic systems.

63. (A) Transposition (Contraposition)
Transposition, also known as contraposition, is a logical rule that allows for the equivalence of two conditional statements. It states that a conditional is true if and only if its contrapositive is true. The contrapositive is formed by negating both the antecedent and the consequent and then swapping their positions. This rule is a valuable tool in proofs and helps in understanding the relationship between different conditional claims within a deductive system.

64. (B) Undistributed Middle
A formal fallacy is an error that is inherent in the logical structure of an argument. The undistributed middle is a classic example found in categorical syllogisms. It occurs when the term that connects the two premises is not used to refer to an entire class at least once. Because the error is a violation of the formal rules of the syllogism, it can be detected simply by examining the argument's pattern.

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65. (C) (i), (ii), (iii), and (iv)
Truth tables are essential tools for classifying the logical status of compound propositions. A formula that is true under every possible assignment is a tautology, while one that is always false is a contradiction. Formulas that vary based on the truth-values of their parts are contingent. For an argument to be valid, the truth table must show that the conclusion is true whenever all premises are true. These definitions underpin propositional logic.

66. (A) P must be either true or false.
The Law of Excluded Middle is a foundational principle of classical logic asserting that every proposition must have one of two truth-values. Specifically, it states that either a proposition is true or its negation is true. There is no third option or indeterminate state allowed within this framework. This principle ensures that logical systems remain consistent and that every statement can be evaluated in a clear, binary manner for the purposes of deduction.

67. (C) Affirmative or negative.
In categorical logic, quality refers to the basic nature of the relationship being asserted between the subject and predicate. A proposition can either affirm that members of the subject class

while an argument-form is a general pattern of reasoning that uses variables. This abstraction allows logicians to evaluate the validity of entire classes of arguments regardless of their topic. Understanding the difference is crucial for recognizing how different arguments can share the same logical skeleton.

35. (C) Proving validity
Proving validity is a systematic process in formal logic where a conclusion is shown to follow necessarily from given premises. This is achieved by applying established rules of inference in a step-by-step manner. Each step in the proof must be justified by a specific rule, ensuring that the transition from one statement to the next is logically sound. This method demonstrates that the argument structure guarantees the truth of the conclusion.

36. (D) All its truths are derived from a small set of axioms and rules of inference.
An axiomatic system is a formal structure where a large body of truths is derived from a small, foundational set of statements. These starting statements are accepted without proof within the system and are used alongside specific rules of inference. By following these rules, more complex propositions can be logically proven. This method ensures that the entire system is grounded in consistent principles and provides a rigorous framework for deduction.

37. (C) It is not possible to derive a contradiction (e.g., $P \wedge \neg P$) within the system.
Consistency is a vital property of any formal logical system. It ensures that it is impossible to derive a contradiction from the system's axioms and rules. A contradiction occurs when both a proposition and its negation are proven to be true simultaneously. If a system allows for such a result, it becomes logically broken and unreliable. Therefore, demonstrating consistency is a primary goal when developing and evaluating axiomatic structures.

38. (B) Prove every true statement that can be expressed in its language.
Completeness refers to the scope of an axiomatic system's power to prove truths within its specific domain. A system is considered complete if every true statement that can be expressed in its formal language is also a theorem that can be proven using its axioms and rules. This property ensures that the system is sufficient for its intended purpose and leaves no logical gaps within the framework it defines for analysis.

39. (D) Deductive arguments claim their conclusions follow with probability.
Deductive and inductive logic are distinguished by the strength of the claim they make about the relationship between premises and conclusions. Deductive arguments assert that the conclusion follows with absolute necessity, meaning it is impossible for the conclusion to be false if the premises are true. In contrast, inductive arguments only claim that the conclusion follows with some degree of probability. This fundamental difference determines how each type of reasoning is evaluated.

40. (A) An inductive argument
Arguments that base a general conclusion on a set of specific observations are known as inductive. These arguments move from particular instances to a broader claim about an entire category. While the evidence may provide strong support, the conclusion is never absolutely certain because it goes beyond the observed data. This type of reasoning is common in empirical sciences where theories are built upon repeated patterns found in nature and experiments.

41. (A) (i) and (ii) only
Inductive and deductive arguments respond differently to the introduction of new information. The strength of an inductive argument is sensitive to additional evidence, which can either bolster or weaken the conclusion's probability. However, if a deductive argument is already valid, adding more premises cannot change that validity. Deductive reasoning relies on the internal structure, whereas inductive reasoning depends on the weight of the evidence base. These characteristics define their roles.

42. (A) Both Statement I and Statement II are true.
Traditional logic is built upon three fundamental laws of thought. The Law of Identity states that every entity is identical to itself. The Law of Non-Contradiction asserts that a proposition and its negation cannot both be true in the same sense at the same time. These principles provide the

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any new lines generated to move toward the goal. The final step is reached when the desired conclusion is derived as the last line of the proof. This systematic approach ensures that every step is logically justified.

76. (B) Formal fallacies relate to the structure (form) of an argument, while informal fallacies relate to its content or language.
Logical fallacies are classified into two broad categories based on the source of the error. Formal fallacies are mistakes found in the structural pattern of an argument, making it invalid regardless of the content. In contrast, informal fallacies are errors that arise from the way the content or language is used, such as using ambiguous terms or irrelevant appeals. Distinguishing between them is essential for correctly identifying why a particular argument fails to support its conclusion.

77. (C) It aims to prove its own axioms from within the system.
An axiomatic system is a formal structure built upon basic elements. It begins with undefined terms and axioms, which are statements accepted without proof. From these, theorems are derived using specific rules of inference. A key feature is that axioms cannot be proven from within the system itself; they are the starting points for all other proofs. If an axiom could be proven from others, it would be a theorem rather than a foundational axiom.

78. (A) Both Statement I and Statement II are true.
Logical reasoning depends on both structural integrity and the weight of evidence. The strength of an inductive argument is directly tied to the quantity and quality of the supporting observations. As more relevant evidence is gathered, the probability of the conclusion being true increases. This responsiveness to new data is a defining feature of induction. Both the structure of the argument and the underlying evidence base are critical for evaluating the reliability of inductive conclusions.

79. (A) Intension
In logic and semantics, connotation refers to the set of attributes or qualities implied by a term, which is the same as its intension. It contrasts with denotation or extension, which indicate the actual objects the term applies to. Thus, connotation focuses on meaning or properties, not reference, making "intension" the accurate equivalent in conceptual analysis.

80. (B) Two classes of objects
Categorical propositions are the building blocks of traditional logic, focusing on the relationship between groups or classes of objects. Instead of dealing with individual things, they assert how one class relates to another. For example, a statement might claim that all members of one group are also members of a second group. This focus on class membership and exclusion allows for the systematic analysis of categorical syllogisms and the relationships within the square of opposition.

81. (B) Both 'dogs' and 'felines'
Distribution is a property of terms in categorical propositions that indicates whether the statement makes a claim about every member of a class. In a universal negative proposition, both the subject and the predicate terms are distributed. This is because the statement asserts that every member of the first class is excluded from the entire second class. Identifying distributed terms is a necessary step for applying the formal rules that determine the validity of categorical syllogisms.

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82. (A) Both A and R are true and R is the correct explanation of A.
Contrary propositions are pairs of universal statements that have the same terms but different quality. According to the traditional square of opposition, A and E propositions are contraries. The defining feature of this relationship is that both statements cannot be true at the same time. If one is true, the other must be false. However, it is possible for both to be false. This provides a specific rule for inferring truth-values between universal affirmative and negative claims.

83. (C) `$(p \rightarrow q) \wedge (q \rightarrow p)$`
A biconditional statement asserts that two propositions have the same truth-value, meaning one is true if and only if the other is true. This relationship is logically equivalent to a conjunction of two conditional statements. Specifically, it can be broken down into if the first then the second, and if the second then the first. This equivalence is a fundamental rule in

placed in the relevant overlapping area. If the rules of the premises result in an entire area being shaded, it means that area is empty. If the conclusion requires an individual to exist in an area that has been shaded, the argument is shown to be logically invalid.

132. (A) It is neither true nor false due to a failed presupposition.
The problem of empty terms and failed presuppositions is a classic challenge in the philosophy of logic. When a statement refers to an object that does not exist, such as a current king of a republic, it is difficult to assign a truth-value. Some theories suggest such statements are neither true nor false because the assumption of the object's existence is not met. This issue highlights the complexity of how language and logic interact when describing the actual world.

133. (C) 'All S is P' and 'Some S is not P'
Contradictory propositions are pairs where one statement is the direct logical opposite of the other. In the system of categorical logic, two pairs are contradictories: A and O, and E and I. These pairs have the same subject and predicate but differ in both quantity and quality. Consequently, they can never both be true and never both be false at the same time. Identifying these pairs is a fundamental step in analyzing the relationships on the square of opposition.

134. (B) Statement I is correct, but Statement II incorrectly defines logical connotation (intension).
In traditional logic, the meaning of a term is analyzed using two distinct concepts. Denotation refers to the actual objects or members of the class that the term identifies. Connotation, or intension, refers to the set of essential attributes and properties that define the term and determine its application. It is important to distinguish this logical definition of connotation from the common usage that refers to subjective emotional associations, which are not considered part of formal logical meaning.

135. (C) Modus Tollens
Modus tollens is a valid and foundational rule of inference in propositional logic. It operates on a conditional statement and a second premise that negates the consequent of that conditional. The rule concludes that the antecedent must also be false. This pattern of reasoning is structurally sound because if a condition implies a result, and that result did not happen, then the condition could not have been met. It is a powerful tool for deduction and scientific falsification.

136. (A) The minor term is distributed in the conclusion but not in the minor premise.
The fallacy of illicit minor is a formal error that occurs in categorical syllogisms when the rules of distribution are violated. Specifically, it happens when the minor term is distributed in the conclusion but was not distributed in the minor premise. Because the conclusion makes a claim about every member of the minor class, that claim must be supported by the premise. Failing to do so creates an invalid argument where the conclusion goes beyond the evidence provided by the premises.

137. (B) All men are mortal. Socrates is a man. Therefore, Socrates is mortal.
A deductive argument is one where the conclusion is intended to follow from the premises with absolute necessity. The classic example involving the mortality of men and Socrates follows a universal rule and applies it to a specific case. This structure, known as a categorical syllogism, ensures that if the premises are true, the conclusion cannot possibly be false. This type of reasoning is the standard for formal logical analysis and provides a foundation for mathematical and philosophical proofs.

138. (B) Every tautology is a provable theorem in the system.
Completeness is a critical property of an axiomatic system for propositional logic. It means that the system is powerful enough to prove every formula that is a tautology. If a statement is true by virtue of its logical form alone, the system must be able to derive it as a theorem using its axioms and rules. This property ensures that there are no logical gaps in the system and that it fully captures the truths of the logic it represents.

139. (D) Both (A) and (C) are equivalent symbolizations.
Negative universal statements can be symbolized in quantification logic using two logically equivalent structures. One way is to use a

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simultaneously. This relationship provides a way to infer the truth of one particular claim based on the falsity of its corresponding sub-contrary.

92. (B) `¬p ∧ ¬q`
De Morgan's laws are a pair of transformation rules in formal logic that describe how negation interacts with conjunction and disjunction. One rule states that the negation of a disjunction is logically equivalent to the conjunction of the negations of the individual parts. This means that saying it is not the case that either P or Q is true is the same as saying that P is false and Q is false. This equivalence is essential for simplifying complex logical expressions.

93. (C) All premises are true and the conclusion is false.
Testing for validity using a truth table involves an exhaustive check of all possible scenarios. The definition of an invalid argument is one where it is possible for the premises to be true while the conclusion is false. Therefore, during the inspection of a truth table, the presence of even a single row with this specific combination of truth-values proves that the argument form is invalid. If no such row is found, the argument is definitively proven to be valid.

94. (D) A new constant that has not appeared previously in the proof.
Existential instantiation is a rule that allows the removal of an existential quantifier by introducing a constant to represent the individual that exists. To avoid logical errors, a strict restriction is applied: the chosen constant must be entirely new to the proof. This prevents the mistake of assuming that the individual mentioned in the existential claim is the same as one already discussed. Using a fresh constant ensures that the deduction remains general and logically sound throughout.

95. (A) Appeal to Popularity (Ad Populum)
The fallacy of appeal to popularity, or ad populum, occurs when someone argues that a claim must be true or an argument must be strong simply because many people believe it or support it. This reasoning is flawed because the popularity of an idea is not a reliable indicator of its truth or logical validity. Even if a large group agrees, they could all be mistaken. Logical support must come from relevant evidence rather than the number of supporters.

96. (B) Demonstrate the completeness and consistency of a logical theory.
Developing an axiomatic system is a foundational task in formal logic aimed at providing a rigorous structure for a theory. The primary goals are to demonstrate that the system is consistent, meaning no contradictions can be derived, and complete, meaning all truths within its scope are provable. By organizing knowledge into a small set of axioms and rules, logicians can verify the reliability and limits of a system, ensuring that it provides a solid basis for deduction.

97. (B) A deductive argument
Deductive arguments are defined by the strength of the claim they make regarding the inferential link between premises and the conclusion. In a deductive argument, the conclusion is asserted to follow from the starting statements with absolute necessity. This means that if the premises are accepted as true, the conclusion is logically unavoidable. This type of reasoning aims for certainty and is evaluated based on the formal property of validity rather than the probability used in inductive reasoning.

98. (A) The quantity and quality of its three constituent propositions.
The mood of a standard-form categorical syllogism is a classification based on the types of propositions it contains. It is represented by a three-letter code where each letter stands for the quantity and quality of the major premise, the minor premise, and the conclusion, in that order. The possible letters are A, E, I, and O. Combined with the figure, the mood provides a complete description of the syllogism's structural form, allowing for the determination of its validity.

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99. (C) An 'X' in the area where the S and P circles overlap.
Venn diagrams use specific markings to represent the presence or absence of members in different classes. To represent a particular affirmative proposition like some S is P, an X is placed in the area where the circles for S and P overlap. This mark signifies that there is at least one individual that belongs to both categories. When testing a syllogism, if the premises already require this X

propositional logic and is frequently used in formal proofs to simplify or expand complex expressions.

84. (D) $(\exists x)(Px \wedge Hx)$
In quantification logic, particular affirmative propositions are represented using an existential quantifier and a conjunction. To symbolize that some members of one group also belong to another, the logic states that there exists at least one individual who possesses both properties. This differs from the conditional structure used for universal statements. Using the conjunction correctly reflects the assertion that there is an actual instance where both predicates are true for the same individual in the domain.

85. (C) (ii), (iii) and (iv) only
A decision procedure is a mechanical method that definitively determines a logical property, such as validity. Truth tables serve this role for propositional logic, and Venn diagrams for categorical syllogisms. However, a formal proof is not a decision procedure because it requires the selection of specific rules to reach a conclusion. Additionally, first-order predicate logic is known to be undecidable, meaning no universal procedure exists for it. These distinctions are vital in formal logic.

86. (B) The argument's premises assume the truth of the conclusion they are supposed to prove.
Begging the question is a fallacy of presumption where the conclusion of an argument is already assumed to be true within one of the premises. Instead of providing independent evidence to support the claim, the argument simply restates the conclusion in a different form. This creates a circular reasoning pattern that fails to prove anything new. Because the truth of the conclusion is required to accept the premises, the argument lacks any real probative force or value.

87. (D) It is a valid argument and has all true premises.
Soundness is the highest standard for evaluating a deductive argument. An argument is considered sound if and only if it meets two strict criteria. First, the argument must be logically valid, meaning the conclusion follows necessarily from the premises. Second, every one of its premises must be actually true in reality. While validity concerns the structure, soundness combines that structure with factual accuracy to guarantee the truth of the final conclusion being presented to the reader.

88. (A) Law of Non-Contradiction
The Law of Non-Contradiction is a central principle in classical logic that ensures consistency in thought and expression. It is symbolically represented as the negation of a conjunction between a proposition and its own denial. The law asserts that it is impossible for a statement to be both true and false at the same time and in the same respect. Without this rule, logical reasoning would collapse, as any statement could be proven true or false.

89. (C) A proposition is the meaning of a declarative sentence.
While often used interchangeably, logic distinguishes between a sentence and a proposition. A sentence is a specific linguistic unit belonging to a particular language. In contrast, a proposition is the underlying meaning or factual claim expressed by a declarative sentence. Different sentences in different languages can express the same proposition. This distinction allows logicians to focus on the abstract truth-values and relationships between ideas regardless of the specific words used to communicate them in various human languages.

90. (A) Universal negative
The mood of a categorical syllogism is identified by a sequence of three letters representing the types of propositions it contains. The first letter in the sequence always refers to the major premise. In the mood EAE, the major premise is an E proposition, which is defined as a universal negative statement. This means it denies the relationship between the middle term and the major term for every member of the subject class, forming the starting point of the argument.

91. (D) Cannot both be false.
Sub-contrary is a relationship found in the traditional square of opposition between the two particular propositions, I and O. The fundamental rule for sub-contraries is that they cannot both be false at the same time. If one particular statement is false, the other must necessarily be true. However, it is possible for both to be true

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the mistake of overgeneralizing from a biased or specific, non-representative example.

108. (A) Both A and R are true and R is the correct explanation of A.
Validity is a purely structural property of an argument that describes the connection between its premises and its conclusion. It does not depend on the actual truth or falsity of the statements involved. An argument is valid if the conclusion must be true whenever the premises are true. This allows for valid arguments where both the premises and the conclusion are false in reality. Understanding this distinction is crucial for evaluating the logical form independently of the content.

109. (D) Disjunctive Syllogism
The rule of disjunctive syllogism is a valid form of deductive reasoning. It starts with a premise that presents two alternative possibilities, known as a disjunction. A second premise then eliminates one of those possibilities by negating it. Since the original statement asserted that at least one of the options must be true, the only remaining possibility must be the conclusion. This pattern is a reliable way to reach a certain truth by a process of elimination.

110. (A) Appeal to Ignorance (Ad Ignorantiam)
The appeal to ignorance is an informal fallacy that occurs when someone argues that a proposition is true simply because it has not been proven false, or false because it has not been proven true. This reasoning is flawed because a lack of evidence for or against a claim does not constitute proof of its opposite. In many cases, the truth-value of a statement remains unknown, and the absence of information should lead to an undetermined status.

111. (B) (i), (ii), (iii) and (iv) only
Logical systems are divided into deductive and inductive branches, each with distinct evaluative criteria. Deductive arguments aim for validity, where the conclusion follows necessarily from the premises. Inductive arguments aim for strength, where the conclusion is probable based on the evidence. A sound argument is a valid deductive one with true premises. While both are used in science, they serve different roles in building and testing theories. These principles are fundamental to understanding formal and informal reasoning.

112. (C) Validity
In the field of formal logic, a decision procedure is a specialized, mechanical method designed to provide a definitive answer to a specific type of question. Its primary task is to determine the validity of an argument within a particular system. By following a finite set of rules, the procedure can establish whether the conclusion necessarily follows from the premises. Truth tables and Venn diagrams are common examples of such procedures used to evaluate different logical structures and forms.

113. (A) True
Contradictory propositions are pairs where the truth of one necessitates the falsity of the other. On the traditional square of opposition, the universal negative (E) and the particular affirmative (I) are contradictories. Therefore, if it is known that an I proposition is false, its contradictory E proposition must be true. This immediate inference is a basic principle of categorical logic, allowing one to determine the truth-value of a general claim from the falsity of its specific denial.

114. (A) 4, 2, 1, 3
Generating a formal proof of validity requires a specific, logical order of operations to ensure the conclusion is reached correctly. The process begins with identifying the goal by stating the conclusion to be proved. Next, the starting points are established by listing the given premises. Then, rules of inference are applied to these premises and subsequent lines. Finally, the conclusion is derived as the last step. This structure provides a clear and rigorous path for deductive reasoning.

115. (A) Drawing an affirmative conclusion from a negative premise.
Categorical syllogisms are governed by several formal rules that ensure validity. One such rule states that if an argument has one negative premise, the conclusion must also be negative. If a syllogism violates this rule by drawing an affirmative conclusion from a negative premise, it is structurally flawed. This error is a formal fallacy because the resulting conclusion does not logically follow from the information provided

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to be present, then the conclusion is necessarily supported by the argument.

100. (A) P-3, Q-1, R-4, S-2
Propositional logic includes several standard valid argument forms that serve as rules of inference. Modus ponens involves affirming the antecedent, while modus tollens involves denying the consequent. A hypothetical syllogism links two conditional statements to form a new one. Disjunctive syllogism uses a negated part of an or statement to affirm the remaining part. Recognizing these patterns is essential for constructing formal proofs and evaluating the structure of complex deductive arguments in a systematic way.

101. (A) Animal, Mammal, Feline, Cat
Connotation and denotation have an inverse relationship in logical classification. Connotation refers to the set of defining attributes, while denotation is the set of objects that possess those attributes. As you move from a general category like animal to a more specific one like cat, you add more defining characteristics to the connotation. Naturally, as the definition becomes more specific and detailed, the number of actual objects that fit that description in the world decreases.

102. (A) Quantifier, Subject Term, Copula, Predicate Term
A standard-form categorical proposition is built from four essential components arranged in a specific order. It begins with a quantifier that indicates the quantity. Next is the subject term, followed by the copula, which is a form of the verb to be that links the parts. The proposition ends with the predicate term. These elements together determine the quantity and quality of the statement, which are the foundations for analyzing categorical syllogisms and logical relationships.

103. (A) It is false.
Contradictory propositions are pairs where one statement is the exact denial of the other. In categorical logic, the universal negative (E) and the particular affirmative (I) are contradictories. This means they must have opposite truth-values. If it is true that no members of the first group belong to the second, then the claim that some members do belong must be false. This immediate inference is a basic rule derived from the structure of the square of opposition.

104. (A) The Law of Universal Causation
Traditional logic is founded on three fundamental laws of thought that govern all consistent reasoning. These are the Law of Identity, the Law of Contradiction, and the Law of Excluded Middle. Other principles, such as those related to physical laws or causality, are not considered part of these primary logical laws. The traditional laws focus on the properties of propositions and their truth-values, ensuring that terms and statements remain stable and consistent within a formal deductive or inductive system.

105. (A) Both Statement I and Statement II are true.
Logic distinguishes between the truth of propositions and the validity of arguments. Truth is a property of individual statements and depends on whether they accurately describe facts in the world. Validity, however, is a formal property of an argument's structure. It describes the relationship between premises and the conclusion, specifically whether the conclusion follows necessarily if the premises are assumed to be true. Both concepts are essential but distinct when evaluating the overall quality of reasoning.

106. (D) Contingent
Compound propositions are classified based on their truth-values across all possible scenarios in a truth table. A statement form that is true in every row is a tautology, and one that is false in every row is a contradiction. A statement that is true in some cases and false in others is known as a contingency. This means its truth depends on the actual truth-values of its atomic parts, reflecting most empirical claims in natural language and science.

107. (D) An arbitrarily chosen instance.
Universal generalization is a rule of inference in quantification logic that allows for the derivation of a universal statement. To use this rule correctly, one must start with a statement about an individual that was chosen arbitrarily. Because no special properties were assumed about this individual, the property proved to hold for it must logically hold for every member of the entire class. This rigorous requirement prevents

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identifying the four standard types of categorical propositions used in arguments.

124. (A) Both A and R are true and R is the correct explanation of A.
Inductive reasoning is based on the principle that the future will likely resemble the past, or that a sample represents a larger population. Because these arguments go beyond the information contained in the premises, their conclusions are never absolutely certain. Instead, they provide a degree of probability. New evidence can always be discovered that contradicts the original conclusion, a process known as falsification. This inherent uncertainty is why inductive arguments are evaluated as strong or weak rather than valid.

125. (C) P-2, Q-3, R-4, S-1
Distribution is a logical property that indicates whether a categorical proposition makes an assertion about every member of a specific class. Each of the four standard types has a unique distribution pattern. Universal affirmatives distribute only the subject, while universal negatives distribute both terms. Particular affirmatives distribute neither term, and particular negatives distribute only the predicate. Understanding these patterns is essential for applying the rules of the syllogism and for correctly analyzing the relationships between different classes of objects.

126. (A) Uniquely determined by the truth values of its constituent parts.
A truth-functional connective is a logical operator where the truth-value of the resulting compound statement is completely and uniquely determined by the truth-values of its component parts. This means there is a fixed rule or function that maps the input values to a single output value. Common examples include negation, conjunction, and disjunction. This property allows logicians to use truth tables to calculate the values of complex formulas and to evaluate the validity of arguments in propositional logic.

127. (B) (i), (ii), and (iv)
A standard-form categorical syllogism is defined by a strict set of structural requirements. It must consist of exactly three propositions: two premises and one conclusion. Additionally, it must contain exactly three distinct terms, each of which appears twice in the argument. One term, the middle term, must be present in both premises but cannot appear in the conclusion. Following these rules is necessary for the argument to be evaluated for validity using traditional categorical logic and Venn diagrams.

128. (B) Invalid
Validity is a formal property of an argument-form, meaning it must hold true for every possible set of specific statements that can be substituted into the variables. If there is even one case where the premises are true but the conclusion is false, the entire form is proven to be invalid. This single counterexample demonstrates that the structure does not guarantee the truth of the conclusion, which is the defining requirement for validity in any deductive system of reasoning.

129. (A) Allow the application of propositional logic rules to statements involving quantifiers.
Quantification rules like universal instantiation and existential generalization are essential tools for bridge-building in formal logic. They allow a logician to remove quantifiers from statements, converting them into a form that can be analyzed using the rules of propositional logic. Once the necessary deductions are made, the quantifiers can be reapplied to reach a final conclusion. This process enables the systematic evaluation of complex arguments that involve both general laws and specific individual objects within a domain.

130. (C) Invalid
An invalid argument is one where the logical structure fails to guarantee the truth of the conclusion even if the premises are accepted as true. In such cases, there is no necessary inferential link between the starting statements and the final claim. This classification focuses solely on the form of the reasoning rather than the actual truth of the propositions or the presence of specific informal errors. Validity is the foundational standard for evaluating any deductive argument in formal logic systems.

131. (D) Invalid.
Venn diagrams are used to test the validity of categorical syllogisms by visually representing the information in the premises. To represent a particular proposition like some S is P, an X is

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147. (B) Counterexample
The counterexample method is a powerful technique for proving the invalidity of an argument-form. It involves creating a specific argument that has exactly the same logical structure as the one being tested, but where the premises are obviously true and the conclusion is obviously false. Since a valid form must guarantee a true conclusion from true premises, the existence of such a case definitively proves that the form is invalid. This method is intuitive and very effective in both formal and informal logic.

148. (C) Consistency
Consistency is a vital syntactic property of an axiomatic system. It is a guarantee that the rules and axioms of the system will never lead to a contradiction. A contradiction occurs when both a statement and its exact opposite are proven to be true. If a system allows for contradictions, it becomes logically unreliable because any statement can then be proven. Therefore, establishing consistency is a primary requirement for any formal system used in mathematics, logic, or the foundational sciences.

149. (C) False Dilemma (or Bifurcation)
The false dilemma, also known as bifurcation, is an informal fallacy that occurs when someone presents only two options as if they are the only possibilities, when in fact more options exist. This reasoning oversimplifies a complex situation and forces a choice between two extremes. By ignoring other potential alternatives, the speaker creates a misleading argument. Recognizing this fallacy is important for evaluating debates and ensuring that all relevant possibilities are considered before reaching a final conclusion or decision.

150. (B) 2, 1, 3, 4
The scientific method is a sophisticated process that integrates both inductive and deductive reasoning. It typically begins with gathering initial observations about a phenomenon. From these specific cases, a general hypothesis is formulated using induction. Next, deduction is used to make a specific, testable prediction that would be true if the hypothesis is correct. Finally, that prediction is tested through experiments. This cycle of observation, generalization, and testing is the foundation of modern empirical research and scientific progress.

151. (C) Soundness: A valid argument with true premises.
Evaluating arguments requires understanding several distinct but related concepts. Truth is a property of individual propositions, while validity is a property of an argument's structure. Soundness is a higher standard that applies only to deductive arguments that are both valid and have all true premises. Connotation refers to the defining attributes of a term, not the objects it applies to. Correctly pairing these terms with their definitions is essential for conducting clear and accurate logical analysis and for critical thinking.

152. (A) Every member of a class.
In the context of categorical logic, distribution is a property of terms that indicates whether a proposition makes a claim about every single member of a class. If a term is distributed, the statement provides information that applies to the entire group without exception. If it is undistributed, the statement only refers to some members of the class. Understanding which terms are distributed in different types of propositions is necessary for applying the formal rules that determine whether a syllogism is logically valid.

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153. (B) It is false.
Logical relationships on the square of opposition allow for inferences between propositions of different quantity but the same quality. Subalternation is the relationship where the truth of a universal statement implies the truth of its corresponding particular. However, if the particular statement is known to be false, then the universal statement must also be false. This is because the universal claim includes the particular one. Therefore, if a claim about some members is false, a claim about all members cannot be true.

154. (A) P-2, Q-4, R-1, S-3
Informal fallacies are errors in reasoning that involve various types of irrelevance or presumption. An ad hominem fallacy attacks the person making the argument, while an ad populum fallacy appeals to the popularity of an idea. The appeal to ignorance, or ad ignorantiam,

universal quantifier with a conditional that has a negated consequent. Another way is to use the negation of an existential quantifier with a conjunction. Both forms accurately represent the claim that no members of one category belong to another. This equivalence is a standard feature of the formal language and allows for flexibility in constructing and analyzing logical proofs.

140. (B) (i), (ii), (iv), and (v) only
Logical fallacies are broadly categorized into formal and informal types. Formal fallacies, like the fallacy of four terms, are errors in the structural form of an argument. Informal fallacies, such as ad hominem, depend on the content or language used. Most invalid arguments contain at least one of these types of errors. Understanding these classifications is essential for critical thinking and for correctly identifying why a particular piece of reasoning fails to provide solid support for its intended conclusion.

141. (B) Link or separate the subject and predicate terms.
Every standard-form categorical proposition contains a copula, which is a form of the verb to be. Its primary function is to serve as the logical link between the subject and the predicate terms. Depending on the quality of the proposition, the copula either affirms or denies a relationship between the two classes. Words like is and are affirm the connection, while is not and are not deny it. This linking element is necessary for forming a complete logical statement.

142. (B) Everything is what it is.
The Law of Identity is one of the three fundamental laws of thought in traditional logic. It asserts that every thing is identical to itself and that a term or proposition remains the same throughout a logical argument. This principle ensures that the meanings of symbols do not shift, which is necessary for maintaining consistency. By establishing that A is A, logic provides the stable foundation required for constructing valid proofs and for analyzing the relationships between different statements.

143. (B) False
Contrary propositions are pairs of universal statements that cannot both be true simultaneously. On the traditional square of opposition, the universal affirmative (A) and the universal negative (E) are contraries. Therefore, if an A proposition is given as true, the corresponding E proposition must necessarily be false. This relationship provides a clear rule for immediate inference between universal claims. However, it is important to note that both can be false, meaning they are not contradictories of each other.

144. (B) Achieving clarity and removing ambiguity
The primary goal of using a specialized symbolic language in logic is to achieve a level of precision that is impossible with natural language. Symbols remove the ambiguities, emotional associations, and cultural nuances that often obscure the logical form of an argument. This clarity allows logicians to focus on the structural relationships between propositions and to test validity with absolute rigor. Symbolic notation is a powerful tool for developing complex logical systems and for communicating proofs across different languages.

145. (C) A tautology
A tautology is a compound proposition that is true in every possible scenario, regardless of the truth-values of its individual parts. The statement form that asserts either a proposition is true or its negation is true is a classic example. This truth is guaranteed by the logical structure and the definition of the disjunction and negation operators. Because they are always true, tautologies serve as fundamental principles and starting points for many types of formal logical and mathematical reasoning.

146. (A) Both A and R are true and R is the correct explanation of A.
Venn diagrams provide a reliable semantic decision procedure for determining the validity of categorical syllogisms. By using overlapping circles to represent the terms, the premises can be visually mapped onto the diagram. This process shows exactly what information is contained in the premises. If the resulting diagram also shows the relationship required by the conclusion, the argument is valid. Because the procedure is mechanical and produces a definitive result in a finite number of steps, it is an effective tool for logic.

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in the premises, making the entire deductive argument invalid and unreliable.

116. (B) Does not contain any other proposition as a component.
Propositions are the basic units of meaning in logic and can be classified by their complexity. A simple proposition is one that does not contain any other proposition as a part of itself. It makes a single, basic assertion about the world. Compound propositions, on the other hand, are formed by joining simple ones using logical connectives. Identifying simple propositions is the first step in translating natural language into the symbolic forms used in propositional and predicate logic.

117. (A) Both Statement I and Statement II are true.
Logic distinguishes between specific arguments and the abstract structures they follow, known as argument-forms. An argument-form is a template or pattern of reasoning. Modus ponens is a classic example of a valid argument-form. Any specific argument that perfectly matches this pattern is guaranteed to be valid, regardless of its subject matter. This abstraction allows logicians to study the principles of correct reasoning in a general way, focusing on the structural relationships that ensure certain conclusions follow from premises.

118. (B) Material Implication
Symbolic logic uses a variety of operators to represent different ways that propositions can be related to one another. The arrow symbol is the standard representation for material implication, which corresponds to the conditional phrase if-then. This connective creates a compound statement where the truth of the first part, the antecedent, is claimed to imply the truth of the second part, the consequent. It is a fundamental tool for analyzing and constructing complex deductive arguments and proofs.

119. (A) Truth tables are semantic, while formal proofs are syntactic.
Formal proofs and truth tables represent two different approaches to establishing validity in logic. Truth tables are semantic because they focus on the truth-values and meanings of the components across all possible scenarios. In contrast, formal proofs are syntactic, as they rely on the manipulation of symbols according to established rules of inference. Both methods are effective, but they operate on different levels of logical analysis, with one using a mechanical table and the other a step-by-step derivation.

120. (D) Ambiguity
A well-constructed axiomatic system is evaluated based on several key properties that ensure its effectiveness and clarity. Consistency ensures that no contradictions can be derived, while completeness means all true statements in the domain are provable. Independence of axioms means that no axiom can be proven from the others, keeping the system minimal. Ambiguity, however, is a defect that must be avoided, as formal systems require precise and clear definitions to function as reliable tools for deduction.

121. (A) EAE-1
The structure of a categorical syllogism is defined by its mood and figure. Mood identifies the types of propositions used, while figure describes the arrangement of the middle term. In the mood EAE, the major premise is a universal negative, the minor is a universal affirmative, and the conclusion is a universal negative. When the middle term is the subject of the major premise and the predicate of the minor, it is in the first figure.

122. (A) Appeal to Force (Ad Baculum)
The appeal to force, also known as ad baculum, is an informal fallacy that occurs when someone uses a threat of harm to coerce others into accepting a conclusion. Instead of providing logical evidence or reasons, the speaker relies on the listener's fear of negative consequences. This shift from reasoning to intimidation makes the argument logically irrelevant, as the threat does not address the truth or falsity of the claim being made by the speaker.

123. (B) "all," "no," or "some"
In categorical logic, every proposition has a quantity that describes the extent of the subject class being discussed. The quantity is determined by specific words known as quantifiers. The words all and no indicate a universal quantity, meaning the statement applies to every member of the category. The word some indicates a particular quantity, meaning the statement applies to at least one member. These quantifiers are essential for

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claims something is true because it hasn't been proven false. Begging the question, or petitio principii, involves circular reasoning where the conclusion is assumed in the premises. Recognizing these common patterns is essential for effective critical analysis.

155. (C) Biconditional
A biconditional is a compound proposition that uses the logical connective if and only if. It asserts that two statements are materially equivalent, meaning they always have the same truth-value. The entire statement is true if both parts are true or if both parts are false. If one part is true and the other is false, the biconditional is false. This connective is a powerful tool for expressing definitions and necessary and sufficient conditions in both mathematics and formal logical proofs.

156. (B) A particular instance to an existential statement.
Existential generalization is a fundamental rule in quantification logic that allows for the creation of an existential statement. It states that if a specific individual is known to possess a certain property, then it is logically correct to conclude that there exists at least one individual with that property. This rule provides a way to move from a particular instance to a more general, existential claim. It is a reliable and frequently used step in constructing formal logical proofs involving individuals and predicates.

157. (C) Both Statement I and Statement II are correct.
Logic distinguishes between the underlying structure of reasoning and the specific content used in an argument. An argument-form is a general template that uses variables to represent propositions or classes. A specific argument is an actual instance of such a form, created by substituting real statements for the variables. This distinction is vital because validity is a property of the form. If a form is valid, every argument that is a correct instance of that form will also be logically valid.

158. (B) The formal proof demonstrates the process of deduction using rules, while the truth table checks all possible truth-value assignments.
There are two primary methods for demonstrating the validity of arguments in propositional logic. A truth table is a semantic method that exhaustively checks every possible truth-value combination to ensure the conclusion follows. A formal proof is a syntactic method that uses a sequence of established rules of inference to derive the conclusion from the premises. While the table is mechanical, the proof shows the step-by-step reasoning process. Both are reliable tools but operate on different levels of logical analysis.

159. (B) (i), (ii) and (iv)
Formal logical systems are evaluated based on several essential properties. A system is consistent if it is impossible to derive a contradiction from its axioms. It is complete if all true statements in its domain can be proven as theorems. These systems typically consist of a set of foundational axioms and rules of inference that govern how new statements are derived. Understanding these concepts is necessary for appreciating the rigor and limits of different logical frameworks used in mathematics and philosophy.

160. (B) Its conclusion contains more information than the premises.
The most significant difference between deductive and inductive logic is the relationship between the information in the premises and the conclusion. Deductive arguments are non-ampliative, meaning the conclusion is already contained within the premises. Inductive arguments, however, are ampliative because the conclusion goes beyond the evidence by making a broader claim. This allows induction to generate new knowledge and predictions, although it does so with probability rather than the absolute certainty that is characteristic of valid deductive reasoning.

161. (D) Either premise
Undistributed middle is a formal fallacy that occurs in a categorical syllogism when the middle term fails to refer to an entire class at least once. The middle term's role is to link the major and minor terms. For this connection to be logically necessary, the middle term must be distributed in either the major premise or the minor premise. If it is undistributed in both, no certain relationship can be established between the other two terms, making the argument invalid.

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a conclusion to be drawn. However, once this connection is established, the middle term must not appear in the conclusion. Proper use and distribution of the middle term are essential for the argument to be logically valid.

178. (A) A statement cannot be both true and false at the same time.
The Law of Non-Contradiction is one of the three foundational laws of thought in classical logic. it asserts that a proposition and its negation cannot both be true at the same time and in the same respect. This principle ensures that logical reasoning remains consistent and that every statement has a clear, unambiguous truth-value. Without this law, the distinction between truth and falsity would vanish, making it impossible to conduct meaningful arguments or to reach certain conclusions through any formal process.

179. (A) Both Statement I and Statement II are true.
Propositional logic defines several types of compound statements using specific truth-functional rules. A conditional statement is false only in the one case where the antecedent is true and the consequent is false; in all other cases, it is true. A biconditional statement, however, is true only when both of its component parts have the same truth-value, whether both are true or both are false. Understanding these fixed rules is essential for constructing truth tables and for evaluating the validity of complex logical arguments.

180. (C) Placing an 'X' in the area of overlap between S and P.
Venn diagrams are a visual tool used to represent categorical propositions and test the validity of syllogisms. To represent a particular affirmative proposition like some S are P, an X is placed in the area where the circles for S and P overlap. This mark signifies that there is at least one individual that belongs to both categories. This method provides a clear and mechanical way to show existence and class relationships, which is necessary for analyzing and verifying various types of categorical reasoning.

181. (A) P-2, Q-3, R-4, S-1
Quantification logic provides a specialized symbolic language for translating the four standard types of categorical propositions. Universal affirmatives are represented by a universal quantifier and a conditional statement. Particular affirmatives use an existential quantifier and a conjunction. Universal negatives are shown as a universal quantifier with a negated consequent, and particular negatives use an existential quantifier with a negated second part of a conjunction. These symbols allow for a more detailed and precise analysis of statements that involve all or some members of a group.

182. (A) Both A and R are true and R is the correct explanation of A.
Inductive arguments are characterized by an inferential link that is probabilistic rather than necessary. Because they are ampliative, their conclusions go beyond the information contained in the premises. This means that even if an inductive argument is very strong and its premises are all true, it is still possible for the conclusion to be false. This lack of absolute certainty is a defining feature of induction and explains why such arguments are evaluated by their degree of strength rather than by the formal property of validity.

183. (B) Arguing that what is true of the parts must be true of the whole.
The fallacy of composition is an informal error in reasoning that occurs when someone assumes that what is true of the individual parts must also be true of the whole. This is a mistake because a whole often possesses properties that none of its parts have. For example, individual lightweight parts can combine to make a very heavy machine. Recognizing this fallacy is important for accurately evaluating arguments in various fields, from science and engineering to economics and social policy.

184. (C) All valid formulas (tautologies) of the system are provable as theorems.
Completeness is a vital property of a formal logical system, indicating that it is powerful enough to achieve its intended goals. A system is considered complete if every valid formula, or tautology, within its scope can be proven as a theorem using its axioms and rules of inference. This ensures that there are no true statements in the logic that the system is unable to derive. Proving completeness is a primary task for

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170. (D) A valid argument can have true premises and a false conclusion.
Validity is a formal property of an argument's structure that describes the relationship between premises and the conclusion. An argument is valid if it is impossible for the conclusion to be false while all the premises are true. This means that a valid argument can have false premises and either a true or false conclusion. However, the one combination that is logically excluded by the definition of validity is having all true premises but a false conclusion. This is the hallmark of invalidity.

171. (D) Contrary, Sub-contrary, and Subalternation
The Boolean interpretation of categorical logic differs from the traditional one by rejecting the assumption that universal propositions imply the existence of members in their subject classes. Consequently, several relationships on the square of opposition are lost. Specifically, contrariety, sub-contrariety, and subalternation are no longer considered universally valid. Only the relationship of contradiction remains, as it does not depend on existential import. This modern approach provides a more rigorous framework for formal logic, especially when dealing with empty sets or abstract categories.

172. (C) (i), (ii), (iii), and (iv) only
Logical reasoning is divided into two main types with different goals and standards. Deductive reasoning aims for absolute certainty through the property of validity. An argument is sound if it is valid and has true premises. Inductive reasoning deals with probability, and its arguments are evaluated as strong or weak based on how likely they make the conclusion. Validity is not a property used to describe induction. Understanding these distinct criteria is essential for correctly evaluating different kinds of arguments and evidence.

173. (B) Categorical syllogisms
Formal fallacies are errors that arise from a defect in the structural form of an argument. The illicit major is a specific type of formal fallacy found in categorical syllogisms. It occurs when the major term is distributed in the conclusion but was not distributed in the major premise. Because it violates the formal rules governing the distribution of terms in a syllogism, it can be detected simply by examining the argument's pattern without needing to know the actual content.

174. (C) At least one of the disjuncts is true.
Disjunction is a logical operator that combines two propositions. In formal logic, the standard used is inclusive disjunction, represented by the wedge symbol. An inclusive disjunction is considered true if the first part is true, the second part is true, or if both parts are true. It only becomes false when both of the component propositions are false. This differs from the exclusive sense sometimes used in everyday language where only one of the options can be true at a time.

175. (A) Semantic method
A semantic method in logic is one that determines properties like validity by analyzing the truth-values and meanings of the components involved. The truth table is a classic example of this approach. It exhaustively lists every possible assignment of truth-values to the variables and checks if there is any scenario where the premises are true but the conclusion is false. This focus on truth and interpretation distinguishes it from syntactic methods, which rely on the formal manipulation of symbols and rules.

176. (B) They are the bearers of truth-value (i.e., they are either true or false).
Propositions are the fundamental objects of study in logic, acting as the bearers of truth-value. Every proposition must be either true or false, a characteristic that distinguishes it from other types of linguistic expressions like questions or commands. While they are often expressed through sentences, propositions themselves are abstract meanings or factual claims. This binary nature allows for the systematic analysis of relationships between different assertions and provides the basis for constructing and evaluating formal arguments in various logical systems.

177. (C) Middle term
Categorical syllogisms are structured using three distinct terms, each serving a specific role. The middle term is a vital component that appears in both the major and the minor premises. Its primary function is to provide a logical link between the major and minor terms, allowing

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207. (D) Straw Man
Informal fallacies are errors in reasoning that involve the content or language of an argument rather than just its structural form. The straw man fallacy is a common example where an individual misrepresents an opponent's position to make it easier to attack. By distorting the original claim, the speaker addresses a weaker version that is not actually held by the opponent. This shift makes the argument logically irrelevant to the actual debate, regardless of how persuasive the attack on the distorted version might seem.

208. (A) Both Statement I and Statement II are true.
Truth tables are a vital semantic decision procedure used in propositional logic to determine the validity of an argument. By exhaustively listing every possible combination of truth-values for the individual parts, the table reveals whether it is possible for the premises to be true while the conclusion is false. Because this method relies on the systematic evaluation of truth assignments and the meaning of connectives, it provides a mechanical and definitive test that ensures every valid argument is correctly identified within the formal system.

209. (D) A decision procedure for its own completeness
An axiomatic system is a formal structure built upon several essential components, including undefined terms, axioms, and rules of inference. These elements work together to allow for the derivation of theorems. However, such a system does not need to contain a decision procedure for its own completeness. Completeness is a property that a system may possess, and it must be proven using external logical tools. Distinguishing between the internal components and the external properties of a system is vital for understanding formal logic.

210. (C) Universal Generalization (UG)
Universal generalization is a powerful rule in quantification logic that allows for the derivation of a general statement from a specific instance. To ensure the inference is valid, a significant restriction is applied: the instance must be arbitrarily chosen. This means it cannot have any special properties that were introduced as premises or through other rules like existential instantiation. This safeguard prevents the logical error of overgeneralizing from a specific or biased case to an entire category of individuals in the domain.

211. (B) (i), (ii), (iii), and (iv) only
Traditional logic is founded upon several fundamental principles known as the laws of thought. These include the Law of Identity, the Law of Non-Contradiction, and the Law of Excluded Middle. Additionally, the Law of Sufficient Reason is often included as a core principle governing logical thought. These laws provide the necessary foundation for all consistent reasoning and ensure that statements and their truth-values remain stable. Scientific laws, such as those of physics, are distinct from these primary logical principles that govern formal deduction.

212. (A) 4, 1, 2, 3
Logical concepts are organized into a hierarchy based on their complexity and how they build upon one another. The most fundamental units are terms, which identify objects or properties. Terms are combined to form propositions, which are declarative statements that possess a truth-value. Finally, propositions are organized into arguments, where some serve as premises to support a conclusion. Understanding this sequence, from basic terms to complex arguments, is essential for mastering the techniques of formal logical analysis and evaluation in various systems.

213. (D) An 'O' proposition
Categorical propositions are classified into four standard types based on their quantity and quality. The statement some mammals are not land-dwellers is a particular negative proposition, which is designated by the letter O. It is particular because it refers to some members of the class, and it is negative because it denies their membership in the predicate class. Identifying these types is a foundational skill for analyzing categorical syllogisms and for understanding the relationships on the traditional square of opposition.

214. (B) An ambiguous word or phrase is used in two different senses within the same argument.
Equivocation is a fallacy of ambiguity that occurs when a single word or phrase is used with two or more different meanings within the same

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logicians when developing and evaluating new axiomatic structures and systems.

185. (A) The subject of the major premise and the subject of the minor premise.
Distribution is a property of terms in categorical propositions that indicates whether the statement refers to every member of a class. In a universal affirmative proposition, the subject term is distributed, but the predicate term is not. In a syllogism of the form AAA-1, both premises are universal affirmative. Therefore, the subject of the major premise and the subject of the minor premise are both distributed. Knowing which terms are distributed is necessary for applying the rules that determine the validity of the syllogism.

186. (A) An argument attempts to prove that something is the case, while an explanation shows why it is the case.
Arguments and explanations serve different communicative and logical purposes. An argument is intended to provide reasons or evidence to prove that a specific claim is true. In contrast, an explanation takes for granted that a fact is true and seeks to show why it is the case, often by identifying causes or mechanisms. While both can use a similar structure, the intent—either to convince someone of a truth or to clarify a known truth—is the fundamental distinguishing feature between them.

187. (B) Slippery Slope fallacy
The slippery slope is an informal fallacy that occurs when someone argues that a relatively small first step will inevitably lead to a chain of related, typically negative, events. This reasoning is flawed because it assumes a necessary connection between the steps without providing evidence for each transition. By focusing on an extreme and often unlikely final outcome, the speaker attempts to discourage the initial action. Recognizing this fallacy is important for evaluating arguments that rely on fear rather than logical causal connections.

188. (D) (i), (ii), (iii) and (iv)
Propositional logic is built upon several standard truth-functional connectives, each with its own fixed rule. Conjunction is true only when both parts are true. Disjunction is false only when both parts are false. A conditional is false only if the antecedent is true and the consequent is false. A biconditional is true if the components have the same truth-value. These rules are the foundation for constructing truth tables and for calculating the truth-value of any complex compound proposition in a formal logical system.

189. (B) The use of quantifiers like 'all' and 'some' to specify the extent of a predicate's application.
Quantification is a branch of logic that allows for a more detailed analysis of the internal structure of propositions. It uses specialized symbols called quantifiers, such as all and some, to specify the extent to which a predicate applies to a subject class. This system enables logicians to represent and evaluate arguments that go beyond the simple whole-statement analysis of propositional logic. By focusing on individuals and their properties, quantification theory provides a powerful tool for formalizing general laws and specific factual claims.

190. (A) Both Statement I and Statement II are true.
Traditional logic provides a set of six formal rules to evaluate the validity of categorical syllogisms. These rules cover various aspects of the argument's structure, including the number of terms, the distribution of terms, and the quality of the premises and conclusion. If a syllogism violates any single one of these rules, it is definitively classified as invalid. Applying these rules systematically is a reliable and comprehensive way to test the logical integrity of any standard-form categorical deductive argument.

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191. (A) Provide a visual decision procedure for categorical syllogisms.
Venn diagrams are a visual decision procedure designed to test the validity of categorical syllogisms. By using overlapping circles to represent the terms, the information from the premises can be mapped onto the diagram. This allows a logician to see if the relationship asserted in the conclusion is necessarily depicted. If the conclusion is already shown after diagramming the premises, the argument is valid. This mechanical and visual approach is highly effective for identifying formal errors and for verifying valid deductive structures.

allowing for the precise translation of natural language into a clear and rigorous format. Mastering these representations is essential for constructing and evaluating complex logical proofs.

222. (D) (i), (ii), (iii) and (iv)
The traditional square of opposition defines several logical relationships between the four standard types of categorical propositions. Contraries are universal statements that cannot both be true. Sub-contraries are particular statements that cannot both be false. Contradictories are pairs, like A and O, that must have opposite truth-values. These relationships provide a comprehensive framework for immediate inference and for analyzing how the truth of one statement affects others. Correctly identifying these properties is a foundational skill in the study of traditional categorical and deductive logic systems.

223. (B) Indirect Proof (Reductio ad absurdum)
Indirect proof, also known as reductio ad absurdum, is a powerful technique for demonstrating the validity of an argument. The process begins by assuming that the conclusion of the argument is false. From this assumption, the logician uses valid rules of inference to derive a contradiction. Since a contradiction cannot be true, the initial assumption must be false, which means the original conclusion must be true. This method is widely used in both formal logic and mathematics to prove complex theorems and propositions.

224. (C) An abstract object or meaning.
In the philosophy of logic, the nature of a proposition is a central topic of debate. Propositions are generally understood as the abstract meanings or factual claims expressed by declarative sentences. They are the primary bearers of truth and falsity and are independent of any specific language or mental state. By treating propositions as abstract objects, logicians can focus on the formal relationships and truth-values that exist between them, providing a rigorous and stable foundation for the study of deduction and rational thought.

225. (B) Composition
The fallacy of composition is an informal error in reasoning that occurs when someone assumes that a property of the individual parts must also be a property of the whole. This mistake ignores the fact that a whole entity can have different characteristics than its components. For example, many light parts can be assembled into a very heavy object. Recognizing this fallacy is essential for accurate evaluation in many fields, helping to avoid incorrect conclusions based on an oversimplified view of systems.

226. (B) Statement I is true, but Statement II is an oversimplification, as informal logic deals with content.
Logic is the systematic study of the principles of correct reasoning. While formal logic primarily focuses on the structural form of arguments to determine validity, the field of logic also includes informal branches. Informal logic deals with the content, context, and language of arguments to identify various fallacies. Therefore, saying that logic is only concerned with form is an oversimplification. A complete understanding of logic requires evaluating both the structural integrity and the substantive relevance of the reasoning being presented in various contexts.

227. (B) The content variables (like p, q, or S, P, M) can be replaced with specific content.
An argument-form is an abstract template that represents the underlying structure of a reasoning pattern. It uses variables, such as p and q, which can be replaced by specific propositions to create actual arguments. This abstraction is vital because logical properties like validity belong to the form itself. If an argument-form is valid, then every specific argument that correctly follows its pattern is guaranteed to be valid. This allows logicians to study the general rules of deduction independently of any specific subject matter.

228. (A) Distributed
In the context of categorical logic, distribution is a property that indicates whether a proposition makes an assertion about every member of a specific class. In a universal affirmative proposition, designated by the letter A, the subject term is distributed. This is because the statement all S is P makes a claim that applies to every single individual in the S category. However, the

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is true while the converse is false. Specifically, when the antecedent is false and the consequent is true, the if-then statement is true, but the reverse relationship is false. Understanding this distinction is essential for avoiding common errors in deductive reasoning.

200. (A) P-2, Q-4, R-1, S-3
Logical properties are used to classify both individual propositions and the relationships within arguments. A tautology is a statement that is true in every possible scenario, while a contradiction is one that is always false. A contingency can be either true or false depending on the situation. Validity, however, is a property of an argument where the conclusion follows necessarily from its premises. Correctly mapping these terms to their definitions is essential for understanding the foundational concepts of formal propositional and deductive logic.

201. (B) (i), (ii), and (iii), and (iv) only
Logical analysis is built upon several foundational concepts that define the properties of terms, statements, and arguments. Truth is a property of propositions based on their relationship to reality, while validity concerns the structural integrity of arguments. Denotation and connotation describe the extension and intension of terms. An argument is considered sound only if it is both valid and has premises that are all actually true. Together, these principles provide a comprehensive framework for evaluating the clarity and correctness of human reasoning.

202. (A) AAA-1
The structure of a categorical syllogism is identified by its mood and figure. Mood refers to the types of propositions (A, E, I, O) used in the argument. Figure describes the position of the middle term in the premises. A syllogism that consists of three universal affirmative propositions is in the AAA mood. When the middle term is the subject of the major premise and the predicate of the minor, it is in the first figure. Identifying these elements is essential for testing validity.

203. (C) Material Implication
Material implication is a logical operation that connects an antecedent to a consequent, representing the conditional phrase if-then. It creates a compound statement where the truth of the first part is claimed to imply the truth of the second. In formal logic, this connective has a specific truth-functional rule: the entire statement is true in all cases except when the antecedent is true and the consequent is false. This operator is a fundamental tool for constructing and analyzing complex deductive arguments and proofs.

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204. (B) The Appeal to Ignorance
The appeal to ignorance is an informal fallacy that occurs when someone argues that a claim must be true simply because it has not been proven false. This reasoning is flawed because a lack of evidence does not constitute a positive proof for any position. In many cases, we simply do not have enough information to determine the truth-value of a statement. Assuming that the absence of proof for one side automatically proves the other is a significant error in logical and critical thinking.

205. (B) The certainty of the conclusion relative to the premises.
Deductive and inductive logic are primarily distinguished by the strength of the claim they make about the conclusion's relationship to the premises. Deductive arguments aim for absolute necessity, where a valid structure guarantees a true conclusion if the premises are true. Inductive arguments, however, only claim that the conclusion is probable based on the provided evidence. This difference in certainty determines how each type of reasoning is evaluated and the role it plays in various fields, such as mathematics and empirical science.

206. (B) Predicate only
Distribution is a property of terms in categorical propositions that indicates whether the statement refers to every member of a class. In a particular negative proposition, commonly known as an O proposition, the subject term is undistributed because the statement only refers to some members of that class. However, the predicate term is distributed because the statement asserts that those specific members are excluded from the entire predicate class. Knowing which terms are distributed is necessary for applying the formal rules of the syllogism.

192. (C) If it rains, then the ground will be wet.
Categorical propositions are specific types of statements that assert a relationship between two classes of objects. They follow four standard forms: A, E, I, and O. However, other types of compound statements exist in logic. For example, a conditional statement, often starting with if, expresses a relationship of implication between two entire propositions rather than class membership. Identifying whether a statement is categorical or another type is the first step in choosing the correct logical tool for analysis and evaluation.

193. (D) Negative
One of the fundamental rules governing the validity of categorical syllogisms is that no valid conclusion can be drawn from two negative premises. Negative propositions, such as E and O, assert a lack of connection or an exclusion between terms. If both premises are negative, there is no common link established between the major and minor terms through the middle term. This structural failure means that the premises provide no logical support for any conclusion, making the entire argument formally invalid.

194. (B) Narendra Modi.
In the study of logic and language, denotation refers to the actual individuals or objects to which a term correctly applies in the world. For a term that identifies a specific unique position, such as a current head of government, the denotation is the specific person who currently holds that title. This literal and extensional reference is distinct from the term's connotation, which would be the set of attributes and responsibilities associated with the role. Identifying denotation is key to understanding a term's extension.

195. (B) $p \rightarrow q, p /\therefore q$
Logic distinguishes between specific arguments and their underlying structures, known as argument-forms. While an argument uses specific statements about real subjects, an argument-form is a general template that uses variables like p and q. For example, modus ponens is a classic valid argument-form. Any specific argument that follows this pattern is guaranteed to be valid. Studying these forms allows logicians to identify universal principles of correct reasoning that apply across all possible topics and subjects in deductive logic.

196. (A) Syntactic property.
Consistency is a fundamental syntactic property of any formal axiomatic system. It refers to the internal coherence of the system's axioms and rules of inference. A system is consistent if it is impossible to derive a contradiction from its starting elements. This property is evaluated based on the formal rules and symbols of the system itself, rather than by looking at how the system relates to external truth or meaning. Ensuring consistency is a primary requirement for developing any reliable and useful logical framework.

197. (B) Ad Hominem (Abusive)
The abusive ad hominem is an informal fallacy that occurs when someone attempts to discredit an argument by directly attacking the personal character of the opponent. By using insulting or derogatory language, the speaker shifts the focus away from the logical merits of the argument and onto irrelevant personal traits. Even if the negative claims about the person are true, they do not necessarily mean that the person's argument is logically flawed or that their conclusion is false. This is a common error in reasoning.

198. (A) True
Subalternation is a logical relationship on the traditional square of opposition that exists between a universal proposition and its corresponding particular proposition of the same quality. This relationship implies a downward inference of truth. If the universal affirmative (A) statement is true, then the particular affirmative (I) statement must also be true. This is because the claim about all members of a class necessarily includes any claim about some members of that same class. This rule provides a clear and reliable method for immediate inference.

199. (A) Both A and R are true and R is the correct explanation of A.
In propositional logic, a conditional statement is not logically equivalent to its converse. The order of the antecedent and the consequent is crucial for determining the truth-value of the entire compound statement. A truth table reveals that there are scenarios where the original conditional

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argument. This shift in meaning creates a flaw in the reasoning process because the conclusion depends on one sense of the term while the premises depend on another. Because the error is rooted in the language and content rather than the formal structure, it is categorized as an informal fallacy. Recognizing equivocation is essential for ensuring clarity in logical debates.

215. (A) Both A and R are true and R is the correct explanation of A.
The truth table method is an effective decision procedure for propositional logic because it provides a mechanical way to determine validity in a finite number of steps. For any formula, a table can be constructed that accounts for every possible truth-value combination of its parts. This exhaustive analysis reveals if the statement is a tautology, contradiction, or contingency. Because the procedure is systematic and always produces a definitive result, it serves as a reliable tool for verifying the logical status of compound propositions.

216. (B) Specific individuals or objects
In the language of symbolic logic, especially within predicate and quantification logic, constants are used to represent specific, individual objects or people. Unlike variables, which can stand for any member of a domain, constants have a fixed reference. This allows logicians to symbolize and analyze statements about particular entities and their properties. Using constants is essential for moving between general universal laws and the specific instances that occur in the world, providing a way to conduct rigorous and detailed deductive proofs.

217. (B) The arrangement of the middle term in the premises.
The figure of a categorical syllogism is a classification that describes the specific arrangement of the middle term in the two premises. There are four distinct figures, depending on whether the middle term acts as the subject or the predicate in each statement. Combined with the mood, which identifies the types of propositions used, the figure provides a complete description of the argument's logical form. This classification is necessary for applying the specific rules and techniques that determine whether a syllogism is logically valid.

218. (C) Adding premises to a valid argument cannot make it more valid.
Inductive and deductive arguments differ fundamentally in how they respond to additional information. In inductive reasoning, adding new supporting evidence can increase the strength and probability of the conclusion. However, in deductive logic, validity is a formal property of the argument's structure. If an argument is already valid, adding more premises will not make it more valid. The conclusion already follows necessarily from the original premises. This distinction highlights the different goals and standards used to evaluate these two main types of logical reasoning.

219. (C) `$p \rightarrow q, q \rightarrow r /\therefore p \rightarrow r$`
Hypothetical syllogism is a valid and foundational rule of inference in propositional logic. It operates on two conditional statements where the consequent of the first is identical to the antecedent of the second. The rule allows for the derivation of a new conditional that links the first antecedent to the last consequent. This chain of reasoning is structurally sound and is frequently used in formal proofs to simplify or combine multiple implications, providing a clear path from a starting condition to a final result.

220. (A) Valid
Validity is a formal property of an argument where the conclusion follows necessarily from the premises. The provided example about squares and rectangles is a standard categorical syllogism that follows a valid deductive structure. If the general rules about these shapes are true, then the specific conclusion about circles and squares must also be true. This argument is valid because its form guarantees the truth of the conclusion whenever the premises are true, fulfilling the primary requirement for successful reasoning in formal deductive logic systems.

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221. (A) P-3, Q-2, R-4, S-1
Logic employs a specialized symbolic language to represent various types of statements and relationships. A biconditional statement is denoted by a double arrow, while a universal quantifier is represented by an inverted A. Disjunction is symbolized by a wedge, and negation is shown by a tilde or a hook. These symbols are the building blocks of formal logic,

162. (B) 4
The number of rows required for a truth table depends on the number of distinct propositional variables in the formula. Each variable represents two possible truth-values, true or false. To account for every possible combination, the total number of rows is calculated by raising two to the power of the number of variables. In a formula with two variables, this results in four rows. This systematic approach ensures that the truth table provides a complete and exhaustive evaluation of the entire logical expression.

163. (D) A is false but R is true.
An unsound argument is defined as any deductive argument that fails to meet the criteria for soundness. This happens if the argument is either logically invalid or if it contains at least one false premise. Therefore, it is possible for an argument to be valid but still be unsound because its premises do not match reality. However, a valid argument with all true premises is always sound. Understanding this definition is essential for correctly evaluating the overall quality and reliability of various deductive arguments.

164. (C) Quality and quantity
Traditional logic categorizes propositions into four standard types, designated by the letters A, E, I, and O. This classification system is based on two fundamental attributes: quantity and quality. Quantity describes whether the statement refers to an entire class or just a part of it. Quality indicates whether the statement affirms or denies a relationship between the subject and predicate. Combining these two factors provides a comprehensive way to organize categorical statements and to analyze their roles in various syllogisms.

165. (A) Categorical propositions
The traditional square of opposition is a diagrammatic tool used to represent the logical relationships between the four standard types of categorical propositions. It illustrates how the truth or falsity of one proposition can lead to inferences about the others when they share the same subject and predicate. The relationships shown include contradiction, contrariety, sub-contrariety, and subalternation. This square is a foundational element in categorical logic and is essential for mastering the techniques of immediate inference and syllogistic reasoning.

166. (C) Logical Paradox
A logical paradox is a statement or group of statements that lead to a contradiction or a situation that defies intuition. The most famous example is a self-referential sentence that claims it is false. If such a statement is true, then it must be false, and if it is false, then it must be true. These paradoxes challenge the foundational principles of logic and have led to significant developments in how logicians handle self-reference, truth, and the structure of formal systems.

167. (B) False Cause (Post hoc ergo propter hoc)
The fallacy of false cause, also known as post hoc ergo propter hoc, occurs when someone assumes that because one event happened after another, the first event must have caused the second. This reasoning is flawed because mere chronological sequence does not prove a causal relationship. Many events happen in succession by pure coincidence or are both caused by a third, unseen factor. Identifying this fallacy is crucial for scientific reasoning and for avoiding superstitions based on unrelated patterns.

168. (D) Negation
In the language of symbolic logic, negation is a unary operation that reverses the truth-value of a proposition. It is represented by a specific symbol, often a tilde or a hook. If a statement is true, its negation is false, and if a statement is false, its negation is true. This simple but fundamental operator is used to build more complex formulas and to express the denial of facts, playing a central role in both propositional and predicate logic systems.

169. (B) Axioms
An axiomatic system is built upon a foundation of axioms, which are statements accepted as true without proof within that system. These serve as the starting points for all logical derivations. By applying rules of inference to these axioms, new truths called theorems can be proven. The axioms provide the basic principles and definitions that define the scope and properties of the entire system. Organizing a field of study around a set of axioms ensures consistency and logical rigor.

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predicate term is undistributed, as the statement does not necessarily make a claim about every member of the P class.

229. (A) True
To determine the truth-value of a complex compound proposition, one must apply the specific rules for each logical connective. A conditional statement with a false antecedent is always true. A conjunction is true only if both of its components are true. In the given scenario, the conditional part is true because its antecedent is false. The conjunction part is also true because both negating the false part and the true part are true. Since both sides match, the entire biconditional statement is true.

230. (B) Analyze the internal structure of propositions involving 'all' and 'some'.
Quantification theory provides a more powerful and detailed framework than simple propositional logic by analyzing the internal structure of statements. It uses specialized symbols to represent quantifiers like all and some, which specify how predicates apply to individuals and classes. This allows for the formalization of arguments that involve general laws and specific instances, a task that propositional logic alone cannot perform. By focusing on the relationships within propositions, quantification theory enables a deeper and more precise evaluation of deductive reasoning.

231. (A) Both A and R are true and R is the correct explanation of A.
An axiomatic system is a formal logical structure where a large number of truths, called theorems, are derived from a small set of foundational statements. These starting statements, known as axioms, are accepted without proof within the system itself. They serve as the necessary premises for all other derivations. By using specific rules of inference, logicians can prove more complex propositions. This organized approach ensures that the entire system is built upon consistent and clearly defined principles, providing a rigorous basis for deduction.

232. (A) Appeal to Unqualified Authority
The appeal to unqualified authority is an informal fallacy that occurs when someone supports a claim by citing the opinion of someone who lacks expertise in the relevant field. While experts can provide valuable evidence, relying on a person's fame or their status in an unrelated area is logically flawed. The strength of an argument should come from relevant evidence rather than the misplaced credibility of an authority figure. Recognizing this fallacy is essential for evaluating the reliability of information and claims.

233. (A) Cannot both be true, but can both be false.
Contrariety is a logical relationship on the traditional square of opposition that exists between two universal propositions of different quality, namely A and E. The fundamental rule for contraries is that they cannot both be true at the same time. If one is true, the other must necessarily be false. However, it is possible for both to be false. This relationship provides a clear rule for making immediate inferences between universal affirmative and universal negative claims while allowing for the possibility of intermediate truths.

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234. (B) (ii) and (iv) only
Logical evaluation involves two distinct standards: validity and soundness. Validity is a structural property where the conclusion must be true if the premises are true. An argument can be valid even if its premises are false, in which case it is considered unsound. Soundness requires both a valid structure and that every premise be actually true. Understanding these principles is essential for correctly identifying that a sound argument must be valid and that it is possible for an argument to be valid but unsound.

235. (C) Hypothetical Syllogism
Hypothetical syllogism is a valid rule of inference that allows for the construction of a chain of reasoning using conditional statements. If the consequent of one conditional is the same as the antecedent of another, they can be linked to form a new implication. This principle can be extended to include any number of steps, as long as each link in the chain is logically connected. This rule is a foundational tool for deductive reasoning and is frequently used in formal proofs to derive conclusions.

236. (B) Structure or form
A formal fallacy is an error in reasoning that is inherent in the logical structure of an argument.

the formal relationships between propositions and to test validity with absolute rigor. Symbolic notation is an essential tool for developing complex logical systems and for ensuring that proofs are consistent and universally understood across different fields.

251. (B) A property of a deductive argument concerning the formal connection between its premises and conclusion.
Validity relates strictly to the structural arrangement of a deductive argument rather than the factual accuracy of its claims. It focuses on the formal connection ensuring that if premises are true, the conclusion cannot be false. This property ensures logical consistency between the provided reasons and the resulting statement, independent of the external reality of the content.

252. (A) Truth pertains to the correspondence of propositions to reality, while validity pertains to the logical structure of an argument.
Truth is defined by the correspondence between a proposition and the actual state of affairs in reality. In contrast, validity is a formal property reserved for deductive arguments, focusing on the logical link between premises and conclusion. While truth concerns individual statements, validity assesses whether the conclusion necessarily follows from the structural form of the given premises.

253. (C) The attributes such as 'rationality' and 'bipedalism'.
Connotation refers to the intension of a term, signifying the set of attributes or essential properties implied by that term. For a specific subject, these qualities represent the characteristic features shared by members of that class. These attributes allow for a conceptual understanding of the term by defining what it means to belong to a particular category.

254. (D) False premises and a true conclusion.
In deductive logic, validity is determined solely by the formal relationship between the parts of an argument. A valid form guarantees that true premises lead to a true conclusion, but it does not prevent an argument from having false premises. Consequently, an argument can be structurally sound even if its starting points are false and its conclusion happens to be true.

255. (C) Denotation
Denotation identifies the extension of a term, encompassing the entire collection of specific objects or members to which that term correctly applies. It focuses on the actual class of entities represented by the word in the physical or conceptual world. This differs from the meaning or attributes associated with the term, highlighting the individuals or items themselves.

256. (B) It must possess a definitive truth value of true or false.
A proposition is defined as a declarative sentence that asserts a specific state of affairs, making it capable of being either true or false. This truth value is its most essential characteristic, distinguishing it from other types of sentences like questions or commands. In logic, every proposition must be definitively classifiable within this binary framework of truth.

257. (D) Quantity and Quality
The systematic classification of categorical propositions relies on two distinct dimensions known as quantity and quality. Quantity distinguishes between universal and particular claims, while quality determines whether the statement is affirmative or negative. The intersection of these dimensions creates the four standard types, allowing logicians to analyze the logical properties and relationships inherent in categorical reasoning.

258. (A) To specify whether the assertion applies to all or some members of the subject class.
Within a standard-form categorical proposition, the quantifier indicates the extent to which the subject class is being discussed. It specifies whether the assertion involves every member of the class or merely a subset. By establishing this scope, the quantifier plays a vital role in determining the overall quantity of the proposition, which is essential for formal logical analysis.

259. (C) Universal Negative (E)
A proposition that denies a relationship between two classes for every member of the subject group is known as a universal negative. Such statements use a quantifier to indicate that no members of the first category belong to the second category. This specific structure corresponds to the

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that the logician does not mistakenly assume that the existing individual is the same as one already discussed. This rule is essential for constructing rigorous and sound formal logical proofs.

244. (B) 2, 1, 4, 3
Testing a categorical syllogism for validity requires a systematic application of formal rules. The process typically begins by checking for basic errors, such as the fallacy of four terms. Next, the mood and figure are identified to understand the overall structure. Then, specific rules regarding the distribution of the middle, major, and minor terms are applied. Finally, the rules concerning the quality of the premises and conclusion are checked. This step-by-step approach ensures that every potential formal fallacy is identified, establishing the argument's validity.

245. (D) The conclusion of a strong inductive argument is certain given the premises.
Deductive and inductive arguments are evaluated using fundamentally different standards and aim for different levels of certainty. Deductive logic focuses on the formal property of validity, where a successful structure guarantees that a true conclusion must follow from true premises. Inductive logic, however, focuses on the strength of an argument, providing a conclusion that is probable based on the evidence. A strong inductive argument with true premises makes its conclusion likely but never provides the absolute certainty that is characteristic of valid deductive reasoning.

246. (C) Some social events are not fun.
Contradictory propositions are pairs where one statement is the exact logical opposite of the other, meaning they must have different truth-values. In the system of categorical logic, the universal affirmative (A) and the particular negative (O) are contradictories. Therefore, for a statement like all social events are fun, the corresponding contradictory is some social events are not fun. If the first claim is true, the second must be false, and vice versa. This immediate inference is a basic rule on the square of opposition.

247. (A) A formal fallacy relates to the argument's structure, while an informal fallacy relates to its content or language.
Logical fallacies are distinguished by whether the error is found in the structure or the content of the argument. A formal fallacy is a structural mistake that makes an argument invalid regardless of the subject matter. In contrast, an informal fallacy is an error that arises from the language, context, or substantive content of the reasoning, such as using irrelevant appeals or ambiguous terms. Correctly identifying these types is essential for evaluating the overall quality of reasoning and for understanding why an argument fails.

248. (B) It is impossible to derive a statement of the form `P ∧ ¬P`.
Consistency is a vital property of any formal axiomatic system, ensuring that the system is coherent and free from logical conflict. It is proven by demonstrating that it is impossible to derive a contradiction, such as a statement and its negation, from the system's axioms and rules of inference. If a system is consistent, every theorem it produces is logically compatible with all others. Establishing this property is a primary requirement for any system intended to serve as a reliable foundation for deduction.

249. (C) (i), (ii), (iii), and (iv) only
Logical analysis relies on several foundational concepts that define the properties of propositions and arguments. A proposition is a statement that is either true or false. An argument is a set of propositions where some are intended to support another. Validity is a structural property of deductive arguments, while truth is a property of individual statements. Together, these principles provide a comprehensive framework for evaluating the clarity and correctness of reasoning. Recognizing these concepts is essential for critical thinking and for conducting rigorous formal logic.

250. (C) Increase precision and avoid ambiguity.
The primary reason for employing a specialized symbolic language in logic is to achieve a level of precision and clarity that is impossible with natural language. Symbols remove the ambiguities and cultural nuances that often obscure the logical structure of an argument. This abstraction allows logicians to focus on

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269. (C) The sequence of proposition types (A, E, I, O) that make up the argument.
The mood of a categorical syllogism is a standard designation representing the sequence of proposition types it contains. It is expressed by three letters, each corresponding to the classification of the major premise, the minor premise, and the conclusion. Combined with the figure, the mood provides a complete description of the logical form, allowing for the systematic evaluation of arguments.

270. (D) Two premises and one conclusion.
A categorical syllogism is a specific type of deductive argument characterized by its concise and rigid structure. It consists of exactly two premises that provide the logical grounds for a single conclusion. This three-proposition format is central to Aristotelian logic, utilizing three distinct terms that each appear twice across the entire argument to establish a necessary connection between the premises.

271. (C) To overcome the ambiguity of natural language for precise argument analysis.
Symbolic logic utilizes a formal language of symbols and connectives to represent propositions and arguments with high precision. By moving away from natural language, it successfully avoids the problems of vagueness and ambiguity that often hinder logical analysis. This clarity allows for the objective evaluation of argument validity through formal procedures that focus solely on the structural relationships between propositions.

272. (B) The truth values of its simple component propositions.
A compound proposition is truth-functional when its overall truth value is entirely determined by the truth values of its constituent simple parts. The logical connectives used to join these parts operate as functions that output a truth value based on the inputs provided. This allows logicians to calculate the truth of complex statements by analyzing the truth of their basic components.

273. (D) When the antecedent is true and the consequent is false.
The material conditional is a logical connective that expresses an implicative relationship between two propositions. It is defined such that the resulting compound statement is considered false in only one specific scenario: when the antecedent is true and the consequent is false. In all other combinations of truth values for its components, the conditional statement remains true in propositional logic.

274. (A) False
A conjunction is a truth-functional compound proposition that is true only when all of its component parts are true. If even one component is false, the entire conjunction is rendered false. In this specific case, where one part is true and the other is false, the resulting statement cannot be true because the requirement for simultaneous truth is not met.

275. (C) The component propositions have the same truth value.
The material biconditional, often expressed as if and only if, is a logical connective that asserts an equivalence between two propositions. It produces a true compound statement whenever the component propositions share the same truth value, whether both are true or both are false. If the truth values differ, the biconditional statement is considered false within the system of symbolic logic.

276. (A) To systematically check an argument form for validity.
Truth tables serve as a mechanical decision procedure used to evaluate the validity of argument forms in propositional logic. By listing every possible combination of truth values for the simple propositions involved, the table allows for a systematic inspection of the premises and conclusion. This exhaustive method ensures that every potential scenario is considered when determining if an argument is valid.

277. (D) All premises are true and the conclusion is false.
An argument is proven invalid if a truth table reveals a row that serves as a counterexample. This occurs when there is a scenario where all the premises are true, but the conclusion is false. The existence of such a row demonstrates that the conclusion does not necessarily follow from the premises, which is the defining requirement for logical validity.

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E-type proposition, which maintains a universal quantity and a negative quality in logic.

260. (A) The copula
The copula serves as the essential linking component within a categorical proposition, connecting the subject term to the predicate term. Usually expressed through variations of the verb to be, it functions to affirm or deny the relationship between the two classes. Without this connection, the statement would lack the necessary structure to assert a claim that possesses a truth value.

261. (D) Contraries
Contraries are a specific pair of universal propositions that share the same subject and predicate but differ in quality. According to the Square of Opposition, these statements are related such that they cannot both be true simultaneously. However, it is possible for both to be false, meaning the truth of one necessitates the falsity of the other in formal reasoning.

262. (B) It must be false.
Contradictory propositions are pairs that must have opposite truth values, meaning if one is true, the other is necessarily false. On the Square of Opposition, the universal affirmative and the particular negative share this relationship. Therefore, when the universal claim is established as true, the corresponding particular statement that denies it must be false without any possibility of being true.

263. (C) the truth of a universal proposition implies the truth of its corresponding particular proposition.
Subalternation is a logical relationship between a universal proposition and its corresponding particular proposition of the same quality. In this framework, the truth of the universal statement, known as the superaltern, implies the truth of the particular statement, known as the subaltern. This downward inference ensures that what is true for an entire class must also be true for some.

264. (D) E and I
In traditional logic, a contradictory relationship exists between propositions that differ in both quantity and quality. These pairs, specifically the universal negative and the particular affirmative, cannot share the same truth value under any circumstances. If one statement is true, the other must be false, representing the most complete form of opposition within the formal Square of Opposition diagram.

265. (A) It must be true.
The relationship of contradictories ensures that two propositions always possess opposite truth values. When a particular affirmative proposition is found to be false, its contradictory counterpart, the universal negative, must necessarily be true. This inference is direct and immediate, as both statements cannot be false at the same time, maintaining logical consistency within the framework of immediate inference rules.

266. (B) It connects the major and minor terms in the premises.
The middle term functions as a logical mediator within a categorical syllogism, appearing in both the major and minor premises. Its primary role is to facilitate a connection between the major and minor terms, which eventually form the conclusion. Crucially, the middle term never appears in the conclusion itself, as its purpose is purely to establish the premise-based relationship.

267. (B) Its logical form, determined by mood and figure.
Validity in a categorical syllogism is determined entirely by its formal properties, specifically its mood and figure. The mood identifies the types of propositions used, while the figure indicates the placement of the middle term. These structural elements define whether the conclusion follows necessarily from the premises, regardless of whether the actual content or facts described in the argument are true.

268. (A) As the predicate of the conclusion and in the major premise.
In the formal structure of a categorical syllogism, the major term is identified as the predicate of the conclusion. Consequently, it must also appear in the major premise to establish a logical link with the middle term. This consistent placement is a requirement for standard-form syllogisms, ensuring that the argument can be properly evaluated using established rules of logical validity.

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a template that becomes a proposition, either true or false, once the variable is replaced by a specific constant or bound by a quantifier. Such expressions are fundamental to predicate logic for representing properties and general claims.

288. (B) $(\exists x)(Lx)$
The existential quantifier is used in predicate logic to assert that at least one member of a class possesses a certain property. To represent the existence of an individual, the quantifier is paired with the symbol for the relevant predicate and a variable. This formalization captures the meaning that there is some x such that x has the specified characteristic.

289. (D) All members of a class.
The universal quantifier is a logical symbol used to indicate that a specific property or predicate applies to every member of the domain under consideration. It expresses the idea that given any individual x, that individual has the attribute in question. This quantifier is essential for translating general laws or statements about entire classes into the formal language of predicate logic.

290. (A) The rules of quantification.
Rules of quantification are formal guidelines used in predicate logic to manipulate quantifiers within proofs. These rules, including those for instantiation and generalization, allow logicians to move between general quantified statements and specific instances involving constants. They are necessary for establishing the validity of arguments that involve universal or existential claims through a step-by-step process of natural deduction.

291. (C) It derives the conclusion from the premises using a sequence of justified steps.
A formal proof of validity is a method of establishing that a conclusion follows from its premises through a structured sequence of logical steps. Each step must be justified by applying a recognized rule of inference or replacement. This process demonstrates that the conclusion is a necessary consequence of the premises, providing a rigorous alternative to mechanical procedures like truth tables.

292. (A) A statement accepted as true without proof.
In the context of an axiomatic system, an axiom is a foundational statement that is accepted as true within the system without requiring any proof. Axioms serve as the starting points for all logical derivations. By establishing a small set of these self-evident truths, the system can generate more complex statements through the application of specific rules of inference.

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293. (D) It is impossible to derive a contradiction from the axioms.
Consistency is a vital meta-logical property of an axiomatic system, ensuring that the set of axioms does not lead to any contradictions. A consistent system is one where it is impossible to derive both a statement and its negation. This property is essential for the reliability of the system, as a contradiction would allow for any statement to be proven.

294. (B) A statement derived from the axioms using rules of inference.
A theorem is a proposition that has been proven within an axiomatic system by deriving it from the established axioms. This derivation follows a rigorous process using the system's specific rules of inference. Once a statement is proven as a theorem, it is accepted as a truth of the system and can be used to prove further, more complex theorems.

295. (C) Every true statement that can be expressed in the system is also provable as a theorem.
Completeness is a property of an axiomatic system indicating that its axioms and rules are powerful enough to prove every true statement that can be formulated in its language. In a complete system, no truth within that domain remains unprovable. This characteristic, alongside consistency, represents the ideal state for a formal system, ensuring that it captures the entire target domain.

296. (D) The conclusion follows from the premises with absolute necessity.
A valid deductive argument makes the strong claim that its conclusion is a necessary consequence of its premises. This means that if the premises are true, it is logically impossible for the conclusion to be false. The goal of such reasoning is to provide absolute certainty,

278. (B) Contradiction
A contradiction is a specific type of statement form in propositional logic that is inherently false. Because of its logical structure, it yields a false value under every possible assignment of truth values to its component propositions. This makes it the logical opposite of a tautology, representing a form that can never be true regardless of the facts of the world.

279. (C) 8
The size of a truth table is determined by the number of distinct simple propositions present in the argument. Specifically, the number of rows required is calculated using the formula two raised to the power of the number of propositions. For an argument with three propositions, this calculation results in eight rows, representing all possible combinations of truth and falsity.

280. (D) A contingent statement
A contingent statement is a proposition that is neither always true nor always false. Its truth value depends entirely on the truth values assigned to its constituent parts in any given situation. On a truth table, such a statement will have a mix of true and false results, reflecting its status as a claim that might be true or false.

281. (A) Categorical syllogisms.
Venn diagrams provide a visual method for testing the validity of categorical syllogisms by representing the relationships between terms as overlapping circles. This technique allows logicians to map the information contained in the premises to see if it necessitates the conclusion. It is a standard decision procedure for arguments consisting of exactly three terms and three categorical propositions in logic.

282. (B) When the diagram for the premises necessarily and automatically represents the conclusion.
A categorical syllogism is valid if the process of diagramming its premises on a Venn diagram inherently results in the diagram for the conclusion. This indicates that the information in the conclusion is already contained within the premises. If the conclusion is not automatically represented after the premises are marked, the argument is invalid because the premises do not necessitate the conclusion.

283. (B) Formal fallacies are related to argument structure, while informal fallacies are related to content and language.
Formal fallacies are errors that occur within the logical structure or form of an argument, making it invalid regardless of its content. Informal fallacies, however, are defects related to the actual content, context, or language used, such as irrelevant appeals or ambiguous terms. While formal errors are detected through structural analysis, informal ones require an understanding of the argument's meaning.

284. (A) An informal fallacy.
Fallacies of relevance occur when the premises of an argument are not logically related to the conclusion, even if they appear persuasive. Since this defect arises from the content and the relationship of ideas rather than a breach of formal structural rules, it is classified as an informal fallacy. Such errors are common in natural language arguments where emotional appeals replace logic.

285. (C) Representing the two premises on the three-circle diagram.
Testing a syllogism with a Venn diagram begins by creating a template of three overlapping circles representing the major, minor, and middle terms. The first active step in the procedure is to represent the information from both premises on this diagram. This is done by shading regions or adding marks, providing a visual basis for determining the validity of the conclusion.

286. (D) To analyze the internal structure of propositions.
Quantification theory was developed to overcome the limitations of propositional logic, which treats entire propositions as indivisible units. Predicate logic allows for the analysis of the internal structure of these propositions by focusing on individual subjects and their properties. This increased power enables logicians to represent and evaluate complex arguments that depend on the relationships between terms within a statement.

287. (C) Propositional function
A propositional function is an expression that contains at least one variable and does not possess a truth value on its own. It serves as

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CHAPTER 10
Applied Philosophy

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1. Which of the following best defines Applied Philosophy?
(A) The theoretical study of abstract metaphysical principles conducted without any real-world application.
(B) The application of philosophical methods to solve practical and moral problems.
(C) The systemic historical analysis of foundational philosophical texts dating back to ancient Greece.
(D) The specialized study focused exclusively on formal logic and traditional epistemology.

2. Identify the statement that is INCORRECT regarding the scope of Applied Philosophy.
(A) It is solely concerned with theoretical constructs and ignores societal issues.
(B) It addresses ethical dilemmas in medicine and technology.
(C) It involves the practical use of philosophical reasoning to manage everyday problems.
(D) It examines moral questions within professional fields like law and media.

3. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The philosophy of technology often examines the relationship between technology, dominance, and power.
Reason (R): Technological advancements can create or exacerbate social hierarchies and inequalities.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

4. Given below are two statements, Statement I and Statement II.
Statement I: "Democratization of Technology" refers to making technology more accessible and usable by a wider range of people.
Statement II: A key aspect of democratizing technology is ensuring that its development is controlled exclusively by elite experts.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

5. Public evaluation of science and technology primarily aims to:
(A) Halt all scientific progress until public consensus is reached.
(B) Promote only those technologies that have immediate commercial profitability.
(C) Ensure that technological development aligns with public values and ethical considerations.
(D) Limit scientific research to government-controlled laboratories.

6. Match List I with List II regarding ethical implications of technology.
List I: (Technology)
P. Information Technology
Q. Bio-technology
R. Industrial Technology
S. Surveillance Technology
List II: (Primary Ethical Concern)
1. Genetic manipulation and cloning
2. Privacy and data security
3. Environmental pollution and labor rights
4. Loss of personal autonomy and monitoring
Codes:
(A) P-2, Q-1, R-3, S-4
(B) P-1, Q-2, R-4, S-3
(C) P-2, Q-3, R-1, S-4
(D) P-4, Q-1, R-2, S-3

7. What is a central ethical concern related to the use of information technology in the context of social media?

ensuring that the truth of the starting points is preserved throughout the logical process.

297. (A) On a scale of strength, from weak to strong.
Inductive arguments are evaluated based on the degree of support the premises provide for the conclusion. Unlike deductive arguments, they are not categorized as valid or invalid but are placed on a spectrum of strength. A strong argument makes the conclusion highly probable, while a weak one provides little support, reflecting the inherent uncertainty and probabilistic nature of inductive reasoning.

298. (B) The type of relationship claimed between premises and conclusion.
The primary distinction between deductive and inductive logic is the nature of the relationship between the premises and the conclusion. Deductive logic aims for absolute necessity, where the conclusion must be true if the premises are true. Inductive logic, however, seeks probability, where the premises provide evidence that makes the conclusion likely, but not certain, to be true in reality.

299. (B) The conclusion is likely to be true, but not guaranteed.
In a strong inductive argument, the premises are designed to provide significant evidence for the conclusion. If these premises are true, they make the conclusion highly likely or probable. However, because the relationship is probabilistic rather than necessary, there remains a possibility that the conclusion could still be false, distinguishing this type of reasoning from the certainty of deductive logic.

300. (A) Deductive logic
Deductive logic is specifically concerned with arguments where the conclusion follows from the premises with absolute necessity. This type of reasoning aims for logical certainty, ensuring that if the initial claims are true, the final statement is guaranteed to be true as well. It provides a rigorous framework for proofs and is evaluated in binary terms of validity and invalidity.

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Because these mistakes are a violation of the formal rules of a system, such as those governing syllogisms or propositional logic, they can be detected simply by examining the argument's pattern. The specific content, language, or topic of the argument does not affect whether it contains a formal fallacy. Identifying these structural flaws is essential for evaluating the validity and reliability of any deductive argument or proof.

237. (A) The set of attributes of a term determines the set of objects it applies to.
In the study of logic and language, the connotation of a term provides the essential criteria that determine its denotation. Connotation refers to the set of attributes and properties that define a term's meaning. These attributes serve as the rules for identifying which actual objects in the world belong to the class named by the term. Therefore, the internal definition of a term directly controls its external reference. Understanding this relationship is key to creating precise definitions and for conducting accurate logical analysis.

238. (C) Both Statement I and Statement II are correct.
Deductive and inductive logic are distinguished by the relationship between the information contained in their premises and their conclusions. Inductive arguments are described as ampliative because their conclusions go beyond the evidence by making a broader claim or prediction. Deductive arguments, in contrast, are non-ampliative because the conclusion is already implicitly present in the premises. While induction generates new but probable knowledge, deduction provides certain conclusions by clarifying the information that was already given. These features define their different roles in reasoning.

239. (A) AII-1
The mood and figure of a categorical syllogism provide a complete description of its logical structure. Mood identifies the types of propositions (A, E, I, O) used, while figure describes the arrangement of the middle term. In the given example, the first premise is a universal affirmative, the second is a particular affirmative, and the conclusion is also a particular affirmative. This corresponds to the AII mood. When the middle term is the subject of the major and predicate of the minor, it's figure one.

240. (B) Decision procedure
A decision procedure is a specialized, mechanical method that definitively determine properties like validity within a finite number of steps. The truth table is a classic example of such a procedure for propositional logic. By exhaustively listing every possible truth-value assignment for the variables, it reveals whether the conclusion necessarily follows from the premises. This systematic and reliable approach ensures that every valid argument is correctly identified, providing a foundational tool for the formal analysis and verification of deductive logical structures and forms.

241. (B) P-3, Q-4, R-1, S-2
Informal fallacies are broad categories of errors in reasoning that are classified based on the nature of the mistake. Fallacies of relevance, like appeal to force, use premises that are not logically related to the conclusion. Fallacies of weak induction, like hasty generalization, provide some evidence but not enough to support the conclusion. Fallacies of presumption, such as begging the question, assume what they are trying to prove. Fallacies of ambiguity, like equivocation, involve unclear language. Recognizing these types is essential for critical thinking.

242. (C) Hasty Generalization
Hasty generalization is an informal fallacy that occurs when someone draws a broad conclusion based on a sample that is too small or not representative of the whole. In this case, specific examples of expensive items are used to claim that everything is expensive. This reasoning is flawed because it ignores the vast number of other objects that do not fit the description. Recognizing this fallacy is important for accurately evaluating claims and for ensuring that generalizations are supported by a sufficient and diverse evidence base.

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243. (A) Remove an existential quantifier by introducing a special, new constant.
Existential instantiation is a rule in quantification logic that allows for the removal of an existential quantifier by introducing a constant to represent an individual that exists. To prevent logical errors, a strict restriction is applied: the constant used must be entirely new and not have appeared previously in the proof. This safeguard ensures

(A) The high cost associated with establishing widespread internet access.
(B) The slow speed of data transmission in underdeveloped rural areas.
(C) The lack of diverse and engaging digital entertainment content.
(D) The spread of misinformation and its impact on democratic processes.

8. Which concept is NOT typically associated with the ethical implications of bio-technology?
(A) Software piracy.
(B) Human cloning.
(C) Genetically modified organisms (GMOs).
(D) Stem cell research.

9. Consider the following statements regarding Environmental Ethics:
1. It is a branch of applied philosophy.
2. It examines the moral relationship of human beings to the environment.
3. It questions the traditional anthropocentric view of nature.
4. It is solely focused on the economic benefits of natural resources.

Which of the statements given above are correct?
(A) 1, 2 and 4 only
(B) 1, 2 and 3 only
(C) 2, 3 and 4 only
(D) 1, 3 and 4 only

10. The philosophical view that nature exists solely for human use and exploitation is best described as viewing nature as a:
(A) Means.
(B) End in itself.
(C) Sacred entity.
(D) Partner in co-evolution.

11. According to an anthropocentric environmental ethic, what is the primary basis for the moral consideration of the environment?
(A) The intrinsic value of ecosystems.
(B) The rights of all living organisms.
(C) The divine command to protect creation.
(D) The well-being and interests of human beings.

12. Which of the following concepts is central to Aldo Leopold's "land-ethic"?
(A) The belief that land is a commodity to be bought and sold.
(B) The ethical inclusion of soils, waters, plants, and animals.
(C) The view that technology solves all environmental problems.
(D) The argument for exclusive human rights over all of nature.

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13. Arne Naess is the philosopher most closely associated with which environmental philosophy?
(A) Shallow Ecology.
(B) Social Ecology.
(C) Deep Ecology.
(D) Eco-feminism.

14. What is the fundamental difference between Deep Ecology and Shallow Ecology?
(A) Deep Ecology focuses on animal rights while Shallow Ecology focuses on plants.
(B) Deep Ecology is a strictly scientific field while Shallow Ecology is intuitive.
(C) Deep Ecology promotes advanced technology while Shallow Ecology rejects it.
(D) Deep Ecology critiques anthropocentrism while Shallow Ecology is human-centered.

15. Arrange the following philosophers' primary contributions to environmental ethics in a likely conceptual progression from anthropocentrism to broader ethical extension.
1. Peter Singer's focus on sentient animals.
2. Traditional view of nature as a resource for humans.
3. Aldo Leopold's inclusion of the entire biotic community.
4. Arne Naess's focus on the intrinsic value of all entities and ecological wholes.

(A) 2, 1, 3, 4
(B) 1, 2, 4, 3
(C) 4, 3, 1, 2
(D) 2, 3, 4, 1

16. Peter Singer's argument for animal rights is primarily based on the principle of:
(A) The existence of a spiritual soul in all living things.
(B) The capacity for suffering and experiencing pleasure.
(C) The economic utility of animals to modern human society.

List II: (Concept)
1. Land Ethic
2. Deep Ecology
3. Speciesism
4. Animals as machines (Automata)

Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-2, R-1, S-4
(C) P-3, Q-1, R-2, S-4
(D) P-2, Q-3, R-4, S-1

52. The idea that technology is a neutral tool and its moral value depends entirely on how it is used is often challenged in the philosophy of technology because:
(A) Technology is always inherently evil.
(B) Technology is too expensive to be neutral.
(C) Technology can only be used for good purposes.
(D) Technology shapes values and social structures.

53. An ethical issue arising specifically from bio-technology like CRISPR gene-editing is:
(A) The problem of data privacy and surveillance.
(B) The spread of fake news on social media.
(C) Potential for "designer babies" and germline alteration.
(D) The automation of jobs in manufacturing.

54. From the perspective of Arne Naess's Deep Ecology, which of the following actions would be most philosophically consistent?
(A) Building water treatment plants for safe human swimming.
(B) Preserving wilderness for its intrinsic right to exist.
(C) Planting fast-growing monoculture trees for paper.
(D) Lobbying for less pollution control to boost growth.

55. A doctor who believes in a strong paternalistic model of the doctor-patient relationship would most likely:
(A) Explain all medical options and let the patient decide.
(B) Refuse to provide treatment to the non-compliant patient.
(C) Ask the patient's family to make all clinical decisions.
(D) Decide for the patient based on their best interests.

56. The ethical problem with media representation that reinforces stereotypes is that it:
(A) Can perpetuate prejudice and limit social opportunities.
(B) Is often commercially successful for the media firm.
(C) Is difficult to produce without very large budgets.
(D) Violates international copyright laws and agreements.

57. When a law, such as a law enforcing racial segregation, is considered legally valid but morally wrong, it highlights the tension between:
(A) Criminal law and civil law.
(B) Domestic law and international law.
(C) Legal positivism and natural law theory.
(D) The legislative and judicial branches of government.

58. What does it mean to view 'Nature as an end' in environmental ethics?
(A) To acknowledge nature's intrinsic value.
(B) To see nature as valuable only for its resources.
(C) To believe nature's purpose is to be destroyed.
(D) To focus on environmental crises at the world's end.

59. The 'democratization of technology' can have a downside, as exemplified by:
(A) The increased ability of citizens to participate online.
(B) The development of assistive technology for disabilities.
(C) The reduction in retail costs for consumer electronics.
(D) Extremist groups using platforms for propaganda.

60. Which is the most appropriate description of Applied Philosophy?
(A) An armchair discipline with no connection to real-world issues.
(B) Using philosophical tools to resolve practical life concerns.

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from ordinary moral rules.
4. Ethical responsibility in a profession is solely about legal compliance.
5. It includes duties to clients, the profession, and society.

Which of the statements given above are correct?
(A) 1, 2, and 5 only
(B) 1, 3, and 4 only
(C) 2, 3, and 5 only
(D) 1, 4, and 5 only

25. What is the primary objective of Corporate Governance from an ethical perspective?
(A) Maximizing shareholder profit regardless of social cost.
(B) Avoiding all forms of taxation through legal loopholes.
(C) Ensuring fair, transparent, and accountable operations.
(D) Focusing on marketing and brand image improvements.

26. The concept of 'ethical responsibility' for a corporation extends beyond legal requirements to include:
(A) Philanthropic activities and positive social impact.
(B) Obeying only the laws that are easy to follow.
(C) Prioritizing executive bonuses over employee wages.
(D) Engaging in aggressive competition to eliminate rivals.

27. A central ethical issue in media concerning privacy is the conflict between:
(A) The cost of printing and digital advertisement pricing.
(B) The use of color imagery versus black-and-white.
(C) The length of news articles and reader attention spans.
(D) The public's right to know and an individual's privacy.

28. Which of the following is a significant ethical concern related to conduct in cyber space?
(A) The high speed of transmission through fiber optic cables.
(B) Anonymity leading to cyberbullying and harassment.
(C) The availability of free and accessible email services.
(D) The ability to conduct retail shopping from home.

29. The ethical debate surrounding pornography often centers on which of the following issues?
(A) High-speed internet requirements for digital streaming.
(B) The use of digital sensors versus traditional film.
(C) Potential for exploitation, objectification, and violence.
(D) The lack of artistic merit in amateur productions.

30. In media ethics, what does "representation and differences-marginalization" refer to?
(A) The technical quality and resolution of broadcasts.
(B) The financial differences between public and private media.
(C) The legal representation of media firms in court.
(D) Media portrayal of minority groups reinforcing stereotypes.

31. The relationship between law and morality is best described as:
(A) A complex overlap where values and rules often coincide.
(B) An identical relationship where law and morality are one.
(C) A complete separation between legal and moral domains.
(D) An antagonistic effort by law to suppress moral instinct.

32. The concept of "Legal Obligation" in legal ethics primarily questions:
(A) Whether a lawyer should take on a case they find tedious.
(B) Why citizens have a moral duty to obey established laws.
(C) How much a legal practitioner should charge for services.
(D) Which academic institution is the best to attend for law.

33. What is the main focus of Philosophical Counseling?

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(C) The potential for bio-warfare agents.
(D) The ethical implications of cyber-espionage.

88. Aldo Leopold's "land ethic" is considered a holistic ethic because:
(A) It focuses on the well-being of the whole community.
(B) It considers only the interests of human beings.
(C) It is only concerned with individual animal pain.
(D) It requires no prior philosophical training to apply.

89. A key platform principle of Deep Ecology is:
(A) Human flourishing has priority over nonhuman life.
(B) Policies should focus on increasing the population.
(C) The flourishing of all life has value in itself.
(D) High material standards should be the primary goal.

90. Peter Singer's concept of the "equal consideration of interests" means that:
(A) Sentient interests to avoid pain are considered equally.
(B) Animals should have the legal right to vote.
(C) All species are intellectually equal in cognition.
(D) Humans and animals should have identical legal rights.

91. Which of the following scenarios best illustrates the central conflict in the ethics of abortion?
(A) A couple debating whether they can financially afford a child.
(B) A doctor deciding which medical procedure is safest for termination.
(C) A hospital deciding on the cost of an abortion procedure.
(D) Balancing autonomy against potential life protection.

92. The doctor-patient relationship is fundamentally a:
(A) Commercial transaction.
(B) Fiduciary relationship based on trust and care.
(C) Legal battle.
(D) Hierarchical command structure.

93. The ethical debate on pornography includes all of the following EXCEPT:
(A) The question of free speech versus censorship.
(B) The potential harm to performers and consumers.
(C) The technical standards for digital video compression.
(D) The objectification of human beings.

94. The term "validity of law" in legal philosophy refers to:
(A) The law's moral rightness.
(B) The law's popularity with the public.
(C) The law's economic efficiency.
(D) A law's status as a binding rule within a system.

95. Philosophical counseling is distinguished by its reliance on:
(A) Methods of dialogue and conceptual analysis.
(B) Diagnostic manuals like the clinical DSM-5.
(C) Prescribing pharmaceutical and medical drugs.
(D) Hypnosis and regression therapy techniques.

96. Consider the following statements about the role of technology in society.
1. Technology can create new forms of social inequality.
2. The concept of the 'digital divide' refers to inequality in access to technology.
3. The 'democratization of technology' means technology is controlled only by governments.
4. Technology's impact on society is always positive and never creates new problems.
5. The philosophy of technology explores the ethical and social dimensions of technological systems.

Which of the statements given above are correct?
(A) 1, 2, and 5 only
(B) 3, 4, and 5 only
(C) 1, 2, and 4 only
(D) 1, 3, and 5 only

97. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Media ethics often grapples with

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43. Which of the following is NOT a principle of the doctor-patient relationship?
(A) Beneficence.
(B) Non-maleficence.
(C) Autonomy.
(D) Indifference.

44. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The debate over euthanasia involves a clash between the sanctity of life principle and the principle of individual autonomy.
Reason (R): Some argue that life is sacred and should be preserved at all costs, while others argue that individuals have a right to choose the timing and manner of their own death to avoid suffering.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

45. The practice of female-infanticide is an extreme example of:
(A) Environmental degradation.
(B) Corporate malfeasance.
(C) Gender-based discrimination and violence.
(D) Technological determinism.

46. Which of the following best exemplifies a failure in corporate governance and ethical responsibility?
(A) A company investing in renewable energy to reduce its carbon footprint.
(B) A company providing paid parental leave for its employees.
(C) A company recalling a product immediately after a safety defect is found.
(D) A company's executives manipulating financial statements.

47. When a media outlet uses a hidden camera to expose wrongdoing, it creates an ethical conflict between:
(A) Deceptive newsgathering methods and the public good.
(B) The cost of cameras and the budget for the story.
(C) The journalist's safety and the story's importance.
(D) The television ratings and the advertiser's demands.

48. The term "marginalization" in media ethics refers to:
(A) The process of putting borders around a photograph.
(B) Treating a group as insignificant in media portrayals.
(C) The financial profit margins of a media corporation.
(D) The space on the edge of a newspaper page.

49. Consider the following statements about the Authority and Validity of Law:
1. Legal positivists argue that the validity of a law depends on its social source, not its moral content.
2. Natural law theorists argue that a law's validity is connected to its moral correctness.
3. The question of legal authority is about what gives the law its power to command obedience.
4. A law is considered valid in all theories even if it is universally considered unjust.

Which of the statements given above are correct?
(A) 1, 2 and 3 only
(B) 2, 3 and 4 only
(C) 1, 3 and 4 only
(D) 1, 2 and 4 only

50. In philosophical counseling, a key difference from psychotherapy is that philosophical counseling is primarily concerned with:
(A) Problems of meaning, values, and logic in a client's life.
(B) Mental illness and psychopathology.
(C) Neurological and biological causes of distress.
(D) The administration of psychotropic drugs.

51. Match List I with List II regarding philosophers and their key concepts in Environmental Ethics.
List I: (Philosopher)
P. Peter Singer
Q. Arne Naess
R. Aldo Leopold
S. Rene Descartes

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(A) Prescribing medication for diagnosed psychological disorders.
(B) Using philosophical wisdom to help manage life problems.
(C) Providing financial advice based on economic philosophy.
(D) Offering psychoanalysis based on standard Freudian principles.

34. A philosophical counselor helps a client "manage everyday problems" by:
(A) Clarifying the client's values and thinking patterns.
(B) Giving direct answers and instructions on what to do.
(C) Ignoring the problem to discuss abstract metaphysics.
(D) Referring the client to religious authorities for guidance.

35. Which of the following problems would be most appropriate for Philosophical Counseling?
(A) A physical health crisis requiring emergency surgery.
(B) A mechanical vehicle failure requiring a specialist.
(C) A search for meaning and purpose in one's life.
(D) A desire to learn technical computer programming skills.

36. "Dominance" in the context of the philosophy of technology refers to:
(A) The market share held by a leading technology company.
(B) The processing speed of a modern computer's hardware.
(C) The physical durability of a consumer electronic device.
(D) Technology's role in controlling social behavior and relations.

37. Public evaluation of science and technology is a process that is contrary to which of the following models?
(A) The democratic model, where citizens have a say.
(B) The deliberative model, which involves reasoned discussion.
(C) The technocratic model, where only experts make decisions.
(D) The participatory model, which encourages public involvement.

38. The ethical concern about "social inequalities" being exacerbated by technology is most evident in the concept of:
(A) Universal design.
(B) The digital divide.
(C) Open-source software.
(D) Net neutrality.

39. Aldo Leopold's "land-ethic" changes the role of Homo sapiens from conqueror of the land-community to:
(A) Its sole proprietor and owner.
(B) An entity standing outside of it.
(C) Its chief exploiter for economic gain.
(D) A plain member and citizen of it.

40. Given below are two statements, Statement I and Statement II.
Statement I: Arne Naess's Deep Ecology advocates for a fundamental shift in consciousness towards an ecological worldview.
Statement II: Deep Ecology is satisfied with policy changes that only address pollution and resource depletion without challenging anthropocentrism.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

41. Peter Singer's argument for equal consideration of interests for animals is an application of which ethical theory?
(A) Deontology.
(B) Virtue Ethics.
(C) Utilitarianism.
(D) Divine Command Theory.

42. What is the central ethical dilemma in surrogacy concerning the child's welfare?
(A) The possibility of a child being treated as a product.
(B) The statistical likelihood of genetic health defects.
(C) The citizenship status in international surrogacy cases.
(D) The high financial cost of the child's future education.

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(C) A synonym for the historical study of ancient philosophy.
(D) The academic study of formal logic puzzles and paradoxes.

61. Consider the following statements about the ethical implications of technology:
1. Information technology has raised unprecedented concerns about data privacy.
2. Bio-technology has no ethical implications as it is purely scientific.
3. The digital divide is an ethical issue related to technology and social inequality.
4. Technological determinism is the view that technology is a neutral tool.
5. Non-technology is a field of study about rejecting all modern inventions.

Which of the statements given above are correct?
(A) 1 and 3 only
(B) 1, 2 and 4 only
(C) 3, 4 and 5 only
(D) 1, 3 and 5 only

62. The 'precautionary principle', often invoked in public evaluation of science and technology, suggests that:
(A) We should proceed with new technology as quickly as possible.
(B) Only technologies with financial returns should be pursued.
(C) The public should not be informed about technical risks.
(D) Measures should prevent harm in the face of uncertainty.

63. The core principle of Aldo Leopold's 'land ethic' is that "A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise." This principle is:
(A) Ecocentric.
(B) Anthropocentric.
(C) Theocentric.
(D) Egocentric.

64. Which of the following is an INCORRECT characterization of Deep Ecology?
(A) It values biodiversity and the richness of life forms for their own sake.
(B) It supports high material consumption and economic growth.
(C) It advocates for a substantial decrease in human population.
(D) It critiques the ideology of progress based on industrialization.

65. The argument that a fetus has a 'potential' to become a person and therefore should be granted a right to life is a central argument in the ethical debate on:
(A) Euthanasia.
(B) Abortion.
(C) Surrogacy.
(D) Corporate governance.

66. A "whistleblower" in the context of professional ethics is an employee who:
(A) Exposes organizational wrongdoing to authorities.
(B) Reports a colleague for minor office lunch infractions.
(C) Spreads false rumors for personal financial gain.
(D) Monitors a company's safety and fire alarm systems.

67. Which of the following is NOT a primary ethical issue in Media Ethics?
(A) The conflict between freedom of the press and national security.
(B) The portrayal of violence and its potential effects on audiences.
(C) The selection of font type and paper quality for printing.
(D) The blurring of lines between advertising and editorial content.

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68. The notion of 'legal obligation' is weakened when:
(A) Laws are perceived as just and democratic.
(B) Law enforcement is effective and impartial.
(C) The judiciary is independent and upholds rules.
(D) The system is corrupt and laws are oppressive.

69. A person seeking philosophical counseling for a "mid-life crisis" is likely struggling with questions related to:
(A) Legal contracts and obligations.
(B) A specific medical diagnosis.
(C) Meaning, identity, and life's purpose.

(D) The technical specifications of a new car.

70. The concept that technology has its own internal logic and development trajectory, largely independent of human control, is known as:
(A) Technological somnambulism.
(B) Technological determinism.
(C) The democratization of technology.
(D) Public evaluation of technology.

71. Arrange the following ethical considerations in a sequence from individual-focused to ecosystem-focused.
1. Rights of a specific animal (e.g., a pet dog).
2. The stability and integrity of a whole watershed (Leopold's land ethic).
3. The interests of all sentient beings (Singer's view).
4. The rights and interests of a human person.
(A) 4, 1, 3, 2
(B) 1, 4, 2, 3
(C) 2, 3, 1, 4
(D) 4, 3, 2, 1

72. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The ethical implications of information technology include concerns about an "attention economy".
Reason (R): Many digital platforms are designed to capture and hold user attention for as long as possible, often for the purpose of advertising, which can have negative effects on mental well-being and critical thinking.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

73. The key ethical distinction between active and passive euthanasia is that:
(A) Active euthanasia is always legal while passive is not.
(B) Active euthanasia is done with patient consent.
(C) Active is direct action; passive is withholding care.
(D) Passive euthanasia is quick while active is slow.

74. A media company's "ethical responsibility" regarding representation involves:
(A) Avoiding stereotypes and including diverse voices.
(B) Hiring only from the majority population groups.
(C) Focusing news coverage on affluent neighborhoods.
(D) Showing only positive images and censoring news.

75. Match the List I with List II regarding ethical concepts and their corresponding domains.
List I: (Concept)
P. Informed Consent
Q. Speciesism
R. Legal Positivism
S. Corporate Social Responsibility
List II: (Domain)
1. Environmental Ethics
2. Legal Ethics
3. Professional Ethics
4. Medical Ethics
Codes:
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-4, R-3, S-2
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-1, R-4, S-2

76. The idea of the "authority and validity of law" becomes a critical philosophical question in which of the following scenarios?
(A) Deciding on a speed limit for a new highway.
(B) A regime passing laws that strip minority rights.
(C) Choosing a color for new official court robes.
(D) Debating the merits of legal research databases.

77. Which of the following is the LEAST likely task for a philosophical counselor?
(A) Helping a client analyze a difficult moral choice about their career.
(B) Examining with a client their underlying assumptions about what makes a "good life".
(C) Teaching a client formal logic to win arguments.

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(D) Exploring a client's feelings of existential dread and meaninglessness.

78. The term 'non-technology', when considered as a counterpoint, likely prompts ethical reflection on:
(A) A state of being completely without any tools.
(B) Ancient pre-historic societies and behaviors.
(C) The academic study of imaginary technologies.
(D) The choice and moral reasons to reject technology.

79. The view that nature has value only because it provides resources for humans is a form of:
(A) Instrumentalism.
(B) Intrinsicalism.
(C) Deep Ecology.
(D) Biocentrism.

80. A key ethical question in surrogacy is:
(A) What is the appropriate fee for the procedure?
(B) Does it turn a human life into a commodity?
(C) Which medical clinic is the most successful?
(D) How long should the medical pregnancy last?

81. What is the main difference between legal ethics and law itself?
(A) Ethics are written by judges while laws are by legislators.
(B) Law is about penalties; ethics is about moral duties.
(C) There is no difference; the terms are interchangeable.
(D) Law applies to everyone while ethics is for criminals.

82. Which of the following is a primary concern of Media Ethics?
(A) The balance between public interest and privacy.
(B) The chemical composition of commercial printing ink.
(C) The maximum number of channels available on cable.
(D) The salary levels of celebrity news broadcasters.

83. Consider the following statements regarding the philosophy of technology.
1. It uncritically celebrates all technological advancements.
2. It examines how technology shapes human existence and society.
3. The relationship between technology and power is a major theme.
4. It argues that social inequalities are unrelated to technological development.

Which of the statements given above are correct?
(A) 1 and 4 only
(B) 2 and 3 only
(C) 1, 2 and 3 only
(D) 2, 3 and 4 only

84. In the context of corporate governance, the "stakeholder theory" proposes that a corporation's management should:
(A) Focus exclusively on increasing shareholder wealth.
(B) Prioritize the interests of the CEO and top experts.
(C) Aim to put its competitors out of business quickly.
(D) Balance the interests of all corporate stakeholders.

85. Which question falls most directly under the category of Applied Philosophy?
(A) What is the nature of being?
(B) How can we know that the external world exists?
(C) Is it moral to use embryonic stem cells for research?
(D) What is the logical structure of a valid argument?

86. The concept of "technological dominance" suggests that:
(A) All technology is inherently bad for humans.
(B) Technology can structure life and limit freedom.
(C) Some countries are better at producing tech.
(D) The best technology will always dominate markets.

87. Which of the following is NOT an ethical issue typically associated with bio-technology?
(A) The morality of genetic enhancement.
(B) The ownership and patenting of life forms.

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(D) The historical tradition of domesticating animals as pets.

17. What is the term Peter Singer uses to describe the prejudice or bias in favor of the interests of members of one's own species and against those of members of other species?
(A) Anthropocentrism.
(B) Speciesism.
(C) Humanism.
(D) Racism.

18. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): In medical ethics, the doctor-patient relationship is built on principles of trust, confidentiality, and informed consent.
Reason (R): A patient's autonomy and right to make decisions about their own body is a cornerstone of modern medical practice.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

19. Which of the following is an INCORRECT statement about the ethical issues surrounding surrogacy?
(A) It raises questions about the commodification of the womb and of children.
(B) It can lead to complex legal and emotional disputes over parentage.
(C) It is universally accepted and free of any ethical controversy.
(D) It poses potential risks of exploitation, particularly for surrogates in economically disadvantaged situations.

20. The principle of 'informed consent' in the doctor-patient relationship requires that:
(A) The physician makes decisions without patient input.
(B) The extended family consents to every treatment.
(C) The hospital provides consent for all surgeries.
(D) The patient agrees after learning risks and benefits.

21. Match the term from medical ethics with its correct description.
List I: (Term)
P. Euthanasia
Q. Abortion
R. Surrogacy
S. Female-infanticide
List II: (Description)
1. The intentional termination of a pregnancy.
2. The deliberate killing of newborn female children.
3. An arrangement where a woman agrees to bear a child for another person or persons.
4. The act of intentionally ending a life to relieve pain and suffering.
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-1, R-3, S-2
(C) P-4, Q-3, R-1, S-2
(D) P-2, Q-1, R-4, S-3

22. The ethical debate around abortion most frequently involves a conflict between which two principles?
(A) The right to privacy of the doctor and the financial cost of the procedure.
(B) The bodily autonomy of the woman and the moral status of the fetus.
(C) The religious beliefs of the hospital staff and the gender of the fetus.
(D) The interests of the state in population growth and the age of the pregnant woman.

23. "Voluntary active euthanasia" refers to a situation where:
(A) Life support is withdrawn based on a patient's living will.
(B) A patient dies because necessary medical treatment is withheld.
(C) A family member ends a patient's life without their consent.
(D) A doctor gives a lethal dose at a competent patient's request.

24. Consider the following statements about Professional Ethics:
1. It applies ethical principles to the special obligations of those in a particular field.
2. Corporate governance is a key component of professional ethics in business.
3. It suggests that professionals are exempt

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the issue of representation and marginalization.
Reason (R): The way social groups are portrayed in media can reinforce harmful stereotypes and affect their real-world social standing and opportunities.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

98. In a case where a patient is in a persistent vegetative state with no hope of recovery, the act of withdrawing a feeding tube at the family's request, in accordance with a living will, is an example of:
(A) Voluntary passive euthanasia.
(B) Voluntary active euthanasia.
(C) Involuntary active euthanasia.
(D) Non-voluntary passive euthanasia.

99. Which of the following is the best example of an issue in professional ethics outside of medicine or law?
(A) A person deciding what to eat for dinner.
(B) A scientist developing a new hypothesis.
(C) An engineer certifying a flawed bridge as safe.
(D) A child learning to read their first book.

100. The idea of "nature as a means" is most closely associated with which philosophical outlook?
(A) Deep Ecology.
(B) Biocentrism.
(C) Ecocentrism.
(D) Anthropocentrism.

101. Match List I with List II regarding ethical problems and their corresponding fields of Applied Philosophy.
List I: (Ethical Problem)
P. Should we genetically modify humans?
Q. The conflict between journalistic sources and law enforcement.
R. What gives a law its authority?
S. The moral status of animals.
List II: (Field)
1. Media Ethics
2. Legal Ethics
3. Environmental Ethics
4. Bio-technology Ethics
Codes:
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

102. "Public evaluation of science and technology" implies that:
(A) Scientific research should be subject to popular vote.
(B) Citizens should help shape technological direction.
(C) Only scientists are qualified to make decisions.
(D) All technology should be owned by the state.

103. The fundamental question in the ethics of surrogacy is whether:
(A) Surrogacy can be performed cheaply in a clinic.
(B) The surrogate mother is within a specific age.
(C) The intended parents are legally married.
(D) It is acceptable to use another's body for birth.

104. Given below are two statements, Statement I and Statement II.
Statement I: According to Peter Singer, the boundary of moral concern should be sentience.
Statement II: According to Aldo Leopold, the boundary of moral concern should be the entire biotic community.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true, but Statement II is false.
(D) Statement I is false, but Statement II is true.

105. "Corporate governance" refers to:
(A) The government's control over private corporations.
(B) A company's internal marketing and sales strategy.
(C) The system of rules by which a firm is controlled.
(D) The physical layout of a corporate headquarters.

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P. Deep Ecology
Q. Legal Obligation
R. Philosophical Counseling
S. Corporate Governance

List II: (Description)
1. Using philosophical methods to address personal life problems.
2. The system by which companies are directed and controlled.
3. An ecocentric philosophy valuing all life intrinsically.
4. The moral duty to obey the law.

Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-3, R-1, S-4

146. A philosophical counselor would differ from a psychotherapist in that the counselor would be more likely to focus on:
(A) The logical fallacies in a client's thinking.
(B) The client's repressed childhood memories.
(C) The neurochemical imbalances in the client's brain.
(D) The client's family history of mental illness.

147. The phrase "technology, dominance, power and social inequalities" suggests a view of technology as:
(A) A purely liberating and equalizing force.
(B) An irrelevant factor in social structures.
(C) A socially embedded force with varied potential.
(D) A simple set of neutral tools.

148. The ethical principle of 'Non-maleficence' ('first, do no harm') is most central to which field?
(A) Media Ethics.
(B) Legal Ethics.
(C) Corporate Governance.
(D) Medical Ethics.

149. An argument that pornography should be restricted because it harms women by sexualizing violence and subordination is based on:
(A) A concern for aesthetic values.
(B) A concern for the profitability of the film industry.
(C) An argument from harm and social consequences.
(D) A defense of absolute free speech.

150. Arrange the following thinkers in the chronological order of their main philosophical contributions.
1. Arne Naess
2. Aldo Leopold
3. Peter Singer
4. Rene Descartes (whose dualism provided a backdrop for human/animal distinction)

(A) 4, 2, 3, 1
(B) 1, 2, 3, 4
(C) 2, 3, 1, 4
(D) 4, 3, 2, 1

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151. Which of the following is NOT considered a part of applied philosophy?
(A) Environmental ethics.
(B) Medical ethics.
(C) Professional ethics.
(D) Metaphysical speculation on the nature of time.

152. "Democratization of technology" aims to reduce the power of:
(A) Technocratic elites and powerful corporations.
(B) The general public.
(C) Democratic governments.
(D) Non-profit organizations.

153. A significant ethical issue with information technology is the creation of 'filter bubbles' and 'echo chambers', which can:
(A) Expose users to a wide variety of viewpoints.
(B) Improve the speed of internet searches.
(C) Reinforce existing beliefs and isolate dissent.
(D) Help users organize personal photo collections.

154. The core of Aldo Leopold's 'land ethic' is the concept of:
(A) The biotic community.
(B) Economic utility.
(C) Individual animal rights.
(D) Human superiority.

155. Given below are two statements, Statement I and Statement II.
Statement I: Deep ecology is an anthropocentric

goals.

117. What is a key characteristic of Applied Philosophy?
(A) It avoids dealing with controversial topics.
(B) It is purely descriptive, only stating facts without making value judgments.
(C) It is primarily normative and prescriptive.
(D) It is a field exclusively for academic philosophers with no public relevance.

118. The argument that technology, like a hammer, is neutral and only its user's intention determines its morality, fails to account for:
(A) The fact that hammers can be used for building.
(B) Built-in biases in complex technological systems.
(C) The specific cost of manufacturing hand tools.
(D) The different types of hammers available to users.

119. Consider the following statements regarding Environmental Ethics:
1. Aldo Leopold's land ethic is anthropocentric.
2. Arne Naess's Deep Ecology distinguishes itself from "shallow" environmentalism.
3. Peter Singer's main criterion for moral consideration is sentience.
4. Viewing nature as a mere 'means' is consistent with Deep Ecology.

Which of the statements given above are correct?
(A) 1 and 4 only
(B) 2 and 3 only
(C) 1, 2 and 3 only
(D) 2, 3 and 4 only

120. Which of the following is an INCORRECT pairing of a concept and its ethical domain?
(A) Validity of Law - Media Ethics.
(B) Informed Consent - Medical Ethics.
(C) Speciesism - Environmental Ethics.
(D) Corporate Governance - Professional Ethics.

121. The paternalistic model of the doctor-patient relationship ("doctor knows best") has been largely challenged by the emphasis on:
(A) Hospital profitability.
(B) Medical specialization.
(C) Patient autonomy.
(D) The high cost of malpractice insurance.

122. A journalist who fabricates a story is committing a serious breach of:
(A) Media ethics.
(B) Legal ethics.
(C) Medical ethics.
(D) Bio-ethics.

123. The question "Does one have a moral obligation to obey an unjust law?" is a central problem for:
(A) Philosophy of Technology.
(B) Environmental Ethics.
(C) Philosophical Counseling.
(D) Legal Ethics.

124. Philosophical Counseling aims to help individuals with "managing everyday problems" by improving their:
(A) Financial standing.
(B) Critical thinking and self-reflection skills.
(C) Social network.
(D) Physical fitness.

125. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The democratization of technology, such as the internet, allows for greater public participation and information sharing.
Reason (R): It can also facilitate the rapid spread of misinformation and propaganda, creating new challenges for social and political stability.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

126. The "digital divide" is an ethical issue in the philosophy of technology because:
(A) It ensures that everyone has equal access to information.
(B) It describes the process of converting analog data to digital format.
(C) It is a technical problem related to computer programming.
(D) It relates to unequal access exacerbating inequality.

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127. Which action would be most contrary to the principles of Aldo Leopold's land ethic?
(A) Draining wetlands to build factories on "valueless" land.
(B) Engaging in sustainable agriculture that preserves soil health.
(C) Reintroducing a native species to restore an ecosystem's balance.
(D) Setting aside a portion of a farm as a wild habitat for birds and insects.

128. In contrast to "Shallow Ecology," Arne Naess's "Deep Ecology" would ask:
(A) How can we reduce pollution to make our cities more pleasant for humans?
(B) What shift in worldview is needed for harmony with nature?
(C) How can we maximize the economic yield from our natural resources?
(D) Which technology is most efficient for recycling plastic bottles?

129. The ethical arguments against non-voluntary euthanasia are often based on the principle of:
(A) The patient's right to choose.
(B) The sanctity of life and prohibition of killing.
(C) The high cost of medical care.
(D) The doctor's right to practice medicine freely.

130. A key aspect of "ethical responsibility" in a profession is:
(A) Serving public interests beyond legal compliance.
(B) Finding loopholes in regulations to maximize personal gain.
(C) Adhering only to the written rules, regardless of their moral implications.
(D) Maintaining a strict separation between professional life and ethical considerations.

131. The use of "clickbait" headlines and sensationalism in media is an ethical issue because:
(A) It is a highly effective way of conveying complex information.
(B) It enhances the aesthetic quality of a webpage.
(C) It prioritizes ad revenue over accurate information.
(D) It is required by law for certain types of websites.

132. The idea that a law is valid simply because it was enacted by a sovereign power, regardless of its moral content, is a cornerstone of:
(A) Natural Law Theory.
(B) Anarchism.
(C) Virtue Ethics.
(D) Legal Positivism.

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133. A person struggling with a moral dilemma, such as whether to report a friend for cheating, could benefit from philosophical counseling by:
(A) Being told what the "right" answer is.
(B) Receiving a prescription to reduce their anxiety about the decision.
(C) Exploring conflicting values through reasoned dialogue.
(D) Being advised to ignore the situation entirely.

134. Case: A city is considering implementing a city-wide facial recognition surveillance system for law enforcement.
Which of the following frameworks is most relevant for ethically evaluating this proposal?
(A) A purely economic framework focused on the cost of implementation.
(B) Balancing safety benefits against privacy erosion.
(C) A technical framework focused only on software processing speed.
(D) A historical framework analyzing surveillance in the 19th century.

135. Consider the following statements about Medical Ethics:
1. Surrogacy raises questions about the commodification of women's bodies.
2. The principle of autonomy is central to the modern doctor-patient relationship.
3. Euthanasia involves debates about the sanctity of life versus the right to die with dignity.
4. Female-infanticide is a globally condemned but still practiced form of gender-based violence.
5. Abortion debates involve only scientific facts and no value judgments.

Which of the statements given above are correct?

(A) 1, 2, 3, and 5 only
(B) 1, 2, 3, and 4 only
(C) 2, 3, 4, and 5 only
(D) 1, 3, 4, and 5 only

136. The public evaluation of science and technology is important for democratic societies because:
(A) It ensures tech choices reflect societal values.
(B) It slows down all scientific progress.
(C) The public is always correct about complex scientific matters.
(D) It is a method for increasing corporate profits.

137. Which of the following is NOT a central ethical concern in Bio-technology?
(A) The patenting of genes and lifeforms.
(B) The potential ecological impact of genetically modified organisms.
(C) The problem of cyberbullying on social media platforms.
(D) The moral status of human embryos in stem cell research.

138. The main thrust of Aldo Leopold's 'land ethic' is to:
(A) Enlarge the community boundaries to include land.
(B) Argue for the purely economic valuation of natural resources.
(C) Promote human dominance over all other species.
(D) Justify the unlimited exploitation of the environment.

139. According to Deep Ecology, a primary cause of the environmental crisis is:
(A) Lack of sufficient recycling programs.
(B) The high price of solar panels.
(C) Insufficient funding for national parks.
(D) The anthropocentric view of human superiority.

140. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Peter Singer argues that speciesism is a form of unjustified discrimination.
Reason (R): He maintains that the capacity to suffer, not the species one belongs to, is the characteristic that entitles a being to equal consideration of interests.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

141. The principle of 'confidentiality' in the doctor-patient relationship means:
(A) The doctor should not tell the patient about their diagnosis.
(B) The doctor can share patient information freely with pharmaceutical companies.
(C) The doctor must keep clinical data private.
(D) The patient must keep the doctor's advice a secret.

142. A conflict of interest in professional ethics occurs when:
(A) Two professionals disagree on a technical matter.
(B) A professional works for two different companies in unrelated fields.
(C) A client has an interest in a topic that the professional finds boring.
(D) Personal interests clash with professional duties.

143. Which of the following scenarios poses a direct ethical problem related to media and marginalization?
(A) Over-reporting crime in minority neighborhoods.
(B) A newspaper deciding to increase its subscription price.
(C) A TV show being filmed in high-definition.
(D) A radio station playing a popular song multiple times a day.

144. The theory that there is no necessary connection between law and morality is a key tenet of:
(A) Natural Law Theory.
(B) Legal Positivism.
(C) Legal Realism.
(D) Critical Legal Studies.

145. Match List I with List II regarding concepts from Applied Philosophy and their descriptions.
List I: (Concept)

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106. An ethical issue in cyber space that relates to privacy is:
(A) Tech companies selling user data without consent.
(B) The physical speed of digital internet connections.
(C) The aesthetic design of user website interfaces.
(D) The financial cost of common computer hardware.

107. The main difference between a legal obligation and a moral obligation is that:
(A) Moral obligations are always written down in law.
(B) There is no practical difference between them.
(C) Breaking a moral rule results in a prison sentence.
(D) Legal rules are enforced by the state power.

108. The goal of philosophical counseling is to help clients:
(A) Diagnose a serious clinical mental illness.
(B) Achieve clarity in their life's personal philosophy.
(C) Obtain legal advice for a pending court case.
(D) Get a medical prescription for antidepressants.

109. Which of the following is an example of viewing nature as an 'end'?
(A) Protecting a forest because it is a source of revenue.
(B) Clearing a forest to build a commercial shopping mall.
(C) Protecting a forest for its own intrinsic value.
(D) Valuing a forest for its potential as a tourist spot.

110. Arrange the historical development of these ethical concerns, from earlier to more recent prominence in applied philosophy.
1. Ethics of Artificial Intelligence.
2. Ethics of the doctor-patient relationship.
3. Ethics of nuclear weapons.
4. Ethics of animal experimentation.
(A) 2, 4, 3, 1
(B) 1, 2, 3, 4
(C) 4, 3, 2, 1
(D) 2, 1, 4, 3

111. The term "speciesism," coined by analogy with racism and sexism, is central to the work of:
(A) Peter Singer.
(B) Aldo Leopold.
(C) Arne Naess.
(D) Immanuel Kant.

112. The issue of 'female-infanticide' is a problem in medical ethics that is deeply intertwined with:
(A) Economic policies and corporate greed.
(B) Deep-seated cultural biases and social pressures.
(C) The risks of anesthesia during surgery.
(D) The debate over public versus private healthcare.

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113. An engineer who is asked to sign off on a project they know to be unsafe is facing a classic problem in:
(A) Media ethics.
(B) Professional ethics.
(C) Medical ethics.
(D) Environmental ethics.

114. The "right to be forgotten" is a concept that has emerged from ethical debates concerning:
(A) Information technology and privacy in cyber space.
(B) Bio-technology and genetic memory.
(C) Media ethics and historical revisionism.
(D) Legal ethics and statutes of limitation.

115. A natural law theorist would argue that a law requiring citizens to harm innocent people is invalid because:
(A) It was not passed by a majority vote.
(B) It is too difficult to enforce.
(C) It violates a higher moral law.
(D) It is not profitable for the state.

116. A client comes to a philosophical counselor confused about a career change. The counselor's primary role would be to:
(A) Tell the client which specific job to take.
(B) Administer a clinical vocational aptitude test.
(C) Analyze the client's childhood family relations.
(D) Help the client examine their values and

philosophy.
Statement II: Peter Singer's philosophy is based on the principle of sentience.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false, but Statement II is true.
(D) Statement I is true, but Statement II is false.

156. The ethical principle of 'beneficence' in the doctor-patient relationship means that the doctor should:
(A) Ensure the hospital makes a profit.
(B) Act in the best interests of the patient.
(C) Follow the patient's orders without question.
(D) Do no harm.

157. A key tenet of good corporate governance is:
(A) Secrecy.
(B) Nepotism.
(C) Accountability.
(D) Inefficiency.

158. The concept of 'cyber space' raises new ethical issues primarily because:
(A) It involves physical spaces and locations.
(B) It is slow and difficult to use.
(C) It is only accessible to a few experts.
(D) It transcends traditional legal boundaries.

159. Consider the following statements regarding Legal Ethics:
1. It is concerned with the moral dimensions of law and legal practice.
2. The relationship between law and morality is a central topic.
3. Natural law theory posits a strong link between law and morality.
4. Legal positivism argues that an unjust law cannot be a valid law.

Which of the statements given above are correct?
(A) 1 and 2 only
(B) 1, 2 and 3 only
(C) 3 and 4 only
(D) 1, 2, 3 and 4

160. Philosophical counseling is best suited for individuals who are:
(A) Experiencing a severe psychotic episode.
(B) Seeking value clarity and life meaning.
(C) In need of immediate medical intervention.
(D) Looking for a quick solution to all problems.

161. An unintended consequence of a new technology, like the automobile leading to suburban sprawl and urban decay, is an example of what the philosophy of technology studies as:
(A) A predictable and desirable outcome.
(B) The non-neutral power of technology.
(C) A failure of the democratization of technology.
(D) A success in public evaluation of technology.

162. The debate over Genetically Modified (GM) crops involves a clash between:
(A) Food production potential and ecological risks.
(B) The color of crops and their internal taste.
(C) The interests of farmers and city dwellers.
(D) Ethics of photography and agriculture.

163. THE statement "A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community" is the cornerstone of:
(A) Peter Singer's Animal Liberation.
(B) Arne Naess's Deep Ecology.
(C) Aldo Leopold's Land Ethic.
(D) THE anthropocentric worldview.

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164. The primary ethical objection to female-infanticide is that it is:
(A) Economically inefficient for the family.
(B) A violation of hospital policy.
(C) A practice that is difficult to perform.
(D) An act of murder based on discrimination.

165. The "shareholder vs. stakeholder" debate is central to which area of applied ethics?
(A) Medical Ethics.
(B) Environmental Ethics.
(C) Professional Ethics, specifically Corporate Governance.
(D) Legal Ethics.

166. Which of the following best captures the ethical problem of "representation" in media?
(A) The choice between fiction and non-fiction programming.
(B) Mis-representation reinforcing marginalization.
(C) The legal representation of a media company in a lawsuit.
(D) The cost of representing an advertiser's product in a commercial.

language?
(B) How many lawyers are needed to change a lightbulb?
(C) What is THE maximum penalty for traffic violations?
(D) Must a law be moral to be a valid law?

188. Which scenario is INAPPROPRIATE for philosophical counseling?
(A) A person feeling a lack of purpose in THEir career.
(B) A severe psychotic episode needing medicine.
(C) Reconciling religious beliefs with personal experiences.
(D) A person facing a difficult ethical decision.

189. Given below are two statements, one is labelled as Assertion (A) and THE other is labelled as Reason (R).
Assertion (A): THE philosophy of technology is not just about gadgets, but about how technological systems reconfigure society.
Reason (R): Technologies like THE internet and THE automobile have fundamentally changed social relations, economic structures, and even our sense of time and space.
(A) Both A and R are true and R is THE correct explanation of A.
(B) Both A and R are true but R is not THE correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

190. Deep Ecology criticizes mainstream environmentalism for being:
(A) Too radical.
(B) Too focused on THE intrinsic value of nature.
(C) Unscientific.
(D) Too "shallow" and anthropocentric.

191. Peter Singer's utilitarian argument for animal rights implies that:
(A) All sentient interests deserve equal weight.
(B) Animals should be given THE same rights as humans in all contexts.
(C) Only human suffering matters.
(D) Plants have rights.

192. Which of THE following represents a conflict within Medical Ethics?
(A) A surgeon deciding which instrument to use.
(B) Duty to prolong life vs. dignity in death.
(C) A hospital administrator deciding on THE color of THE walls.
(D) A nurse deciding when to take THEir lunch break.

193. THE concept of "stakeholder" in corporate governance includes:
(A) Only THE owners and investors.
(B) Employees, customers, and THE community.
(C) Only THE CEO and THE board of directors.
(D) Only THE government regulators.

194. THE ethical problem of pornography in media ethics is often linked to:
(A) Objectification, exploitation, and violence.
(B) Poor lighting and cinematography.
(C) THE high cost of production.
(D) THE difficulty in finding talented actors.

195. THE field of applied philosophy that would most directly address THE question "What makes a law legitimate?" is:
(A) Media Ethics.
(B) Medical Ethics.
(C) Legal Ethics.
(D) Environmental Ethics.

196. THE aim of philosophical counseling is to help people:
(A) Win arguments.
(B) Forget THEir problems.
(C) Make more money.
(D) Achieve a more examined life.

197. Arrange THE following stages of an ethical dilemma in technology, from introduction to resolution.
1. Public evaluation and debate about THE technology's societal impact.
2. Development of a new, potentially disruptive technology (e.g., human cloning).
3. Emergence of ethical problems and social inequalities from its use.
4. Implementation of laws or ethical guidelines to regulate THE technology.

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(C) Does justice exist as a Platonic Form?
(D) What is THE etymology of THE word 'justice'?

177. THE idea that technology is not a mere tool but actively shapes our perception of reality is a key insight of:
(A) Legal ethics.
(B) Philosophy of technology.
(C) Medical ethics.
(D) Aesthetics.

178. THE ethical debate on surrogacy often involves THE concept of 'commodification', which refers to:
(A) Treating someone as a product to be sold.
(B) THE process of making a commodity more common.
(C) THE legal process of accommodating THE surrogate's demands.
(D) THE marketing strategy used by surrogacy clinics.

179. Consider THE following statements about thinkers in environmental ethics:
1. Aldo Leopold advocated for a "land ethic".
2. Arne Naess is associated with "shallow ecology".
3. Peter Singer argued against "speciesism".
4. Deep Ecology is an anthropocentric viewpoint.
5. Peter Singer's work is based on utilitarian principles.

Which of THE statements given above are correct?
(A) 1, 3, and 5 only
(B) 1, 2, and 3 only
(C) 2, 4, and 5 only
(D) 1, 4, and 5 only

180. A doctor's duty of confidentiality can ethically be breached in which of THE following situations?
(A) When a pharmaceutical company offers to pay for THE patient's data.
(B) When THE doctor finds THE case interesting and wants to discuss it with friends.
(C) It can never be breached under any circumstances.
(D) To prevent credible threats of harm to others.

181. THE concept of "marginalization" in media ethics is a concern because:
(A) It affects THE profit margins of media companies.
(B) It makes it difficult to sell advertising.
(C) It can lead to social and political exclusion.
(D) It is technically challenging to implement.

182. THE primary task of philosophical counseling is:
(A) To provide quick fixes and simple answers.
(B) Critical inquiry into beliefs and values.
(C) To determine if THE client is sane or insane.
(D) To persuade THE client to adopt THE counselor's personal philosophy.

183. THE ethical implications of information technology concern issues such as:
(A) THE manufacturing process of silicon chips.
(B) THE history of THE telegraph.
(C) THE physics of radio waves.
(D) Surveillance, privacy, and info control.

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184. THE concept of a "biotic pyramid" is crucial for understanding THE ecological thinking of:
(A) Aldo Leopold.
(B) Peter Singer.
(C) Arne Naess.
(D) John Stuart Mill.

185. THE core ethical issue in euthanasia is THE tension between:
(A) THE cost of care and THE hospital's budget.
(B) THE doctor's convenience and THE family's wishes.
(C) Life's value and relief from suffering.
(D) THE availability of drugs and THE legality of THE procedure.

186. "Ethical responsibility" in THE corporate world means:
(A) A corporation's duty beyond legal rules.
(B) Responsibility to maximize shareholder profit.
(C) THE legal department's responsibility for compliance.
(D) THE responsibility of THE government to regulate corporations.

187. THE debate over law and morality asks:
(A) Should all laws be written in complex legal

167. The question of "authority and validity of law" probes into:
(A) Which police force has the most advanced equipment.
(B) THE most effective way to draft a legal document.
(C) THE historical evolution of parliamentary procedures.
(D) What gives a system its legitimacy and force.

168. THE primary tool used in philosophical counseling is:
(A) Reasoned dialogue.
(B) Medication.
(C) Diagnostic testing.
(D) Hypnotherapy.

169. THE development of autonomous weapons (killer robots) raises profound ethical questions primarily within THE subfield of:
(A) Environmental Ethics.
(B) Medical Ethics.
(C) Philosophy of Technology.
(D) Philosophical Counseling.

170. Which of the following is NOT a 'right' typically associated with Peter Singer's view on animals?
(A) THE political right for animals to vote.
(B) THE right to have suffering considered equally.
(C) THE right not to be subjected to painful experiments.
(D) THE right to life for beings with a sense of THE future.

171. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): In medical ethics, abortion is a contentious issue.
Reason (R): It involves a conflict between THE pregnant woman's bodily autonomy and THE contested moral status of THE fetus.
(A) Both A and R are true and R is THE correct explanation of A.
(B) Both A and R are true but R is not THE correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

172. Good "corporate governance" is essential for:
(A) Maximizing short-term profits through any means necessary.
(B) Ensuring long-term success and public trust.
(C) Evading taxes and regulations.
(D) Creating a secretive and hierarchical company culture.

173. THE ethical issue of privacy in cyber space is primarily about:
(A) THE speed at which web pages load.
(B) THE number of pop-up ads on a website.
(C) Control over personal information online.
(D) THE aesthetic design of social media profiles.

174. A judge who rules that a law is invalid because it is grossly unjust and violates fundamental human rights is likely operating from a:
(A) Legal Positivist perspective.
(B) Purely economic perspective.
(C) Technocratic perspective.
(D) Natural Law perspective.

175. Match List I with List II regarding ethical dilemmas and their corresponding fields.
List I: (Dilemma)
P. Should I take a higher-paying job with a company that pollutes?
Q. Is it moral to use a hidden camera to expose a corrupt politician?
R. Does a corporation's only duty is to its shareholders?
S. Should a terminally ill patient have THE right to die?
List II: (Field)
1. Media Ethics
2. Medical Ethics
3. Professional Ethics (Corporate)
4. Philosophical Counseling (Personal value conflict)
Codes:
(A) P-4, Q-1, R-3, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-1, S-2
(D) P-2, Q-4, R-1, S-3

176. Which of THE following is a question of Applied Philosophy?
(A) What is THE essence of justice?
(B) How should healthcare be distributed?

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(A) 2, 3, 1, 4
(B) 1, 2, 3, 4
(C) 4, 3, 2, 1
(D) 3, 4, 1, 2

198. THE view that technology is a primary driver of social change is called:
(A) Social constructionism.
(B) Technological determinism.
(C) Luddism.
(D) THE precautionary principle.

199. What distinguishes Aldo Leopold's 'land ethic' from Peter Singer's 'animal rights' view?
(A) Singer's view is ecocentric, while Leopold's is based on sentience.
(B) Leopold is only concerned with plants, while Singer is only concerned with animals.
(C) There is no significant difference between THEir views.
(D) Leopold's is holistic; Singer's is sentient-based.

200. "Informed consent" is a cornerstone of which area of applied ethics?
(A) Medical Ethics.
(B) Media Ethics.
(C) Legal Ethics.
(D) Corporate Ethics.

201. Match List I with List II regarding philosophers and THEir central concepts.
List I: (Philosopher)
P. Aldo Leopold
Q. Peter Singer
R. Arne Naess
S. Thomas Aquinas (Natural Law)
List II: (Concept)
1. Speciesism
2. Deep Ecology
3. Land Ethic
4. An unjust law is no law at all
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-1, R-2, S-4
(C) P-3, Q-2, R-1, S-4
(D) P-2, Q-3, R-4, S-1

202. THE ethical implications of biotechnology are particularly complex because:
(A) THEy manipulate THE building blocks of life.
(B) THE technology is very inexpensive.
(C) THE results are always predictable.
(D) It is a very old and well-understood field.

203. Which is THE best description of "Shallow Ecology" as defined by Arne Naess?
(A) An approach that seeks to fundamentally change humanity's relationship with nature.
(B) A philosophy that denies THE existence of an environmental crisis.
(C) An approach focused on THE ecology of shallow water ecosystems.
(D) Addressing pollution solely for human interests.

204. THE legal obligation to obey THE law is most seriously questioned when:
(A) THE law is inconvenient.
(B) Law conflicts with conscience or higher morals.
(C) THE law carries a minor penalty.
(D) One did not vote for THE government that passed THE law.

205. THE primary value of philosophical counseling in managing everyday problems is its focus on:
(A) Prescribing behavioral modification techniques.
(B) Uncovering subconscious drives.
(C) Conceptual clarity and critical thinking.
(D) Providing sympathy and emotional support without analysis.

206. Consider THE following statements about THE philosophy of technology.
1. It holds that technology is always a neutral tool.
2. It examines THE ways technology can reinforce power structures.
3. THE democratization of technology refers to making it more widely accessible.
4. THE concept of social inequality is irrelevant to THE study of technology.
Which of THE statements given above are correct?
(A) 1 and 4 only
(B) 2 and 3 only
(C) 1, 2, and 3 only
(D) 2, 3, and 4 only

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207. A doctor who owns a financial interest in a laboratory and refers all THEir patients THEre for testing is in a situation of:
(A) Conflict of Interest.
(B) Informed Consent.
(C) Beneficence.
(D) Paternalism.

208. THE ethical principle that journalism should be independent from THE influences it covers is known as:
(A) THE principle of objectivity.
(B) THE principle of editorial independence.
(C) THE principle of fairness.
(D) THE principle of public service.

209. THE slogan "THE personal is political" is relevant to philosophical counseling because:
(A) It suggests that personal problems can be understood by analyzing political ideologies.
(B) Broad assumptions shape personal moral struggles.
(C) It suggests that personal problems of meaning and value are trivial.
(D) It means all counseling sessions should focus on current political events.

210. What is THE fundamental difference between THE anthropocentric and ecocentric views in environmental ethics?
(A) Valuing nature for humans vs. valuing for its own sake.
(B) Ecocentrism values nature only for its use to humans, while anthropocentrism values THE whole ecosystem.
(C) Anthropocentrism is scientific, while ecocentrism is not.
(D) THEre is no fundamental difference.

211. Which of THE following is a clear example of a problem in Media Ethics?
(A) A newspaper deciding between two different suppliers of paper.
(B) A photographer choosing a lens for a portrait.
(C) Blurring lines between news and paid advertisements.
(D) A writer suffering from writer's block.

212. Given below are two statements, one is labelled as Assertion (A) and THE other is labelled as Reason (R).
Assertion (A): Philosophical counseling is not a form of psychotherapy.
Reason (R): It focuses on conceptual and existential problems using philosophical methods of inquiry, rather than diagnosing and treating mental illnesses based on a medical model.
(A) Both A and R are true and R is THE correct explanation of A.
(B) Both A and R are true but R is not THE correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

213. THE public evaluation of science and technology often involves a trade-off between:
(A) Science and religion.
(B) East and West.
(C) Innovation and precaution.
(D) Past and future.

214. THE moral permissibility of abortion is often argued on THE basis of a woman's right to privacy and bodily autonomy. This line of reasoning is most closely associated with which domain?
(A) Environmental Ethics.
(B) Medical Ethics.
(C) Media Ethics.
(D) Corporate Ethics.

215. THE concept of 'corporate social responsibility' (CSR) is an extension of:
(A) Corporate legal obligations.
(B) Corporate marketing strategy.
(C) Corporate financial accounting.
(D) Corporate ethical responsibility.

216. THE concept of "speciesism" is structurally analogous to:
(A) Racism and sexism.
(B) Patriotism.
(C) Professionalism.
(D) Idealism.

217. A significant problem in legal ethics is THE "adversarial system," where:
(A) Both sides are expected to cooperate to find

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THE truth.
(B) Judges and lawyers are always adversaries.
(C) Duty to client may conflict with duty to THE truth.
(D) THE client is always considered an adversary.

218. THE "democratization of technology" can be seen in:
(A) Widespread access to smartphones and THE internet.
(B) THE high price of specialized scientific equipment.
(C) THE control of technology by a small number of corporations.
(D) THE requirement of advanced degrees to use common software.

219. Which of THE following is a central question in Applied Philosophy?
(A) How is knowledge possible?
(B) What is THE nature of reality?
(C) Do numbers exist independently of THE human mind?
(D) Determining correct actions in real-world situations.

220. Consider THE following statements about ethics in cyber space:
1. Anonymity in cyber space can foster both free expression and harmful behavior.
2. THE "right to be forgotten" concerns THE control of personal data online.
3. Cyberbullying is not considered a serious ethical issue.
4. THE digital divide has no ethical implications.
5. Issues of intellectual property are irrelevant in cyber space.

Which of THE statements given above are correct?
(A) 3, 4, and 5 only
(B) 1 and 2 only
(C) 1, 2, and 5 only
(D) 2 and 4 only

221. Which philosopher is most associated with THE idea of a "land ethic" that expands THE scope of THE moral community?
(A) Arne Naess.
(B) Peter Singer.
(C) Aldo Leopold.
(D) Rene Descartes.

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222. THE ethical issues surrounding euthanasia primarily involve a conflict between THE sanctity of life and:
(A) THE cost of medical procedures.
(B) THE reputation of THE hospital.
(C) THE doctor's professional ambitions.
(D) THE principle of personal autonomy.

223. What does "corporate governance" primarily deal with?
(A) Accountability, direction, and corporate control.
(B) THE way a corporation markets its products.
(C) THE way a corporation interacts with THE government.
(D) THE physical security of a corporation's buildings.

224. A key ethical issue in media is THE potential for bias in news reporting, which undermines THE media's role to:
(A) Entertain THE public.
(B) Inform THE public objectively.
(C) Make a profit for its owners.
(D) Support THE government in power.

225. A philosopher who argues that law is only law if it aligns with fundamental moral principles is adhering to:
(A) Legal Positivism.
(B) Natural Law Theory.
(C) Legal Skepticism.
(D) Anarchism.

226. Philosophical counseling uses Socratic dialogue to:
(A) Help clients examine THEir own beliefs and values.
(B) Help clients win arguments.
(C) Prove that THE client knows nothing.
(D) Arrive at a predetermined philosophical truth.

227. THE philosophy of technology's concern with "dominance" and "power" is best illustrated by:
(A) THE speed of a new computer chip.
(B) THE variety of colors a smartphone comes in.

272. Deep Ecology, as described in the passage, is characterized by its:
(A) reformist and anthropocentric approach.
(B) assertion of the intrinsic value of all life.
(C) focus on benefits for developed countries.
(D) acceptance of the existing social structures.

273. Peter Singer's argument against "speciesism" is based on the idea that:
(A) humans are morally inferior to other species.
(B) non-human animals have the same cognitive abilities as humans.
(C) only beings with human-like intelligence deserve moral consideration.
(D) it is an unjustified prejudice similar to racism or sexism.

274. What criterion does Peter Singer use to determine whether a being has interests that deserve equal consideration?
(A) The capacity for suffering and enjoyment.
(B) The ability to use language.
(C) The level of intelligence.
(D) The utility of the being to humans.

275. A key difference implied in the passage between Deep Ecology and Singer's Animal Rights framework is that:
(A) Singer's framework is anthropocentric, while Deep Ecology is not.
(B) Deep Ecology is concerned only with animals, while Singer is concerned with entire ecosystems.
(C) Deep Ecology is holistic (ecocentric), while Singer's is more individualistic (focused on sentient beings).
(D) Singer's framework is a form of shallow ecology, while Naess's is not.

Direction : Please read the following source carefully.

Medical ethics, a critical subfield of applied philosophy, addresses the complex moral dilemmas arising in the practice of medicine and biomedical research. It navigates sensitive issues that often involve life, death, autonomy, and the very definition of personhood. The ethics surrounding the beginning and end of life are particularly contentious. Surrogacy, for instance, raises a web of ethical concerns, including the potential commodification of women's bodies and reproductive capabilities, questions of maternal and paternal rights, and the risk of exploitation, especially in cross-border or commercial arrangements. The debate over abortion involves a profound conflict of moral considerations, typically pitting the pregnant person's bodily autonomy and life choices against the contested moral status of the fetus. Philosophical arguments in this domain explore concepts of personhood, potentiality, and rights. At the other end of life's spectrum, euthanasia, or "mercy killing," presents another set of intractable ethical problems. Discussions often distinguish between voluntary, non-voluntary, and involuntary euthanasia, as well as between active (taking direct action to end a life) and passive (withholding or withdrawing life-sustaining treatment) forms. These debates require a careful weighing of fundamental ethical principles such as patient autonomy, beneficence (acting in the patient's best interest), and non-maleficence (the duty to "do no harm").

Based on the above source, attempt the following five questions.

276. Which of the following is identified in the passage as a major ethical concern regarding surrogacy?
(A) The potential for the commodification of women's bodies.
(B) The guaranteed equal distribution of parental rights.
(C) The complete absence of financial transactions.
(D) The procedure's universal acceptance across all cultures.

277. The ethical debate over abortion is primarily characterized in the passage as a conflict between:
(A) the financial cost of the procedure and the hospital's budget.
(B) two different medical opinions on procedural safety.
(C) the state's interest in population growth and individual choice.
(D) the pregnant person's autonomy and the moral status of the fetus.

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239. THE primary goal of philosophical counseling is to help individuals:
(A) Solve problems through reflection and clarification.
(B) Receive a diagnosis for a mental health condition.
(C) Obtain medication for anxiety.
(D) Learn about THE history of philosophy.

240. Given below are two statements, one is labelled as Assertion (A) and THE other is labelled as Reason (R).
Assertion (A): THE relationship between law and morality is a central theme in legal ethics.
Reason (R): THE debate between natural law theory and legal positivism hinges on whether a law's validity depends on its moral content.
(A) Both A and R are true and R is THE correct explanation of A.
(B) Both A and R are true but R is not THE correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

241. "Nature as a means" implies a(n) _____ view, while "nature as an end" implies a(n) _____ view.
(A) ecocentric; anthropocentric
(B) instrumental; intrinsic
(C) intrinsic; instrumental
(D) scientific; religious

242. Aldo Leopold's "Land Pyramid" illustrates:
(A) Ecosystem energy flow and interdependence.
(B) THE hierarchical superiority of humans.
(C) THE economic value of different natural resources.
(D) A proposal for a new type of architectural structure.

243. THE "precautionary principle" is a concept relevant to which area of applied philosophy?
(A) Legal ethics.
(B) Philosophical counseling.
(C) Public evaluation of science and technology.
(D) Media ethics.

244. A key ethical question regarding abortion is:
(A) Is THE medical procedure safe?
(B) Can THE parents afford a child?
(C) What is THE gender of THE fetus?
(D) When is a right to life conferred on THE fetus?

245. A company that knowingly markets a faulty product is failing in its:
(A) Marketing strategy.
(B) Legal compliance only if caught.
(C) Ethical responsibility.
(D) Branding efforts.

246. THE problem of "fake news" is a critical issue within:
(A) Medical Ethics.
(B) Media Ethics.
(C) Environmental Ethics.
(D) Legal Ethics.

247. THE authority and validity of law are challenged by:
(A) Widespread public agreement with THE law.
(B) Efficient and fair court systems.
(C) Clear and understandable legislation.
(D) Perceptions of systemic injustice and corruption.

248. Philosophical counseling is a _____ raTHEr than a _____ process.
(A) dialogical; prescriptive
(B) medical; educational
(C) prescriptive; dialogical
(D) psychological; philosophical

249. Consider THE following statements about Applied Philosophy:
1. It deals with practical moral issues.
2. Environmental ethics is a branch of applied philosophy.
3. It is disconnected from real-world problems.
4. Medical ethics is a primary example of applied philosophy.
5. It is solely concerned with theoretical logic.
Which of THE statements given above are correct?
(A) 3 and 5 only
(B) 1, 2, and 4 only
(C) 1, 3, and 5 only
(D) 2, 4, and 5 only

250. THE core ethical conflict in many professional fields can be described as a tension between:
(A) Personal profit and professional duty.

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(B) Simple workplace tasks and difficult projects.
(C) Traditional workflows and new methodologies.
(D) Independent solo work and collaborative efforts.

Direction : Please read the following source carefully.

Applied philosophy represents a critical turn in the discipline, shifting the focus from abstract, theoretical inquiries to the practical application of philosophical methods, theories, and insights to concrete, real-world problems. It serves as a bridge between the 'ivory tower' and the complexities of human existence. A prominent domain within this field is the philosophy of technology, which scrutinizes the nature of technology and its profound impact on society. This sub-discipline challenges the naive view of technology as a collection of neutral tools. Instead, it posits that technology is deeply value-laden, embodying and shaping human intentions, power dynamics, and social structures. A central concern is the relationship between technology, dominance, and power, examining how technological systems can be designed and deployed to control populations, reinforce hierarchies, and concentrate authority. Consequently, the philosophy of technology investigates how advancements often lead to or exacerbate social inequalities. Disparities in access (the digital divide), skills, and the ability to influence technological development can create new forms of stratification, marginalizing already vulnerable groups while empowering others. This critical examination aims to foster a more conscious and ethically responsible approach to innovation and its integration into the fabric of society.

Based on the above source, attempt the following five questions.

251. According to the passage, what is the primary function of applied philosophy?
(A) To exclusively focus on abstract metaphysical questions.
(B) To apply philosophical methods to tangible, real-world issues.
(C) To chronicle the historical development of philosophical thought.
(D) To prove the superiority of philosophical inquiry over scientific methods.

252. How does the philosophy of technology, as described in the passage, view technology?
(A) As a value-laden system that reflects and shapes power dynamics.
(B) As a set of entirely neutral and objective tools.
(C) As a force for unequivocal social progress and equality.
(D) As an autonomous entity independent of human control.

253. Which of the following is identified as a central concern regarding the relationship between technology and power?
(A) The way technology universally dismantles all existing hierarchies.
(B) The inherent inability of technology to influence social structures.
(C) The potential for technology to be used for control and to reinforce dominance.
(D) The tendency of technology to distribute power with perfect equity.

254. The passage suggests that the "digital divide" is an example of:
(A) technology's role in creating social equality.
(B) the neutrality of technological tools.
(C) a problem solved by technological advancement.
(D) a social inequality exacerbated by technology.

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255. What can be inferred as the ultimate goal of the critical examination undertaken by the philosophy of technology?
(A) To halt all future technological development.
(B) To promote a purely theoretical understanding of technology.
(C) To encourage a more ethically aware approach to innovation.
(D) To replace philosophical inquiry with technological solutions.

Direction : Please read the following source carefully.

The discourse surrounding the philosophy of technology extends into crucial societal and political domains, particularly concerning the democratization of technology and the public

evaluation of science and technology. The concept of democratization of technology challenges the traditional top-down, expert-driven model of innovation. It advocates for processes that broaden participation in the design, development, and governance of technology, ensuring that its trajectory is not solely determined by corporations or state-level technocrats. This involves making technological tools and knowledge more accessible to the general public, empowering communities to adapt and shape technology to their specific needs and values. Complementing this is the imperative for the public evaluation of science and technology. This principle holds that citizens have a right and a responsibility to participate in assessing the societal and ethical implications of scientific research and technological projects. Such evaluation transcends mere technical feasibility, delving into questions of risk, social justice, environmental impact, and alignment with democratic values. By fostering informed public debate and incorporating diverse perspectives, public evaluation seeks to ensure that scientific and technological advancements contribute to the common good rather than serving narrow interests or leading to unforeseen negative consequences, thereby linking technological progress with democratic accountability.

Based on the above source, attempt the following five questions.

256. What does the "democratization of technology" primarily advocate for, according to the passage?
(A) Limiting technological access to a select group of experts.
(B) Broader public participation in the governance of technology.
(C) A top-down, corporation-driven model of innovation.
(D) The complete rejection of all advanced technologies.

257. The passage contrasts the democratization of technology with which model of development?
(A) A community-based, grassroots model.
(B) A model focused on democratic accountability.
(C) A model emphasizing public evaluation.
(D) An expert-driven, technocratic model.

258. Public evaluation of science and technology, as described in the source, is concerned with more than just:
(A) technical feasibility.
(B) ethical implications.
(C) social justice.
(D) environmental impact.

259. Which of the following best captures the relationship between the two main concepts in the passage?
(A) They are opposing ideas, with one promoting experts and the other the public.
(B) They are unrelated concepts from different philosophical domains.
(C) Public evaluation is a tool that helps achieve the goal of democratization of technology.
(D) Democratization of technology is a minor part of the broader public evaluation process.

260. What is the inferred purpose of incorporating diverse perspectives through public evaluation?
(A) To ensure technological progress serves the common good.
(B) To slow down the pace of all scientific innovation.
(C) To prove that public opinion is technically superior to expert knowledge.
(D) To limit technological development to private corporations.

Direction : Please read the following source carefully.

The ethical implications of specific technologies form a core area of inquiry within applied philosophy. Information technology (IT), for instance, has generated a host of complex moral challenges. The ubiquity of data collection and surveillance capabilities raises profound questions about the right to privacy, personal autonomy, and the potential for social control. Furthermore, the algorithms that now govern access to information, credit, and opportunities can embed and amplify existing societal biases, leading to discriminatory outcomes that are opaque and difficult to contest. Similarly, bio-technology presents its own set of formidable ethical dilemmas. Advances in genetic engineering, cloning, and assisted reproductive technologies force us to confront fundamental questions about human nature, identity, and the

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moral status of biological material. The potential for human enhancement technologies creates a specter of a genetically stratified society, raising concerns about justice and fairness. Beyond these specific fields, the ethical implications of "non-technology"—which can be understood as the societal and ethical choices we make outside high-tech frameworks, or the consequences of choosing not to implement a technological solution—are also significant. This dimension compels a consideration of whether technology is always the appropriate answer and highlights the value of human-centric, low-tech, or community-based solutions to human problems.

Based on the above source, attempt the following five questions.

261. According to the passage, what is a major ethical concern associated with algorithms in information technology?
(A) Their inefficiency in processing large datasets.
(B) Their tendency to be completely free from any form of bias.
(C) Their universal accessibility to all segments of the population.
(D) Their potential to reinforce and amplify existing social biases.

262. The passage suggests that ethical dilemmas in bio-technology primarily force us to confront questions about:
(A) the financial cost of research and development.
(B) fundamental concepts like human nature and identity.
(C) the speed and efficiency of biological processes.
(D) the technical limitations of current scientific instruments.

263. What is a significant concern mentioned in the context of human enhancement technologies?
(A) The creation of a more egalitarian and just society.
(B) A decrease in the overall health of the human population.
(C) The potential for a new form of social stratification based on genetics.
(D) A complete halt to all future biological research.

264. How can the concept of "non-technology" be interpreted from the context of the passage?
(A) As a term for outdated or obsolete technologies.
(B) As a synonym for information technology and bio-technology.
(C) As a field focused solely on the development of new hardware.
(D) As the consideration of alternatives to high-tech solutions.

265. What overarching theme connects the ethical implications of IT, bio-technology, and non-technology discussed in the passage?
(A) The critical need to evaluate the societal and human consequences of our choices.
(B) The universal agreement on ethical standards across all fields.
(C) The unquestionable positive impact of all technological and non-technological choices.
(D) The argument that technology has no real impact on society's ethical framework.

Direction : Please read the following source carefully.

Environmental ethics grapples with the moral relationship between human beings and the natural world, pivoting on the fundamental question of nature's value. A primary axis of debate is whether nature should be regarded merely as a means to human ends or as an end in itself. The former view, anthropocentrism, posits that the non-human world has only instrumental value—it is valuable only insofar as it serves human interests. In stark contrast, non-anthropocentric views assert that nature, or at least parts of it, possesses intrinsic value, independent of its utility to humans. A seminal contribution to non-anthropocentric thought is Aldo Leopold's concept of the "land-ethic." Leopold sought to extend the boundaries of the ethical community beyond humans to include what he collectively called "the land"—that is, soils, waters, plants, and animals. His ethic is not a set of prohibitive rules but a new mode of perception, an ecological conscience. The core principle of the land-ethic is articulated in his famous maxim: "A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise." This holistic principle

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shifts the focus of moral concern from individual organisms to the entire ecological system, making the health of the biotic community the ultimate measure of ethical action.

Based on the above source, attempt the following five questions.

266. What is the central question that environmental ethics seeks to address, according to the passage?
(A) How can humans most efficiently exploit natural resources?
(B) What is the moral standing of the natural world in relation to humans?
(C) Which animal species are the most important for human survival?
(D) How can technology solve all environmental problems?

267. The passage defines anthropocentrism as the view that nature possesses:
(A) intrinsic value.
(B) instrumental value.
(C) ecological stability.
(D) independent moral status.

268. What does Aldo Leopold's "land-ethic" propose?
(A) An extension of the ethical community to include the entire biotic system.
(B) A focus exclusively on the rights of individual human beings.
(C) A system for maximizing the economic output of the land.
(D) A purely aesthetic appreciation of nature without moral obligations.

269. According to Leopold's maxim, an action is considered "right" if it:
(A) maximizes human economic benefit.
(B) serves the interests of a single species.
(C) promotes the stability and integrity of the biotic community.
(D) is based on established human-centric laws.

270. What is a key characteristic of Leopold's land-ethic as described in the passage?
(A) It is primarily individualistic, focusing on the rights of single organisms.
(B) It is highly anthropocentric, prioritizing human needs above all else.
(C) It is a set of strict, unchangeable rules for environmental management.
(D) It is holistic, emphasizing the health of the entire ecological system.

Direction : Please read the following source carefully.

Within the broader field of environmental ethics, several distinct theoretical frameworks have emerged to challenge anthropocentrism. Arne Naess, a key figure in this movement, introduced the influential distinction between "shallow" and "deep" ecology. According to Naess, shallow ecology is the more common, reformist approach to environmentalism. It is fundamentally anthropocentric, aiming to combat pollution and resource depletion primarily for the health, prosperity, and benefit of human beings in developed countries. In contrast, Deep Ecology represents a radical departure, advocating for a fundamental shift in consciousness. It is non-anthropocentric, asserting the intrinsic value and inherent worth of all life forms, regardless of their utility to humans. Deep Ecology calls for a move away from human-centeredness towards an ecocentric worldview, which entails significant changes in personal lifestyle and societal structures to reduce human impact on the biosphere. Another significant non-anthropocentric perspective is found in Peter Singer's work on Animal Rights. Drawing from a utilitarian tradition, Singer argues against "speciesism"—a prejudice analogous to racism or sexism that gives preference to the interests of one's own species over others. He posits that the capacity for suffering and enjoyment is the basis for having interests, and the principle of equal consideration of interests should apply to any being that has this capacity, regardless of its species.

Based on the above source, attempt the following five questions.

271. According to Arne Naess, what is the primary motivation behind "shallow ecology"?
(A) The assertion of intrinsic value for all life forms.
(B) A radical shift in societal structures away from consumerism.
(C) The health and benefit of human beings.
(D) The establishment of an ecocentric worldview.

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(C) Algorithm influence on democratic elections.
(D) THE user-friendliness of a software application.

228. THE core of Peter Singer's argument on animal ethics is based on:
(A) THE economic value of animals.
(B) THE soul of THE animal.
(C) THE historical tradition of animal welfare.
(D) THE capacity for suffering (sentience).

229. Match List I with List II regarding ethical terms and THE fields THEy are most central to.
List I: (Term)
P. Euthanasia
Q. Speciesism
R. Whistleblowing
S. Obscenity
List II: (Field)
1. Environmental Ethics
2. Professional Ethics
3. Media Ethics
4. Medical Ethics
Codes:
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-4, R-3, S-2
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-1, R-4, S-2

230. A key problem for a lawyer within an adversarial legal system is balancing THE duty to THEir client with THE duty to:
(A) Make as much money as possible.
(B) THE court and THE cause of justice.
(C) THE media.
(D) THEir own personal beliefs, exclusively.

231. Applied Philosophy is characterized by its:
(A) Focus on abstract, unsolvable paradoxes.
(B) Rejection of logic and reason.
(C) Exclusive focus on THE history of ancient philosophy.
(D) Engagement with practical, real-world moral problems.

232. THE concern that technology can lead to widespread job displacement is an issue of:
(A) Technology and social inequality.
(B) Public evaluation of science.
(C) Democratization of technology.
(D) Information technology ethics.

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233. THE main principle of Arne Naess's Deep Ecology is:
(A) THE instrumental value of nature for human use.
(B) THE superiority of THE human species.
(C) THE intrinsic value of all living entities.
(D) THE need for more effective pollution control technology.

234. THE ethical debate surrounding surrogacy primarily revolves around:
(A) Commodifying THE womb and THE child.
(B) THE medical risks of pregnancy.
(C) THE legal contracts involved.
(D) THE cost of THE procedure.

235. THE 'doctor-patient relationship' is ideally a fiduciary one, which means it is based on:
(A) Financial gain.
(B) Legal obligation only.
(C) A power imbalance.
(D) Trust and confidence.

236. THE term "ethical responsibility" in a professional context implies:
(A) A responsibility to obey THE law and nothing more.
(B) Responsibility that goes beyond legal compliance.
(C) A responsibility only to oneself.
(D) A responsibility to one's employer, above all other considerations.

237. THE ethical issue of 'privacy' in media ethics relates to:
(A) THE media's right to publish whatever it wants.
(B) THE government's right to censor THE media.
(C) Balancing THE public's right to know and privacy.
(D) THE technical aspects of private broadcasting.

238. THE question of 'legal obligation' asks:
(A) What is THE penalty for breaking THE law?
(B) How is a law made?
(C) Who enforces THE law?
(D) Why should I obey THE law?

278. The passage mentions that philosophical arguments concerning abortion explore concepts such as:
(A) economic utility and market demand.
(B) personhood, potentiality, and rights.
(C) technological feasibility and surgical skill.
(D) political expediency and public opinion.

279. According to the source, the distinction between "active" and "passive" is relevant to the ethical discussion of which issue?
(A) Surrogacy
(B) Abortion
(C) Euthanasia
(D) Personhood

280. Which of the following is listed as a fundamental ethical principle that must be weighed in debates about euthanasia?
(A) The principle of maximizing hospital profits.
(B) The principle of experimental research.
(C) The principle of absolute medical authority.
(D) The principle of patient autonomy.

Direction : Please read the following source carefully.

Beyond the dilemmas of life and death, medical ethics deeply scrutinizes the foundational doctor-patient relationship and its intersection with broader social pathologies. The nature of the doctor-patient relationship is itself a subject of ethical debate, with models ranging from traditional paternalism, where the physician makes decisions for the patient, to a modern emphasis on shared decision-making and patient autonomy. Central to a functional and ethical relationship are the principles of informed consent, confidentiality, and mutual trust, which empower the patient and ensure their dignity is respected. However, medical ethics also confronts issues where medical practice becomes entangled with severe social and ethical failings. The problem of female-infanticide is a stark example. This practice, often facilitated by medical technologies like prenatal sex determination, is not merely a private medical choice but a profound social issue rooted in systemic gender discrimination and deeply ingrained cultural biases. For the ethicist, it highlights the responsibility of medical professionals not just to individual patients, but also to society at large. It forces a consideration of whether a practitioner's role is simply to provide a requested service or to act as a moral agent who may need to refuse to participate in practices that perpetuate grave social injustices.

Based on the above source, attempt the following five questions.

281. The passage contrasts the paternalistic model of the doctor-patient relationship with a model that emphasizes:
(A) patient autonomy.
(B) physician authority.
(C) hospital administration.
(D) medical tradition.

282. According to the source, which principles are central to an ethical doctor-patient relationship?
(A) Paternalism, physician authority, and obedience.
(B) Informed consent, confidentiality, and trust.
(C) Speed, efficiency, and cost-effectiveness.
(D) Research publication, peer recognition, and funding.

283. How does the passage frame the issue of female-infanticide?
(A) As a purely private medical decision between a doctor and patient.
(B) As a social issue rooted in systemic gender discrimination.
(C) As a beneficial practice for population control.
(D) As a technical challenge for medical imaging technology.

284. The facilitation of female-infanticide through medical technology raises an ethical question about:
(A) the role of the medical professional as a moral agent.
(B) the accuracy of prenatal sex determination tests.
(C) the high cost of advanced medical equipment.
(D) the patient's right to complete privacy.

285. What can be inferred about the scope of a medical professional's responsibility, based on the discussion of female-infanticide?
(A) It is strictly limited to the technical

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moral claims. On one side is the principle of bodily autonomy, asserting a woman's right to control her own reproductive health and body. On the other side is the question of the moral status and rights of the fetus, with many arguing it has a right to life from conception. This fundamental tension makes abortion one of the most persistent issues in bioethics.

23. (D) A doctor gives a lethal dose at a competent patient's request.
Voluntary active euthanasia occurs when a medical professional takes a direct action, such as administering a lethal injection, to end a patient's life at their explicit and competent request. This differs from passive euthanasia, where treatment is withheld or withdrawn. The debate over this practice involves the clash between the right to die with dignity and the sanctity of life. Ethical analysis focuses on the patient's autonomy and the doctor's role in alleviating severe suffering.

24. (A) 1, 2, and 5 only
Professional ethics applies moral principles to the specific duties and challenges found within particular occupations. It emphasizes that professionals have special obligations to their clients, their profession, and society at large. In the business world, corporate governance is a vital component of this ethical framework, ensuring accountability and transparency. It is a misconception that professionals are exempt from ordinary morality; rather, they must uphold higher standards of integrity while complying with both legal and ethical requirements.

25. (C) Ensuring fair, transparent, and accountable operations.
Corporate governance is the system of rules, practices, and processes by which a company is directed and controlled. From an ethical perspective, its main objective is to foster transparency and accountability, ensuring that the interests of all stakeholders are balanced. This prevents the abuse of power by management and protects shareholders and the public. Strong governance builds trust in the market and contributes to the long-term success and sustainability of the corporation within society.

26. (A) Philanthropic activities and positive social impact.
The ethical responsibility of a corporation extends beyond merely following the law. It includes a commitment to social responsibility, which often involves philanthropic activities and efforts to create a positive social impact. This perspective suggests that businesses have a duty to contribute to the well-being of the communities in which they operate. By considering the environmental and social consequences of their actions, corporations can improve their reputation and fulfill their broader moral obligations to stakeholders.

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27. (D) The public's right to know and an individual's privacy.
Media ethics often deals with the tension between providing information to the public and respecting the privacy of individuals. Journalists must balance the public's right to know about matters of significant interest against the potential harm caused by intruding into private lives. This conflict is particularly acute in investigative journalism and reporting on public figures. Ethical guidelines help media professionals navigate these boundaries, ensuring that the pursuit of news does not unnecessarily violate fundamental rights to privacy.

28. (B) Anonymity leading to cyberbullying and harassment.
The nature of cyberspace presents unique ethical challenges, particularly regarding the anonymity it provides. While anonymity can protect free speech, it also enables harmful behaviors like cyberbullying and harassment. These actions can have devastating effects on victims, highlighting the need for ethical conduct and accountability online. Addressing these issues requires a combination of technological solutions, legal frameworks, and a commitment to digital citizenship. Promoting respect and safety in digital interactions is essential for a healthy online environment.

29. (C) Potential for exploitation, objectification, and violence.
The ethical debate over pornography focuses on its potential impact on performers and consumers, as well as society at large. Central concerns include the objectification of individuals, the

field confronts a host of urgent and complex challenges. One of the most prominent issues revolves around privacy in the context of cyber space. The capacity of online platforms and state actors to collect, store, and analyze vast amounts of personal data raises fundamental questions about an individual's right to privacy versus the interests of commerce and security. Another deeply contentious area is the ethical dimension of pornography, which prompts debates concerning harm, consent, exploitation, and the potential for it to contribute to the objectification of individuals. Beyond these specific topics, media ethics is profoundly concerned with representation and differences. The way media portrays, or fails to portray, various social groups has significant consequences. Inaccurate, stereotypical, or monolithic representations can perpetuate prejudice and contribute to the marginalization of groups based on race, gender, sexuality, and other markers of difference. This critical function of media ethics examines the power of media to shape social reality and advocates for more responsible, equitable, and diverse forms of representation that challenge rather than reinforce harmful social hierarchies.

Based on the above source, attempt the following five questions.

291. A central ethical issue in cyber space, as mentioned in the passage, involves the conflict between:
(A) open-source and proprietary software.
(B) different social media platforms.
(C) an individual's right to privacy and the interests of commerce and security.
(D) analog and digital forms of media.

292. The ethical debate surrounding pornography, according to the source, includes questions of:
(A) harm, consent, and objectification.
(B) market share and profitability.
(C) artistic merit and cinematic technique.
(D) distribution logistics and bandwidth.

293. What is a primary concern of media ethics regarding "representation and differences"?
(A) Ensuring all media content is entertaining.
(B) The cost of producing diverse media content.
(C) The technical quality of media broadcasts.
(D) The way media portrayals can perpetuate stereotypes and marginalization.

294. The passage suggests that the power of media is ethically significant because it can:
(A) exist entirely outside of social reality.
(B) shape social perceptions and hierarchies.
(C) only reflect reality with perfect objectivity.
(D) function without any form of human intervention.

295. An overarching goal of media ethics, as inferred from the passage, is to advocate for:
(A) the abolition of all media.
(B) government control over all media content.
(C) more responsible and equitable representation.
(D) media that avoids all controversial topics.

Direction : Please read the following source carefully.

Applied philosophy also extends its reach into the foundational principles of the state and the challenges of individual existence through legal ethics and philosophical counseling. Legal ethics, in its philosophical dimension, moves beyond professional codes of conduct to explore the intricate relationship between law and morality. It questions the basis of legal obligation, asking why citizens ought to obey the law and whether this obligation is fundamentally a moral one. This inquiry delves into the nature of the authority and validity of law itself, touching upon long-standing debates about whether a law's validity depends solely on its enactment by a proper authority (legal positivism) or also on its alignment with moral principles (natural law theory). On a more personal and practical level, philosophical counseling emerges as a direct application of philosophy to the management of everyday problems. Unlike psychotherapy, which typically focuses on mental health disorders and psychological states, philosophical counseling assists individuals in clarifying, articulating, and resolving problems rooted in conceptual confusion, value conflicts, or a search for meaning. It employs philosophical methods of critical thinking, logical analysis, and ethical reflection to help individuals navigate life's challenges, thereby demonstrating philosophy's role in fostering a well-examined and purposeful life.

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relationships. Technology is not merely a set of tools but can structure the environment in ways that limit individual freedom and reinforce power dynamics. This concept highlights how large-scale technological infrastructures can dictate social interactions and economic processes. Recognizing these forms of dominance is essential for critically evaluating the impact of technology on society and individual autonomy.

37. (C) The technocratic model, where only experts make decisions.
Public evaluation of science and technology is a process that promotes democratic participation in decision-making about innovation. It stands in direct contrast to the technocratic model, which asserts that only technical experts should have the authority to make such decisions. By involving the public, this approach ensures that technological development reflects broader social values and ethical considerations. Public evaluation encourages transparency and accountability, making science and technology more responsive to the needs and concerns of the entire community.

38. (B) The digital divide.
The digital divide refers to the unequal access to information and communication technologies among different social, economic, and geographic groups. This inequality can exacerbate existing social hierarchies by limiting opportunities for those without access to digital tools. As technology becomes more central to education, employment, and political participation, the gap between the connected and the disconnected widens. Addressing the digital divide is a major ethical concern, as it involves promoting social justice and ensuring equitable participation in modern society.

39. (D) A plain member and citizen of it.
Aldo Leopold's land ethic fundamentally changes the human relationship with the natural world. He argued that we should stop viewing ourselves as conquerors of the land-community and instead see ourselves as plain members and citizens of it. This shift implies a responsibility to respect the other members of the community and the community as a whole. By adopting this perspective, humans can develop a more ethical and sustainable way of interacting with the environment, ensuring its long-term health and stability.

40. (C) Statement I is true, but Statement II is false.
Deep ecology, as formulated by Arne Naess, advocates for a fundamental shift in human consciousness toward an ecocentric worldview. It critiques shallow environmentalism, which Naess argued only addresses symptoms like pollution and resource depletion without challenging the underlying anthropocentric values. Deep ecology asserts that true environmental protection requires a deep reassessment of our place in nature and an acknowledgment of the intrinsic value of all life. Therefore, deep ecology is not satisfied with superficial policy changes.

41. (C) Utilitarianism.
Peter Singer's argument for the equal consideration of animal interests is a direct application of utilitarian ethics. Utilitarianism seeks to maximize overall well-being and minimize suffering. Singer argues that because animals can experience pain and pleasure, their interests must be included in the moral calculus. This approach does not rely on abstract rights but on the tangible consequences of our actions for all sentient beings. By prioritizing the reduction of suffering, Singer challenges traditional views that exclude animals from moral concern.

42. (A) The possibility of a child being treated as a product.
A central ethical dilemma in surrogacy is the potential for children to be treated as commodities or products of a commercial transaction. This concern arises from the fact that surrogacy involves legal and financial arrangements for the birth of a child. Critics argue that this can undermine the dignity of the child and the sacred nature of human life. Applied philosophy explores these issues to ensure that reproductive technologies do not lead to the exploitation of individuals or the devaluation of human beings.

43. (D) Indifference.
The doctor-patient relationship is guided by several foundational ethical principles, including beneficence, non-maleficence, and autonomy. Beneficence requires the physician to act in the patient's best interest, while non-maleficence means avoiding harm. Autonomy

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ANSWERS

1. (B) The application of philosophical methods to solve practical and moral problems.
Applied philosophy involves the practical use of philosophical tools to address concrete issues in various fields. It moves beyond abstract speculation to examine real-world challenges in areas like ethics, technology, and law. By applying critical reasoning to specific dilemmas, it seeks to provide normative guidance for human conduct. This discipline serves as a bridge between theoretical concepts and the complex moral problems encountered in daily life and professional practice.

2. (A) It is solely concerned with theoretical constructs and ignores societal issues.
The scope of applied philosophy is broad and inclusive, specifically focusing on societal issues and practical moral dilemmas. It is incorrect to claim it is solely concerned with theoretical constructs while ignoring the real world. Instead, it actively engages with ethical questions in fields like medicine, technology, and media. This branch of philosophy aims to improve human understanding and provide guidance for managing complex everyday problems effectively through rigorous analysis.

3. (A) Both A and R are true and R is the correct explanation of A.
Philosophical analysis of technology often explores how innovations are not neutral tools but are embedded within power structures. Technological advancements can reinforce or create social hierarchies by favoring specific groups or controlling social behavior. Therefore, the study of technology must account for its role in dominance and the resulting inequalities. This perspective explains why the examination of technological development is intrinsically linked to understanding shifts in power and long-term societal control.

4. (C) Statement I is true, but Statement II is false.
Democratizing technology involves making technical tools and knowledge accessible to a broader segment of the population. This process empowers individuals by reducing the control held by elite experts and centralized institutions. While the goal is to expand usability and participation, it does not mean that development should be restricted to a small group of specialists. Ensuring wider access helps align technological growth with the needs and values of the general public.

5. (C) Ensure that technological development aligns with public values and ethical considerations.
Public evaluation of science and technology serves to ensure that innovation reflects the ethical values and concerns of the community. Rather than halting progress or focusing only on profit, this process integrates societal perspectives into decision-making. It challenges the technocratic model where only experts decide the path of development. By involving the public, societies can better align technological trajectories with human well-being and established long-term social and sustainability goals.

6. (A) P-2, Q-1, R-3, S-4
Different technological fields present unique ethical challenges that require specific philosophical attention. Information technology centers on data security, while biotechnology addresses genetic manipulation. Industrial technology often raises environmental concerns, and surveillance technology impacts personal autonomy. Mapping these concerns helps professionals and the public understand the moral risks associated with specific advancements. Each category demands a tailored ethical framework to navigate the consequences of its widespread use in contemporary global society.

7. (D) The spread of misinformation and its impact on democratic processes.
In the digital age, social media has become a primary channel for communication, but it also facilitates the rapid spread of misinformation. This phenomenon poses a significant threat to democratic processes by distorting public discourse and influencing voter behavior. Ethical concerns in this field focus on how platforms

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Based on the above source, attempt the following five questions.

296. According to the passage, what is a central question explored within the philosophical dimension of legal ethics?
(A) What are the standard billing rates for legal services?
(B) Which law schools are the most prestigious?
(C) What are the procedural rules for filing a court case?
(D) What is the basis for the obligation to obey the law?

297. The passage alludes to a debate concerning the validity of law between which two general positions?
(A) A law's validity depends on proper enactment versus its alignment with morality.
(B) A law's validity depends on its popularity versus its economic impact.
(C) A law's validity depends on its age versus its complexity.
(D) A law's validity depends on judicial interpretation versus legislative intent.

298. How does the passage primarily distinguish philosophical counseling from psychotherapy?
(A) Philosophical counseling is more expensive than psychotherapy.
(B) Philosophical counseling deals with conceptual and value-based problems, not mental disorders.
(C) Philosophical counseling is only for academics, while psychotherapy is for the public.
(D) Philosophical counseling uses medication, whereas psychotherapy does not.

299. Which of the following methods would most likely be used in philosophical counseling, according to the source?
(A) Hypnosis and dream analysis.
(B) Critical thinking and ethical reflection.
(C) Pharmacological intervention.
(D) Behavioral conditioning exercises.

300. What common theme connects legal ethics and philosophical counseling as described in the passage?
(A) They both apply philosophical principles to questions of obligation and meaning.
(B) They are both exclusively concerned with professional codes of conduct.
(C) They are both branches of medicine concerned with mental health.
(D) They both reject the use of logic and critical thinking.

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15. (A) 2, 1, 3, 4
The progression of environmental ethics reflects a shift from human-centered views to broader ecological perspectives.
Conceptual Development Stages
1. Traditional anthropocentrism views nature as a resource for humans.
2. Peter Singer extends concern to all sentient beings capable of suffering.
3. Aldo Leopold includes the entire biotic community in his land ethic.
4. Arne Naess emphasizes the intrinsic value of all entities within deep ecology.

16. (B) The capacity for suffering and experiencing pleasure.
Peter Singer's argument for animal rights is rooted in utilitarianism, specifically the principle of equal consideration of interests. He maintains that the ability to feel pain and pleasure, or sentience, is the fundamental requirement for moral standing. Since many animals possess this capacity, their interests must be taken into account. This approach focuses on minimizing suffering rather than relying on abstract concepts of souls or spiritual status to grant moral rights to animals.

17. (B) Speciesism.
Speciesism is a term used to describe the moral prejudice that favors the interests of humans over those of other species. Peter Singer popularized this concept to draw parallels between animal discrimination and other forms of bias like racism or sexism. He argues that membership in a particular species is not a morally relevant criterion for determining how an individual should be treated. Overcoming speciesism requires acknowledging the shared capacity for suffering among all sentient beings.

18. (A) Both A and R are true and R is the correct explanation of A.
In medical ethics, the relationship between doctors and patients is built on trust, confidentiality, and informed consent. These principles are essential for respecting a patient's autonomy, which is the right to make independent decisions about one's own body and healthcare. Modern medical practice has shifted away from paternalism toward a model that empowers patients. Therefore, upholding autonomy is not just a legal requirement but a foundational moral obligation that defines professional medical conduct.

19. (C) It is universally accepted and free of any ethical controversy.
Surrogacy is a highly controversial topic in medical ethics, raising complex questions about the commodification of children and women's bodies. It is incorrect to claim it is universally accepted, as it involves significant legal, social, and moral disputes globally. Issues of exploitation, particularly for economically disadvantaged surrogates, and the potential for emotional distress over parentage are central to these debates. Philosophical analysis helps explore these conflicts and the impact on the welfare of all involved.

20. (D) The patient agrees after learning risks and benefits.
Informed consent is a critical ethical principle that ensures patients participate actively in their own healthcare decisions. It requires medical professionals to provide comprehensive information about a procedure, including its risks, benefits, and alternatives. The patient must then voluntarily agree based on this understanding. This process respects individual autonomy and prevents medical paternalism. By prioritizing communication, informed consent strengthens the doctor-patient relationship and ensures that treatment aligns with the patient's personal values and goals.

21. (B) P-4, Q-1, R-3, S-2
Medical ethics covers diverse issues involving life, death, and reproduction, each requiring specific conceptual clarity. Euthanasia involves ending life to relieve suffering, while abortion concerns pregnancy termination. Surrogacy is a reproductive arrangement, and female-infanticide refers to the killing of newborn girls. Understanding these definitions is the first step toward analyzing the complex moral arguments surrounding each practice. These topics often involve conflicting values such as autonomy, the sanctity of life, and social justice within society.

22. (B) The bodily autonomy of the woman and the moral status of the fetus.
The ethical debate over abortion primarily centers on the conflict between two competing

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performance of medical procedures.
(B) It is exclusively determined by the patient's requests, without exception.
(C) It may extend beyond the individual patient to include broader societal concerns.
(D) It is primarily about protecting the financial interests of the hospital.

Direction : Please read the following source carefully.

Professional ethics extends moral inquiry into the conduct of individuals within specialized vocational fields, with corporate governance and ethical responsibility standing out as a particularly crucial area. Corporate governance refers to the intricate system of rules, practices, and processes by which a company is directed and controlled. While it has a procedural dimension, it is fundamentally an ethical concern, as these systems determine how a corporation balances its various obligations. A core debate in professional ethics revolves around the scope of corporate ethical responsibility. The traditional view, often associated with shareholder theory, posits that a corporation's primary, if not sole, responsibility is to maximize profits for its shareholders, within the bounds of the law. A broader, more contemporary perspective, encapsulated by stakeholder theory, argues that a corporation has ethical responsibilities to a wider range of constituencies. These stakeholders include not only shareholders but also employees, customers, suppliers, the local community, and the environment. This view promotes the idea of Corporate Social Responsibility (CSR), where businesses voluntarily integrate social and environmental concerns into their operations. Fulfilling these broader responsibilities requires more than mere legal compliance; it demands a culture of integrity and ethical leadership dedicated to balancing competing interests for long-term sustainable success.

Based on the above source, attempt the following five questions.

286. What is the primary focus of corporate governance as described in the passage?
(A) The day-to-day marketing strategies of a company.
(B) The process of hiring and firing employees.
(C) The technological infrastructure used by a corporation.
(D) The system by which a company is directed and controlled.

287. The shareholder theory of corporate responsibility primarily emphasizes the duty to:
(A) protect the environment above all other concerns.
(B) ensure the well-being of all employees.
(C) maximize profits for the company's owners.
(D) serve the interests of the local community.

288. In contrast to shareholder theory, what does stakeholder theory advocate for?
(A) A singular focus on maximizing short-term profits.
(B) A corporation's responsibility to a wide range of constituencies.
(C) The complete elimination of the corporate structure.
(D) The idea that corporations have no ethical responsibilities.

289. The concept of Corporate Social Responsibility (CSR) involves:
(A) adhering strictly to the minimum legal requirements.
(B) focusing exclusively on financial returns for shareholders.
(C) ignoring the impact of business operations on the community.
(D) voluntarily integrating social and environmental concerns into business.

290. Based on the passage, what is required for a corporation to fulfill the demands of stakeholder theory?
(A) Ethical leadership and a culture of integrity.
(B) Only a commitment to maximizing shareholder value.
(C) A focus on short-term gains over long-term sustainability.
(D) Disregarding the interests of employees and customers.

Direction : Please read the following source carefully.

Media ethics investigates the moral obligations and standards of conduct for individuals and institutions within the media industry. In the contemporary digital landscape, this

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risk of exploitation within the industry, and the portrayal of violence. Some argue that pornography reinforces harmful stereotypes and contributes to social problems, while others focus on freedom of expression. Applied philosophy examines these conflicting views to determine the moral implications and the appropriate level of regulation for such content.

30. (D) Media portrayal of minority groups reinforcing stereotypes.
In media ethics, representation refers to how different social groups are portrayed in news, entertainment, and advertising. Marginalization occurs when certain groups are consistently depicted in biased or stereotypical ways, reinforcing their subordinate status in society. This can perpetuate prejudice and limit the opportunities available to members of these groups. Ethical media practice involves promoting diversity and ensuring that portrayals are fair and accurate, thereby challenging harmful stereotypes and contributing to a more inclusive and equitable society.

31. (A) A complex overlap where values and rules often coincide.
The relationship between law and morality is characterized by a significant but incomplete overlap. While many laws are based on moral principles, such as prohibitions against theft and violence, not all moral rules are codified as laws. Similarly, some legal regulations may not have a clear moral basis. Understanding this complex interaction is a central theme in legal ethics, as it helps determine the legitimacy of laws and the moral obligations of citizens and professionals.

32. (B) Why citizens have a moral duty to obey established laws.
Legal obligation refers to the duty individuals have to comply with the laws of a state. In legal ethics, this concept prompts questions about the moral basis for this duty and whether it is absolute. Philosophers explore whether citizens must obey all laws, including those perceived as unjust, or if moral conscience can override legal requirements. This inquiry is essential for understanding the nature of authority, the legitimacy of the legal system, and the conditions for civil disobedience.

33. (B) Using philosophical wisdom to help manage life problems.
Philosophical counseling is a contemporary practice that applies philosophical methods and insights to help individuals deal with life's challenges. Unlike traditional psychotherapy, it focuses on conceptual clarity, value exploration, and logical analysis rather than clinical diagnosis. Counselors use philosophical traditions and wisdom to assist clients in making sense of their experiences and managing everyday problems. This approach empowers individuals to lead more examined lives by developing their critical thinking skills and clarifying their own personal philosophies.

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34. (A) Clarifying the client's values and thinking patterns.
A philosophical counselor assists clients in managing everyday problems by facilitating a process of self-reflection and critical inquiry. This involves identifying and examining the client's underlying values, assumptions, and thinking patterns that contribute to their difficulties. By bringing these to light, the counselor helps the client achieve greater clarity and develop more effective ways of reasoning. This method does not involve giving direct instructions but instead empowers the individual to find their own solutions through philosophical dialogue.

35. (C) A search for meaning and purpose in one's life.
Philosophical counseling is particularly well-suited for addressing existential concerns and questions of value. When an individual is searching for meaning and purpose in their life, philosophical inquiry can provide the tools to explore these deep issues. Unlike medical or technical problems, these questions require conceptual analysis and reflection on one's worldview. A counselor helps the client navigate these abstract challenges by drawing on philosophical wisdom, leading to a more profound understanding of their own existence and goals.

36. (D) Technology's role in controlling social behavior and relations.
Dominance in the philosophy of technology refers to the way technological systems can exert control over social behavior and human

handle data and information integrity. Protecting the quality of public discourse is essential for maintaining a healthy society and stable, fair political institutions.

8. (A) Software piracy.
Biotechnology ethical debates focus on the manipulation of living organisms and genetic materials. Issues such as human cloning, stem cell research, and the use of genetically modified organisms are central to this field. Conversely, software piracy is a matter of intellectual property rights within information technology and does not involve biological processes. Distinguishing between these domains is crucial for applying the correct moral principles and legal regulations to specific technological developments today.

9. (B) 1, 2 and 3 only
Environmental ethics is a branch of applied philosophy that examines the moral relationship between humans and the natural world. It moves beyond purely economic views of resources to consider the environment's intrinsic value. By questioning traditional anthropocentric perspectives, it explores the obligations humans have toward ecosystems and non-human life. This field provides the conceptual tools needed to address modern ecological crises and to develop more sustainable ways of living on Earth.

10. (A) Means.
An instrumental view of nature considers the natural world primarily as a resource for human exploitation and benefit. In this perspective, nature is seen as a means to achieve human ends rather than having value in its own right. This anthropocentric approach contrasts with ecocentric views that assign intrinsic value to ecosystems. Understanding this distinction is fundamental in environmental ethics, as it determines how societies justify the consumption and management of natural resources.

11. (D) The well-being and interests of human beings.
Anthropocentric environmental ethics is centered on the belief that human beings are the primary holders of moral standing. In this framework, the environment is protected or managed based on its utility and importance to human health, economics, and future generations. While it may advocate for conservation, the underlying motivation is the promotion of human interests rather than the intrinsic value of nature itself. This perspective remains a dominant force in policy-making.

12. (B) The ethical inclusion of soils, waters, plants, and animals.
Aldo Leopold's land ethic represents a significant shift from viewing land as property to viewing it as a community. He argued that moral consideration should be extended to include soils, waters, plants, and animals, collectively referred to as the land. This holistic approach emphasizes that humans are members of a biotic community rather than its conquerors. The land ethic remains a foundational concept for modern conservation efforts and environmental philosophy.

13. (C) Deep Ecology.
Arne Naess is the philosopher who founded deep ecology, a movement that advocates for a fundamental shift in how humans perceive the natural world. This philosophy rejects anthropocentrism and asserts that all living beings have intrinsic value, independent of their utility to humans. Naess emphasized the importance of self-realization and biospheric egalitarianism. Deep ecology calls for radical changes in social and economic structures to achieve a more harmonious relationship with the environment.

14. (D) Deep Ecology critiques anthropocentrism while Shallow Ecology is human-centered.
The distinction between deep and shallow ecology centers on the underlying motivation for environmental protection. Shallow ecology is anthropocentric, focusing on pollution control and resource conservation primarily to benefit human health and affluence. In contrast, deep ecology critiques this human-centered view, arguing for the intrinsic value of all life forms and ecosystems. While shallow ecology seeks technological fixes within existing systems, deep ecology demands a fundamental transformation of modern worldviews and values.

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respects the patient's right to make their own healthcare decisions. Indifference, on the other hand, is completely contrary to these principles, as it represents a lack of care and concern. Upholding these ethical standards is essential for maintaining trust and providing high-quality medical care to patients.

44. (A) Both A and R are true and R is the correct explanation of A.
The debate over euthanasia involves a fundamental clash between the sanctity of life principle and the principle of individual autonomy. Some argue that human life is sacred and must be preserved regardless of circumstances. Others maintain that individuals have the right to choose the timing and manner of their own death, especially to avoid unbearable suffering. Both sides raise significant moral arguments, and modern ethics seeks to navigate these conflicting values. This tension remains a central issue in bioethics and legal reform.

45. (C) Gender-based discrimination and violence.
Female-infanticide is an extreme and tragic example of gender-based discrimination and violence. It involves the deliberate killing of newborn girls, often driven by cultural preferences for male children and societal pressures. This practice is a profound violation of human rights and is globally condemned. In applied ethics, addressing female-infanticide requires examining the underlying social and economic factors that perpetuate gender inequality. Promoting the equal value and rights of all children is essential for ending this and other forms of gender-based violence.

46. (D) A company's executives manipulating financial statements.
When company executives manipulate financial statements, it represents a major failure in corporate governance and ethical responsibility. This fraudulent activity misleads shareholders, employees, and the public, undermining trust in the market. Good corporate governance requires transparency, accountability, and a commitment to ethical conduct. Manipulating records to hide problems or inflate profits violates these principles and can lead to severe legal and social consequences. Maintaining integrity in financial reporting is essential for the health and sustainability of any corporation and the broader economy.

47. (A) Deceptive newsgathering methods and the public good.
The use of hidden cameras by media outlets to expose wrongdoing creates a significant ethical conflict. While the intention may be to serve the public good by uncovering corruption or safety hazards, the methods used are deceptive. This raises questions about the ethics of newsgathering and the boundaries of journalistic conduct. Ethical media practice requires balancing the need for impactful investigative reporting against the importance of honesty and transparency. Navigating these conflicts is essential for maintaining journalistic integrity and the trust of the audience.

48. (B) Treating a group as insignificant in media portrayals.
Marginalization in media ethics refers to the process by which certain social groups are treated as insignificant or peripheral in media portrayals. This can involve underrepresentation or depiction in stereotypical ways that reinforce their lower status in society. Marginalized groups often lack the power to shape their own narratives, leading to a distorted public perception. Ethical media practice involves challenging these biases and ensuring that all groups are represented fairly and accurately, thereby promoting social inclusion and a more equitable public discourse.

49. (A) 1, 2 and 3 only
The authority and validity of law are central topics in legal philosophy, with different theories offering varied perspectives. Legal positivists argue that a law's validity depends on its social source rather than its moral content. In contrast, natural law theorists maintain that a law's validity is inherently connected to its moral correctness. The question of legal authority explores what gives the law its power to command obedience. Understanding these viewpoints is essential for evaluating the legitimacy of legal systems and the moral duties of citizens.

50. (A) Problems of meaning, values, and logic in a client's life.
A key difference between philosophical counseling and psychotherapy is their primary

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91. (D) Balancing autonomy against potential life protection.
The central conflict in the ethics of abortion is the tension between a woman's bodily autonomy and the potential life protection of the fetus. Those who favor reproductive rights emphasize the importance of individual choice and the right to control one's body. Conversely, those who oppose abortion focus on the moral status of the fetus and the obligation to protect potential human life. This fundamental clash of principles makes abortion a highly contentious issue in bioethics and law, requiring careful philosophical analysis to navigate these competing moral claims.

92. (B) Fiduciary relationship based on trust and care.
The doctor-patient relationship is fundamentally a fiduciary one, meaning it is built on a high degree of trust and confidence. The physician has a moral and professional obligation to act in the best interests of the patient and to provide high-quality care. This relationship is guided by ethical principles like beneficence, non-maleficence, and confidentiality. Recognizing the fiduciary nature of this interaction is essential for maintaining the integrity of medical practice and ensuring that patients feel safe and supported in their healthcare decisions and interactions.

93. (C) The technical standards for digital video compression.
The ethical debate on pornography focuses on several key issues, including free speech, potential harm to performers and consumers, and the objectification of human beings. These concerns raise profound questions about the moral implications of such content and its impact on society. While technical standards for video compression are important for distribution, they are not a central ethical concern. Ethical media practice involves critically evaluating how content reflects and shapes societal values and the potential for exploitation or harm within the production and consumption process.

94. (D) A law's status as a binding rule within a system.
The validity of law in legal philosophy refers to a law's status as a binding and recognized rule within a specific legal system. This concept is distinct from a law's moral rightness or its popularity. Different theories, like legal positivism and natural law theory, offer varied perspectives on what constitutes a valid law. Understanding the validity of law is essential for evaluating the legitimacy of legal rules and for determining the legal obligations of citizens and professionals within a given jurisdiction.

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95. (A) Methods of dialogue and conceptual analysis.
Philosophical counseling is distinguished by its reliance on the methods of philosophical dialogue and conceptual analysis. Unlike medical approaches that use diagnostic manuals and prescribe drugs, philosophical counseling helps clients manage life's challenges through self-reflection and critical inquiry. By examining underlying values, assumptions, and thinking patterns, the counselor assists the client in achieving greater clarity and making more reasoned decisions. This dialogical process empowers individuals to navigate existential concerns and everyday problems by drawing on the rich traditions of philosophical wisdom.

96. (A) 1, 2, and 5 only
The role of technology in society is a central theme in applied philosophy, particularly regarding its social and ethical dimensions. Technology can create new forms of social inequality and the digital divide highlights the gap in access among different groups. The philosophy of technology explores these issues to ensure that technological systems serve the public good. Democratization of technology means wider public access, not just government control. Recognizing that technology's impact is not always positive is essential for a critical and responsible approach to innovation and social change.

97. (A) Both A and R are true and R is the correct explanation of A.
Media ethics frequently addresses the issues of representation and marginalization, as portrayals of social groups can reinforce harmful stereotypes. These depictions can have a direct impact on the real-world social standing and opportunities of the targeted groups. Marginalization occurs when certain groups are consistently shown as insignificant or in a biased manner. Ethical media practice involves promoting fair and diverse representations that challenge these stereotypes and contribute to a more inclusive society.

stereotypes and contribute to a more inclusive and equitable society for everyone involved.

57. (C) Legal positivism and natural law theory.
The conflict between a law's legal validity and its moral rightness highlights the tension between legal positivism and natural law theory. Legal positivism argues that a law's validity depends on its social source, regardless of its moral content. Natural law theory, however, maintains that a law's validity is connected to its moral correctness and that an unjust law is not a true law. This debate is central to legal ethics, as it influences how we understand authority and legitimacy.

58. (A) To acknowledge nature's intrinsic value.
Viewing nature as an end in itself means acknowledging that the natural world has intrinsic value, independent of its utility to humans. This perspective is a core principle in ecocentric environmental ethics and deep ecology. It contrasts with an instrumental view, which sees nature only as a means to achieve human ends. By recognizing the inherent value of ecosystems and living beings, we are prompted to treat the environment with greater respect and care, ensuring its protection for its own sake.

59. (D) Extremist groups using platforms for propaganda.
While the democratization of technology has many benefits, such as increased access to information, it also has potential downsides. One significant issue is that the same platforms can be used by extremist groups to spread propaganda and misinformation. This can contribute to social and political instability and promote harmful ideologies. Addressing these challenges requires a careful balance between protecting free speech and preventing the use of technology for malicious purposes. Promoting digital literacy and responsible online behavior is essential in this context.

60. (B) Using philosophical tools to resolve practical life concerns.
Applied philosophy is best described as the application of philosophical tools and methods to resolve practical life concerns. It moves beyond abstract theoretical speculation to engage with real-world moral, social, and professional dilemmas. By using critical reasoning and conceptual analysis, applied philosophy provides guidance for making ethical decisions in various fields. This discipline demonstrates the practical value of philosophical thought in addressing the complex challenges of modern life and ensuring that our actions are guided by reasoned ethical principles.

61. (A) 1 and 3 only
The ethical implications of technology are diverse and touch on many aspects of modern life. Information technology has raised unprecedented concerns about data privacy, while the digital divide highlights social inequalities in access to technology. Biotechnology also has profound ethical implications, such as those related to genetic manipulation. Conversely, technological determinism is the view that technology is a primary driver of social change. Applied philosophy examines these issues to ensure that technological development aligns with human values and social justice.

62. (D) Measures should prevent harm in the face of uncertainty.
The precautionary principle is a core concept in the public evaluation of science and technology. It suggests that when an activity or technology poses a potential threat of serious harm, preventative measures should be taken even if scientific evidence is not fully certain. This principle prioritizes safety and environmental protection over immediate technical or economic advancement. By applying the precautionary principle, societies can better manage risks and ensure that innovation does not lead to irreversible damage to human health or the environment.

63. (A) Ecocentric.
Aldo Leopold's principle that a thing is right when it preserves the integrity, stability, and beauty of the biotic community is fundamentally ecocentric. Ecocentrism is an environmental ethic that values whole ecosystems and the natural world as a community of which humans are only a part. This contrasts with anthropocentrism, which prioritizes human interests. By focusing on the health of the entire biotic community, Leopold's land ethic provides a holistic framework for environmental protection and sustainable interaction with nature.

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own beliefs and make more reasoned decisions. Philosophical counseling is a process of personal growth and self-examination, not a course in technical skills.

78. (D) The choice and moral reasons to reject technology.
The term non-technology, when used as a counterpoint, prompts ethical reflection on the choice and moral reasons to reject certain technological advancements. It encourages us to consider the impact of technology on our lives and the potential benefits of living with less of it. This can involve a critique of technological dependence and an exploration of alternative ways of being. By considering the value of non-technology, we can develop a more critical and intentional relationship with innovation, ensuring that it truly serves our human needs and values.

79. (A) Instrumentalism.
Instrumentalism in environmental ethics is the view that the natural world has value only insofar as it serves as a means to achieve human ends. This perspective sees nature as a resource for exploitation and benefit, rather than having any intrinsic value. Instrumentalism is an anthropocentric approach that prioritizes human interests over the health and stability of ecosystems. Recognizing this viewpoint is essential for critically evaluating how we justify the consumption of natural resources and for exploring alternative, more ecocentric moral frameworks.

80. (B) Does it turn a human life into a commodity?
A key ethical question in surrogacy is whether the practice turns human life and the reproductive process into commodities that can be bought and sold. This concern arises from the commercial nature of many surrogacy arrangements and the potential for the exploitation of surrogates. Critics argue that this can undermine the dignity of both the child and the surrogate mother. Applied philosophy explores these issues to ensure that reproductive technologies are used in ways that respect human dignity and prevent the devaluation of life.

81. (B) Law is about penalties; ethics is about moral duties.
The main difference between legal ethics and law itself lies in their focus and enforcement. Law consists of rules established by a sovereign power that are enforced through penalties and the power of the state. Ethics, in contrast, involves the study of moral duties and principles that guide human conduct, regardless of legal consequences. While law often reflects moral values, not all moral obligations are codified as laws. Legal ethics specifically examines the moral responsibilities of those within the legal profession and the broader community.

82. (A) The balance between public interest and privacy.
A primary concern of media ethics is finding the appropriate balance between the public's right to know and the individual's right to privacy. Media professionals must navigate these competing values when reporting on matters of public interest, especially when they involve private individuals. Ethical guidelines provide a framework for making these difficult decisions, ensuring that the pursuit of news does not unnecessarily harm individuals or violate their fundamental rights. This balance is essential for maintaining journalistic integrity and the trust of the audience.

83. (B) 2 and 3 only
The philosophy of technology examines how technological systems shape human existence and society. A major theme is the relationship between technology and power, as technological infrastructures can reinforce or challenge social hierarchies. Contrary to some views, the philosophy of technology does not uncritically celebrate all advancements but provides a critical framework for evaluating their impact. It also explores how social inequalities are often related to technological development. Understanding these dimensions is essential for ensuring that technology serves the public good and promotes a more equitable society.

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84. (D) Balance the interests of all corporate stakeholders.
Stakeholder theory in corporate governance proposes that a company's management has an ethical responsibility to balance the interests

71. (A) 4, 1, 3, 2
Ethical consideration can be viewed as an expanding circle, moving from individuals to the entire ecosystem. This sequence begins with the rights of a human person, then extends to the rights of a specific animal, like a pet. Peter Singer's view further broadens this concern to all sentient beings capable of suffering. Finally, Aldo Leopold's land ethic encompasses the whole biotic community, including non-living components like watersheds. This progression reflects the historical development of environmental ethics toward a more holistic perspective.

72. (A) Both A and R are true and R is the correct explanation of A.
Information technology has led to the emergence of the attention economy, where digital platforms compete for user attention. These platforms are often designed using techniques that maximize engagement, often for advertising purposes. This can have negative effects on mental well-being, critical thinking, and social interactions. Ethical concerns in this area focus on the impact of these designs on human autonomy and health. Addressing the attention economy requires a reassessment of digital practices and a commitment to creating technologies that prioritize human flourishing over mere engagement.

73. (C) Active is direct action; passive is withholding care.
The key ethical distinction between active and passive euthanasia centers on the nature of the action taken. Active euthanasia involves a direct action, such as a lethal injection, to end a patient's life. Passive euthanasia, in contrast, involves withholding or withdrawing life-sustaining treatment, allowing the patient to die from their underlying condition. While both raise significant moral questions, they are often treated differently in legal and ethical frameworks. Understanding this distinction is essential for navigating the complex debates surrounding end-of-life care.

74. (A) Avoiding stereotypes and including diverse voices.
Ethical responsibility in media representation involves a commitment to avoiding stereotypes and ensuring that diverse voices are included. The way social groups are portrayed can significantly impact public perception and social opportunities. By promoting fair and accurate representations, media companies can challenge prejudice and contribute to a more inclusive society. This requires a conscious effort to move beyond narrow perspectives and to reflect the true diversity of the human experience. Ethical representation is essential for a responsible and socially conscious media landscape.

75. (A) P-4, Q-1, R-2, S-3
Applied philosophy is divided into specialized domains that address distinct moral and professional challenges. Medical ethics centers on principles like informed consent, while environmental ethics examines issues such as speciesism and our duty to nature. Legal ethics explores the foundations of law through theories like legal positivism. Professional ethics includes corporate social responsibility, focusing on the duties of businesses beyond mere compliance. Recognizing these domains allows for the systematic application of ethical reasoning to specific sectors of human activity in modern society.

76. (B) A regime passing laws that strip minority rights.
The authority and validity of law become critical philosophical questions when a legal system produces deeply unjust laws, such as those stripping minority rights. This scenario forces a confrontation between legal positivism, which focuses on social sources, and natural law theory, which links validity to moral correctness. It raises questions about the legitimacy of the legal system and the moral obligation of citizens to obey such laws. Examining these issues is essential for understanding the foundations of justice and the conditions for lawful authority.

77. (C) Teaching a client formal logic to win arguments.
The primary goal of philosophical counseling is to help clients achieve conceptual clarity and manage life's challenges through self-reflection and critical inquiry. This involves examining underlying values, assumptions, and existential concerns. While logic is used as a tool, the aim is not to teach someone how to win arguments. Instead, the counselor facilitates a dialogue that helps the client better understand their

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64. (B) It supports high material consumption and economic growth.
Deep ecology is a philosophy that critiques the modern ideology of progress based on high material consumption and industrialization. It advocates for a fundamental shift toward an ecocentric worldview that values all life forms for their own sake. Deep ecology supports a substantial decrease in the human population and a more modest standard of living to ensure the flourishing of the entire biosphere. Therefore, it is incorrect to characterize deep ecology as supporting high material consumption or traditional economic growth.

65. (B) Abortion.
The argument that a fetus has the potential to become a person and thus should have a right to life is a central point in the ethical debate on abortion. This argument is used by those who oppose abortion to assert the moral status and rights of the fetus from conception. It contrasts with arguments focusing on the woman's bodily autonomy and reproductive rights. This fundamental conflict over the moral status of potential life makes abortion a highly contentious issue in bioethics and law.

66. (A) Exposes organizational wrongdoing to authorities.
A whistleblower is an individual, typically an employee, who exposes organizational wrongdoing to authorities or the public. This act is often driven by a sense of ethical responsibility to prevent harm or corruption. Whistleblowing is a central topic in professional ethics, as it involves a conflict between loyalty to one's employer and the duty to the public good. Protecting whistleblowers from retaliation is essential for promoting transparency and accountability within organizations and ensuring that ethical standards are upheld.

67. (C) The selection of font type and paper quality for printing.
Media ethics focuses on the moral responsibilities of those who produce and distribute information. Primary issues include the balance between freedom of the press and national security, the portrayal of violence, and the blurring of lines between advertising and editorial content. While technical decisions like font type and paper quality are part of media production, they are not central ethical concerns. Ethical media practice involves ensuring that the pursuit of news and entertainment does not violate fundamental rights or societal values.

68. (D) The system is corrupt and laws are oppressive.
The moral obligation to obey the law is significantly weakened when the legal system is perceived as corrupt or when laws are oppressive. Legal authority depends on legitimacy, which is undermined by systemic injustice. In such cases, citizens may feel that their duty to conscience or higher moral principles outweighs their legal obligation. This creates a foundation for civil disobedience and efforts to reform the legal system. Understanding these conditions is essential for evaluating the relationship between law, authority, and morality.

69. (C) Meaning, identity, and life's purpose.
A mid-life crisis often involves a deep search for meaning, identity, and life's purpose. These are classic existential concerns that fall directly within the scope of philosophical counseling. A counselor helps the individual explore these abstract questions through conceptual analysis and reflection on their personal values. Unlike medical or legal issues, these problems require an inquiry into one's worldview and goals. Philosophical counseling provides a supportive environment for navigating these profound life transitions and achieving greater clarity and fulfillment.

70. (B) Technological determinism.
Technological determinism is the theory that technology is a primary driver of social change and that its development follows an internal logic, largely independent of human control. This perspective suggests that technological advancements dictate the structure of society and human behavior. While controversial, it highlights the powerful influence that technology has on our lives and the world. Critically evaluating technological determinism is essential for understanding our relationship with innovation and for asserting human agency in shaping the future of technological development and social change.

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of all its stakeholders. This includes not only shareholders but also employees, customers, suppliers, and the communities in which the company operates. This approach contrasts with shareholder primacy, which focuses exclusively on maximizing profits for owners. By considering the impact of their actions on a broader group, corporations can improve their long-term sustainability and contribute to the well-being of society at large.

85. (C) Is it moral to use embryonic stem cells for research?
Applied philosophy deals with concrete moral and social issues where philosophical methods can help resolve practical dilemmas. The question of the morality of using embryonic stem cells for research is a classic example, as it involves a clash of values and requires careful ethical analysis. Other questions about the nature of being or knowledge belong to theoretical branches like metaphysics or epistemology. By engaging with real-world problems, applied philosophy provides normative guidance for actions and policies in fields like medicine, law, and science.

86. (B) Technology can structure life and limit freedom.
Technological dominance refers to the way technological systems can structure human life and limit individual freedom. Technology is not just a neutral tool but an environment that dictates certain behaviors and social relations. This dominance can be seen in how large-scale infrastructures and algorithms influence our choices and interactions. Recognizing this role of technology is essential for critically evaluating its impact and for asserting human agency in a world increasingly shaped by complex technological systems. Addressing technological dominance is a central theme in the philosophy of technology.

87. (D) The ethical implications of cyber-espionage.
Biotechnology ethics focuses on the moral issues arising from the manipulation of living organisms. Primary concerns include genetic enhancement, the patenting of life forms, and the potential for bio-warfare. These issues raise profound questions about the ethics of human modification and our relationship with nature. Cyber-espionage, however, is a concern related to information technology and national security, rather than biotechnology. Distinguishing between these fields is essential for applying the correct moral principles and developing effective ethical frameworks for the responsible use of diverse technologies.

88. (A) It focuses on the well-being of the whole community.
Aldo Leopold's land ethic is considered holistic because it shifts the focus of moral concern from individual organisms to the entire biotic community. This community includes soils, waters, plants, and animals, which are all seen as interdependent. Leopold argued that the stability, integrity, and beauty of this whole community should be the primary moral consideration. This holistic approach provides a comprehensive framework for environmental protection and sustainable interaction with the natural world, emphasizing the importance of preserving the health of entire ecosystems.

89. (C) The flourishing of all life has value in itself.
A key principle of deep ecology is that the flourishing of all life forms on Earth has value in itself, independent of their utility to humans. This philosophy rejects anthropocentrism and asserts that all living beings and ecosystems have an intrinsic right to exist and thrive. Deep ecology calls for a fundamental shift in our worldview and social structures to ensure the long-term health of the biosphere. By prioritizing the intrinsic value of nature, deep ecology provides a radical and holistic framework for environmental protection and sustainability.

90. (A) Sentient interests to avoid pain are considered equally.
Peter Singer's principle of equal consideration of interests means that the interests of all sentient beings to avoid pain and seek pleasure should be given equal weight. This approach does not require that all species have identical legal rights but that their suffering must be taken into account. Since many animals are sentient, their interests in avoiding suffering must be included in our moral calculus. By prioritizing the reduction of pain, Singer's utilitarian framework challenges traditional views that exclude animals from the moral community.

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thinkers challenge traditional anthropocentric views and provide foundational concepts for modern environmental ethics and the ongoing debate about our moral responsibilities toward nature.

105. (C) The system of rules by which a firm is controlled.
Corporate governance refers to the system of rules, practices, and processes by which a company is directed and controlled. It involves balancing the interests of many stakeholders, including shareholders, management, customers, suppliers, and the community. Effective corporate governance ensures transparency, accountability, and ethical conduct within an organization. By fostering trust and protecting the interests of all parties, strong governance contributes to the long-term success and sustainability of a corporation and its positive role in the broader economy and society.

106. (A) Tech companies selling user data without consent.
An ethical issue in cyberspace that relates directly to privacy is the practice of tech companies selling user data without their informed consent. This practice can violate an individual's right to control their personal information and can lead to potential misuse. Addressing this concern requires robust data protection laws and a commitment to transparency and ethical conduct by technology firms. Promoting digital privacy is essential for maintaining trust in the digital environment and protecting individuals from unwarranted surveillance and the exploitation of their personal data.

107. (D) Legal rules are enforced by the state power.
The main difference between a legal obligation and a moral obligation lies in the source of authority and the method of enforcement. Legal rules are established by a state and are enforced through its power, often with the threat of legal penalties. Moral obligations, however, are based on ethical principles and conscience and are not always codified as laws. While many laws reflect moral values, the two are not identical. Understanding this distinction is essential for evaluating the legitimacy of legal systems and the moral duties of individuals within them.

108. (B) Achieve clarity in their life's personal philosophy.
The goal of philosophical counseling is to help individuals achieve greater clarity in their life's personal philosophy. By using the tools of philosophical inquiry and dialogue, the counselor assists the client in examining their values, beliefs, and reasoning patterns. This process empowers the individual to navigate life's challenges and make more reasoned decisions. Unlike medical treatments, philosophical counseling focuses on conceptual and existential concerns, leading to a more examined and fulfilled life through the application of philosophical wisdom and critical self-reflection.

109. (C) Protecting a forest for its own intrinsic value.
Viewing nature as an end means acknowledging that the natural world has intrinsic value, independent of its utility to humans. Protecting a forest for its own sake is a clear example of this ecocentric perspective. This contrasts with an instrumental view, which values a forest only for its resources or revenue potential. By recognizing the inherent worth of ecosystems, we are prompted to treat the environment with greater respect and to ensure its protection as a moral duty, rather than just for human benefit.

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110. (A) 2, 4, 3, 1
The prominence of ethical concerns has evolved alongside social and technological changes throughout history. Traditional issues like the doctor-patient relationship have been debated for centuries, followed by the mid-twentieth-century focus on animal experimentation and the morality of nuclear weapons. Most recently, the ethics of artificial intelligence has emerged as a critical concern in the twenty-first century. This progression reflects how philosophical inquiry continuously adapts to address new moral challenges arising from scientific advancements and shifting societal values and priorities in a globalized world.

111. (A) Peter Singer.
The term speciesism was popularized by Peter Singer to describe the moral prejudice in favor of the interests of humans over those of other species. This concept is central to his work on animal ethics and is built on the principle of equal consideration of interests. Singer argues

Understanding this relationship is essential for responsible media production and consumption.

98. (A) Voluntary passive euthanasia.
Withdrawing a feeding tube from a patient in a persistent vegetative state, in accordance with their living will and at the family's request, is an example of voluntary passive euthanasia. It is voluntary because it honors the patient's previously expressed wishes, and passive because it involves withdrawing life-sustaining treatment rather than taking a direct action to end life. This practice is often legally and ethically recognized as a way to respect a patient's autonomy and allow for a natural death. Navigating these end-of-life decisions requires careful ethical and legal consideration.

99. (C) An engineer certifying a flawed bridge as safe.
An engineer certifying a flawed bridge as safe is a classic example of an issue in professional ethics outside of medicine and law. This situation involves a conflict between professional duty to ensure public safety and potential pressures from employers or other interests. Ethical responsibility in engineering requires upholding standards of integrity and protecting the well-being of the public. This example highlights the importance of ethical conduct in all professional fields where decisions can have significant social and safety consequences, emphasizing the role of professional codes of conduct.

100. (D) Anthropocentrism.
Viewing nature as a means is most closely associated with an anthropocentric outlook, which prioritizes human interests over the intrinsic value of the natural world. In this perspective, the environment is seen as a resource to be exploited for human benefit. This approach contrasts with ecocentric and biocentric views that assign value to nature itself. Understanding anthropocentrism is essential for critically evaluating how societies justify the consumption of natural resources and for exploring more sustainable and ethical ways of interacting with the biosphere and the broader ecosystem.

101. (A) P-4, Q-1, R-2, S-3
Ethical problems are categorized within specific fields of applied philosophy based on the nature of the activities involved. Genetic modification falls under biotechnology ethics, while questions about journalistic sources belong to media ethics. The investigation of legal authority is a core concern of legal ethics, and the moral status of animals is a key topic in environmental ethics. Correctly identifying these fields ensures that the appropriate moral principles and professional standards are used during ethical deliberation and that all social and individual interests are adequately addressed.

102. (B) Citizens should help shape technological direction.
Public evaluation of science and technology implies that citizens should have a role in shaping the direction of technological development. This democratic approach ensures that innovation aligns with societal values and ethical considerations. It challenges the technocratic model, where only experts make such decisions. By involving the public, societies can better manage the risks and benefits of new technologies and ensure that they serve the public good. Public evaluation promotes transparency and accountability, making science and technology more responsive to the needs of the entire community.

103. (D) It is acceptable to use another's body for birth.
A fundamental question in the ethics of surrogacy is whether it is morally acceptable to use another person's body for the purpose of giving birth. This raises profound issues regarding bodily autonomy, the commodification of reproduction, and the potential for the exploitation of surrogates. The debate focuses on the dignity of all involved and the moral implications of commercializing such a personal process. Applied philosophy examines these concerns to provide ethical frameworks for the responsible use and regulation of reproductive technologies in modern society.

104. (A) Both Statement I and Statement II are true.
Peter Singer and Aldo Leopold offer distinct but influential perspectives on the boundary of moral concern. Singer argues that sentience, the capacity to experience pain and pleasure, should be the primary criterion for moral consideration. In contrast, Leopold's land ethic broadens the scope of moral concern to include the entire biotic community, encompassing both living and non-living components of ecosystems. Both

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focus. Philosophical counseling is concerned with addressing problems related to meaning, values, and logical inconsistencies in a client's life. It uses philosophical inquiry to help individuals achieve clarity and manage life's challenges. Psychotherapy, on the other hand, typically focuses on diagnosing and treating mental illness and psychopathology. By prioritizing conceptual analysis over clinical diagnosis, philosophical counseling offers a unique approach to personal growth and the resolution of everyday problems and existential concerns.

51. (B) P-3, Q-2, R-1, S-4
Environmental philosophy features several key thinkers who have redefined human relationships with nature through distinct concepts. Peter Singer introduced the term speciesism to critique animal discrimination, while Arne Naess developed deep ecology to emphasize intrinsic value. Aldo Leopold expanded ethics to include the land-community, whereas Rene Descartes historically viewed animals as biological machines or automata. These contributions represent the conceptual shift from anthropocentric views toward more inclusive, ecocentric, and sentient-based moral frameworks within modern environmental ethics and global conservation discussions.

52. (D) Technology shapes values and social structures.
The idea that technology is a neutral tool is often challenged in the philosophy of technology because technologies actively shape human values and social structures. Technology is not just a set of objects but a system that influences how we live, interact, and perceive the world. Built-in biases and the way technological systems are designed can reinforce certain power dynamics and social inequalities. Recognizing that technology is not neutral is essential for critically evaluating its impact and ensuring that it serves the public good.

53. (C) Potential for "designer babies" and germline alteration.
Biotechnology advancements like CRISPR gene-editing raise profound ethical issues, particularly the potential for creating designer babies and altering the human germline. These technologies allow for precise changes to DNA, which could lead to genetic enhancement and permanent changes passed down to future generations. This raises questions about the ethics of human modification, equality, and the boundaries of scientific intervention. Applied philosophy examines these concerns to provide ethical frameworks for the responsible use of genetic technologies in medicine and beyond.

54. (B) Preserving wilderness for its intrinsic right to exist.
From the perspective of deep ecology, preserving wilderness for its own sake is a highly consistent action. This philosophy, founded by Arne Naess, asserts that all entities in the natural world have an intrinsic right to exist, independent of their usefulness to humans. This contrasts with shallow environmentalism, which focuses on conservation only for human benefit. By valuing biodiversity and the integrity of ecosystems, deep ecology advocates for a fundamental shift in our relationship with nature, prioritizing the health of the entire biosphere.

55. (D) Decide for the patient based on their best interests.
A doctor following a strong paternalistic model would make decisions for the patient based on their assessment of the patient's best interests, often without the patient's direct input. This approach assumes that the physician's expertise and professional judgment should override the patient's autonomy. While paternalism was common in the past, modern medical ethics emphasizes patient autonomy and informed consent. Challenging paternalistic practices ensures that patients have the right to make their own choices about their medical care and bodily integrity.

56. (A) Can perpetuate prejudice and limit social opportunities.
Reinforcing stereotypes in media portrayals is an ethical problem because it can perpetuate prejudice and limit social opportunities for the targeted groups. Stereotypes provide a distorted and often negative view of individuals and communities, shaping public perception in harmful ways. This can lead to discrimination in education, employment, and other areas of social life. Ethical media practice involves promoting fair and diverse representations that challenge

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that the capacity for suffering, rather than species membership, should be the criterion for moral standing. By challenging speciesism, he encourages a more inclusive and ethical approach to our treatment of all sentient beings capable of experiencing pain.

112. (B) Deep-seated cultural biases and social pressures.
Female-infanticide is a complex ethical issue that is deeply intertwined with deep-seated cultural biases and social pressures. In many societies, a strong preference for male children can lead to the deliberate killing of newborn girls. This practice is a profound violation of human rights and equality. Addressing female-infanticide requires a holistic approach that examines the underlying social, economic, and cultural factors that perpetuate gender discrimination. Promoting the value of all children regardless of gender is essential for ending this tragic and globally condemned practice.

113. (B) Professional ethics.
An engineer asked to sign off on an unsafe project is facing a classic dilemma in professional ethics. This situation involves a conflict between professional duty to ensure public safety and pressures from employers or other interests. Ethical codes in engineering prioritize the protection of the public and the environment. Navigating these conflicts requires a commitment to integrity and a clear understanding of one's ethical responsibilities within the profession. Promoting ethical conduct in all professional fields is essential for maintaining public trust and ensuring safety and quality.

114. (A) Information technology and privacy in cyber space.
The right to be forgotten is a concept that has emerged from ethical debates concerning information technology and privacy in cyberspace. it refers to an individual's right to have certain personal information removed from search results and other online platforms. This issue highlights the tension between freedom of information and the right to privacy and control over one's digital legacy. Addressing the right to be forgotten requires a careful balance of these competing interests and is an ongoing challenge in digital ethics and legal regulation globally.

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115. (C) It violates a higher moral law.
A natural law theorist would argue that a law requiring citizens to harm innocent people is invalid because it violates a higher moral law. According to this perspective, the validity of human-made laws depends on their alignment with fundamental moral principles. An unjust law is not considered a true law and does not command a moral obligation to obey. This view provides a basis for critiquing oppressive legal systems and emphasizes the inherent connection between law and morality in determining the legitimacy of authority.

116. (D) Help the client examine their values and goals.
In philosophical counseling, the primary role of the counselor is to help the client examine their underlying values and goals, especially when facing a significant life decision like a career change. This process involves critical reflection and dialogue, allowing the client to gain greater clarity and make a more reasoned choice. The counselor does not provide direct instructions but facilitates a self-discovery process using philosophical methods. This approach empowers the individual to lead a more examined life and to navigate personal transitions with confidence and integrity.

117. (C) It is primarily normative and prescriptive.
A key characteristic of applied philosophy is that it is primarily normative and prescriptive. It does not just describe how things are but also addresses how they ought to be by providing ethical guidance for actions and policies. By engaging with real-world moral and social problems, applied philosophy seeks to determine the most justified course of action. This prescriptive nature is essential for the practical application of philosophical thought in fields like medicine, law, and technology, helping to resolve complex moral dilemmas.

118. (B) Built-in biases in complex technological systems.
The argument that technology is a neutral tool fails to account for the built-in biases that can exist within complex technological systems. Technologies are designed by humans and can reflect their values, assumptions, and societal prejudices. For example, algorithms used in

decision-making can inadvertently perpetuate discrimination. Recognizing these non-neutral aspects is essential for critically evaluating the impact of technology and for ensuring that it promotes social justice and equity. Addressing built-in biases is a central theme in the contemporary philosophy of technology and digital ethics.

119. (B) 2 and 3 only
Environmental ethics is a diverse field with several influential thinkers and concepts. Arne Naess's deep ecology distinguishes itself from shallow environmentalism by advocating for a fundamental shift toward an ecocentric worldview. Peter Singer's criterion for moral consideration is sentience, the capacity to experience pain and pleasure. Aldo Leopold's land ethic is ecocentric, not anthropocentric. Deep ecology rejects the view of nature as a mere means. Understanding these various perspectives is essential for navigating the complex moral and social challenges related to our relationship with the natural world.

120. (A) Validity of Law - Media Ethics.
The validity of law is a central topic in legal ethics and legal philosophy, exploring the status of rules within a legal system and their connection to morality. Informed consent is a cornerstone of medical ethics, ensuring patient autonomy. Speciesism is a key concept in environmental ethics, focusing on animal discrimination. Corporate governance is a vital component of professional ethics in business. Correctly pairing these concepts with their appropriate ethical domains is essential for a systematic and effective application of philosophical thought to real-world problems and professional practices.

121. (C) Patient autonomy.
The traditional paternalistic model of the doctor-patient relationship has been significantly challenged by the modern emphasis on patient autonomy. This shift recognizes the right of individuals to make their own decisions about their medical care and bodily integrity. Principles like informed consent are essential for protecting this autonomy and ensuring that patients are active participants in their treatment. Promoting patient-centered care ensures that medical practice is respectful and responsive to the personal values and goals of each individual, leading to more ethical and effective healthcare.

122. (A) Media ethics.
A journalist who fabricates a story is committing a serious breach of media ethics. Journalistic integrity is built on a commitment to truth, accuracy, and honesty. Falsifying information misleads the public and undermines the role of the media in providing reliable information. Ethical guidelines in journalism prioritize accountability and the public's right to know the truth. Maintaining high ethical standards is essential for the credibility of the media and its contribution to a healthy and well-informed democratic society and public discourse.

123. (D) Legal Ethics.
The question of whether one has a moral obligation to obey an unjust law is a central problem for legal ethics and legal philosophy. This inquiry probes the foundations of authority and the relationship between law and morality. Different theories, such as natural law and legal positivism, offer competing views on this issue. Understanding these obligations is essential for navigating the complex moral landscape of citizenship and for determining the conditions under which civil disobedience or legal reform might be justified and necessary.

124. (B) Critical thinking and self-reflection skills.
Philosophical counseling aims to help individuals manage everyday problems by improving their critical thinking and self-reflection skills. Through philosophical dialogue, the counselor assists the client in examining their own values, beliefs, and reasoning patterns. This process empowers individuals to achieve greater clarity and make more reasoned decisions in their personal and professional lives. By fostering an examined life, philosophical counseling provides the tools for individuals to navigate life's challenges with greater insight and integrity, rather than relying on medical or technical interventions alone.

125. (B) Both A and R are true but R is not the correct explanation of A.
The democratization of technology has dual effects on society. While it increases access to information and public participation, it also facilitates the rapid spread of misinformation and

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propaganda. Both of these statements are true, but they describe different and often competing consequences of widespread technological access. The spread of misinformation is a challenge that arises from the same accessibility that allows for greater participation. Navigating these complexities is an ongoing task in digital ethics and the development of responsible technological systems and social practices.

126. (D) It relates to unequal access exacerbating inequality.
The digital divide is a major ethical issue because it involves the unequal access to technology that can exacerbate existing social and economic inequalities. As digital tools become essential for education, employment, and political participation, those without access are increasingly disadvantaged. This gap can lead to social exclusion and limited opportunities for certain groups. Addressing the digital divide is a matter of social justice, requiring efforts to ensure equitable access to technology and the development of digital literacy for all members of society.

127. (A) Draining wetlands to build factories on "valueless" land.
Draining wetlands to build factories is contrary to Aldo Leopold's land ethic because it prioritizes short-term economic gain over the health and integrity of the biotic community. Leopold argued that a thing is right when it preserves the beauty, stability, and integrity of the land-community. Wetlands provide essential ecological functions that are lost when they are destroyed. This holistic perspective challenges the view of nature as valueless land to be exploited, advocating instead for the protection of whole ecosystems and their interdependent members for their own sake.

128. (B) What shift in worldview is needed for harmony with nature?
In contrast to shallow ecology, which focuses on technical fixes like pollution control, deep ecology asks more fundamental questions about our relationship with nature. Founded by Arne Naess, deep ecology advocates for a shift in worldview toward an ecocentric perspective that acknowledges the intrinsic value of all life. It challenges the anthropocentric values of modern industrial society and calls for a reassessment of our place in the biosphere. By prioritizing deep structural changes over superficial ones, deep ecology provides a radical framework for achieving long-term environmental harmony.

129. (B) The sanctity of life and prohibition of killing.
Ethical objections to non-voluntary euthanasia are often rooted in the principle of the sanctity of life and the moral prohibition against killing. Those who oppose the practice argue that human life has inherent value and should be protected regardless of the individual's condition or their ability to consent. This perspective prioritizes the preservation of life as a fundamental moral duty. Navigating the complex debates over euthanasia requires balancing these principles against concerns for autonomy and the relief of suffering, which are central to the discussions in bioethics.

130. (A) Serving public interests beyond legal compliance.
A key aspect of ethical responsibility in a profession is the commitment to serving the public interest beyond mere legal compliance. Professionals have special obligations to their clients and society that go beyond following written rules. This involves maintaining high standards of integrity, transparency, and accountability in their work. By prioritizing the well-being of the public and the profession, ethical responsibility ensures that professional expertise is used in a way that is socially beneficial and promotes trust in professional practices and institutional structures.

131. (C) It prioritizes ad revenue over accurate information.
Clickbait and sensationalism in media raise significant ethical concerns because they prioritize advertising revenue and engagement over the delivery of accurate and balanced information. This can mislead the public and undermine the role of the media in providing reliable information for democratic discourse. Ethical media practice requires a commitment to honesty and journalistic integrity, ensuring that the pursuit of profit does not compromise the quality and accuracy of information. Addressing these issues is essential for maintaining public trust and the credibility of the media in a digital age.

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to vote. His work focuses on the ethical treatment of sentient beings and the minimization of pain, rather than identical legal or political rights for all species.

171. (A) Both A and R are true and R is THE correct explanation of A.
In medical ethics, abortion remains a highly contentious issue because it involves a fundamental conflict between a woman's bodily autonomy and the contested moral status of the fetus. Proponents of reproductive rights emphasize the importance of individual choice and control over one's body, while opponents focus on the obligation to protect potential human life. This clash of principles makes abortion a central topic in bioethics and legal reform. Navigating these competing moral claims requires careful philosophical analysis to determine the most justified approach to this complex and personal issue.

172. (B) Ensuring long-term success and public trust.
Good corporate governance is essential for ensuring the long-term success and public trust of an organization. It involves establishing a system of rules and practices that promote transparency, accountability, and ethical conduct. By balancing the interests of all stakeholders, strong governance prevents the abuse of power and protects the reputation and sustainability of the company. In contrast to short-term profit maximization at any cost, good governance prioritizes integrity and social responsibility, contributing to the health and stability of the market and the broader economic and social landscape.

173. (C) Control over personal information online.
The ethical issue of privacy in cyberspace is primarily about an individual's control over their personal information in the digital environment. This concerns how data is collected, shared, and stored by online platforms and third parties. As digital interactions become more pervasive, the risk of unwarranted surveillance and the exploitation of personal data increases. Addressing these privacy concerns requires robust legal protections and a commitment to ethical conduct and transparency by technology firms. Promoting digital privacy is essential for maintaining trust and protecting individual rights in a connected world.

174. (D) Natural Law perspective.
A judge who rules that a law is invalid because it is grossly unjust and violates fundamental human rights is operating from a natural law perspective. This theory in legal philosophy maintains that the validity of a law is inherently connected to its moral correctness. An unjust law is not considered a truly valid rule and does not command a moral duty to obey. This perspective provides a basis for critiquing oppressive legal systems and highlights the inherent connection between law and morality in determining the legitimacy of authority and the foundation of justice.

175. (A) P-4, Q-1, R-3, S-2
Applied philosophy is divided into specialized domains that address distinct moral and professional challenges. A personal value conflict about a job is a topic for philosophical counseling, while questions about journalistic methods like hidden cameras belong to media ethics. The duties of corporations and their duties to shareholders are central to professional ethics, and terminal patients' right to die is a core concern of medical ethics. Recognizing these domains and their central dilemmas allows for the systematic application of ethical reasoning to diverse sectors of human activity and professional practice.

176. (B) How should healthcare be distributed?
Applied philosophy deals with practical issues where philosophical methods can help resolve real-world moral and social problems. The question of how healthcare should be distributed is a classic example, as it involves a clash of values and requires careful ethical and political analysis to determine a just approach. Other questions about the essence of justice or its metaphysical status belong to theoretical branches like political philosophy or metaphysics. By engaging with real-world problems, applied philosophy provides normative guidance for actions and policies that have significant impacts on human well-being.

177. (B) Philosophy of technology.
The idea that technology is not a mere tool but actively shapes our perception of reality is a

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By extending moral concern to the whole biotic community, the land ethic challenges anthropocentric views that see nature only as a resource for human exploitation. This holistic approach provides a comprehensive framework for environmental protection and sustainable interaction with the natural world, prioritizing the health and stability of entire ecosystems.

139. (D) The anthropocentric view of human superiority.
Deep ecology asserts that a primary cause of the current environmental crisis is the anthropocentric worldview that prioritizes human interests over the intrinsic value of the natural world. This view leads to the exploitation and degradation of ecosystems and non-human life. Deep ecology calls for a fundamental shift toward an ecocentric perspective that acknowledges the inherent value of all beings and the interdependence of the biosphere. By challenging the ideology of human superiority, deep ecology provides a radical framework for achieving a more harmonious and sustainable relationship with nature.

140. (A) Both A and R are true and R is the correct explanation of A.
Peter Singer argues that speciesism is a form of unjustified discrimination, analogous to racism or sexism. He maintains that the capacity to suffer, rather than membership in a particular species, is the characteristic that entitles a being to equal consideration of interests. This utilitarian perspective focuses on minimizing pain and pleasure for all sentient beings. By prioritizing the reduction of suffering, Singer's framework challenges traditional moral views and encourages a more inclusive and ethical approach to our treatment of animals, emphasizing their significant moral standing.

141. (C) The doctor must keep clinical data private.
The principle of confidentiality in the doctor-patient relationship requires that the physician keeps all clinical and personal information about the patient private. This is essential for maintaining trust and ensuring that patients feel comfortable sharing sensitive information necessary for effective treatment. Confidentiality is a core professional obligation in medical ethics, protecting the patient's privacy and dignity. While there are certain legal and ethical exceptions, such as preventing harm to others, the general rule of confidentiality remains a foundational pillar of high-quality and ethical medical practice and professional care.

142. (D) Personal interests clash with professional duties.
A conflict of interest in professional ethics occurs when an individual's personal interests clash with their professional duties and responsibilities. This can undermine the professional's objectivity and integrity, potentially leading to decisions that are not in the best interest of the client or the public. Ethical responsibility requires identifying and managing these conflicts to ensure that professional standards are upheld and trust is maintained. Addressing conflicts of interest is essential in all professional fields, including medicine, law, and business, to ensure fairness, transparency, and ethical conduct.

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143. (A) Over-reporting crime in minority neighborhoods.
Over-reporting crime in minority neighborhoods is a direct ethical problem related to media and marginalization. Such reporting can reinforce harmful stereotypes and contribute to the social exclusion and discrimination of these groups. Media portrayals have a significant impact on public perception and the social standing of different communities. Ethical media practice involves ensuring that representations are fair, accurate, and balanced, thereby challenging prejudice and promoting a more inclusive and equitable public discourse that avoids the marginalization of specific groups based on race or background.

144. (B) Legal Positivism.
The theory that there is no necessary connection between law and morality is a key tenet of legal positivism. This school of thought in legal philosophy maintains that the validity of a law depends on its social source and the fact that it was enacted by a sovereign power. Legal positivism emphasizes the distinction between what the law is and what it ought to be. This perspective contrasts with natural law theory, which argues that an inherently unjust law cannot be a truly valid law, thus linking legal validity to moral correctness.

responsible manner and protects the interests of all parties involved in its activities and broader economic impact.

158. (D) It transcends traditional legal boundaries.
Cyberspace presents unique ethical issues primarily because it transcends traditional legal and geographic boundaries. The digital environment allows for the rapid global transmission of information, making it difficult for individual states to regulate conduct. This raises questions about jurisdictional authority, data privacy, and the enforcement of laws online. Addressing these challenges requires international cooperation and the development of new ethical and legal frameworks that are responsive to the nature of digital interactions. Promoting security and safety in cyberspace is essential for a stable and ethical digital global society.

159. (B) 1, 2 and 3 only
Legal ethics is concerned with the moral dimensions of law and legal practice, exploring the relationship between law and morality. Natural law theory posits a strong link between the two, while legal positivism argues that a law's validity depends on its social source. The debate between these theories is central to understanding the legitimacy of legal systems and the moral obligations of citizens. Contrary to some interpretations, legal positivism does not necessarily argue that an unjust law cannot be valid. Understanding these various perspectives is essential for evaluating the foundations of authority and justice.

160. (B) Seeking value clarity and life meaning.
Philosophical counseling is best suited for individuals who are seeking clarity in their values and are struggling with existential questions of life meaning. By using the methods of philosophical inquiry and dialogue, the counselor assists the client in examining their own beliefs and making more reasoned decisions. Unlike medical interventions, philosophical counseling focuses on conceptual and existential concerns, providing a supportive environment for personal growth and the resolution of everyday problems through the application of philosophical wisdom. This approach empowers individuals to lead more examined and coherent lives through critical self-reflection.

161. (B) The non-neutral power of technology.
Unintended consequences of new technologies, like the automobile leading to suburban sprawl, highlight the non-neutral power of technology to reshape society. This phenomenon is a central topic in the philosophy of technology, illustrating how technological systems can have profound impacts on social relations, the environment, and human behavior that were not anticipated by their creators. Recognizing the non-neutral nature of technology is essential for critically evaluating its impact and for ensuring that innovation is guided by ethical considerations and a commitment to the public good and long-term sustainability.

162. (A) Food production potential and ecological risks.
The debate over Genetically Modified (GM) crops involves a significant clash between the potential for increased food production and the ecological risks associated with their use. Proponents highlight the benefits for food security, while critics raise concerns about the impact on biodiversity and the potential for unforeseen environmental consequences. Applied philosophy examines these conflicting views to provide ethical frameworks for the responsible use of genetic technologies in agriculture. Navigating these challenges requires balancing human needs against the importance of preserving the health and stability of the natural world and ecosystems.

163. (C) Aldo Leopold's Land Ethic.
The principle that a thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community is the cornerstone of Aldo Leopold's land ethic. This holistic approach broadens the scope of moral concern to include the entire land-community of soils, waters, plants, and animals. By prioritizing the health of the whole community, Leopold's land ethic challenges anthropocentric views and provides a comprehensive framework for environmental protection and sustainable interaction with nature. It remains a foundational concept for modern conservation and environmental philosophy.

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professional ethics are all core subfields because they deal with concrete human conduct. In contrast, abstract metaphysical speculation on the nature of time is generally categorized as theoretical philosophy. While theoretically significant, it does not directly address the immediate practical dilemmas or normative questions that characterize the specific domain of applied philosophical inquiry, which seeks to provide guidance for action in various human fields.

152. (A) Technocratic elites and powerful corporations.
The democratization of technology aims to reduce the concentrated power of technocratic elites and powerful corporations by making technical tools and knowledge more widely accessible. This process empowers individuals and communities, allowing them to participate more effectively in technological development and its social impact. By challenging centralized control, democratization promotes transparency, accountability, and a more equitable distribution of technological benefits. This movement is essential for ensuring that innovation reflects the needs and values of the entire population, rather than just the interests of a small and powerful group.

153. (C) Reinforce existing beliefs and isolate dissent.
Filter bubbles and echo chambers in information technology can reinforce existing beliefs and isolate individuals from dissenting views. This phenomenon is driven by algorithms that prioritize content based on a user's previous behavior, creating a personalized information environment. This can lead to increased polarization and a distorted perception of reality, which can have negative impacts on democratic discourse and social cohesion. Ethical concerns in this area focus on the impact of these technologies on human autonomy and the quality of public information. Addressing these issues is essential for a healthy digital public sphere.

154. (A) The biotic community.
The core of Aldo Leopold's land ethic is the concept of the biotic community, which includes soils, waters, plants, and animals as interdependent members. Leopold argued that humans should view themselves as plain members and citizens of this community, rather than its conquerors. This shift in perspective implies a responsibility to respect the community and ensure its integrity, stability, and beauty. The land ethic remains a foundational principle for modern conservation and environmental philosophy, advocating for a holistic and ethical approach to our relationship with the natural world and ecosystems.

155. (C) Statement I is false, but Statement II is true.
Deep ecology is an ecocentric philosophy that acknowledges the intrinsic value of all life, directly challenging anthropocentrism. Conversely, Peter Singer's philosophy is based on the principle of sentience, the capacity to experience pain and pleasure, which provides the foundation for his arguments for animal rights and equal consideration of interests. Understanding these different viewpoints is essential for navigating the complex moral and social challenges related to our relationship with the natural world. While deep ecology focuses on whole ecosystems, Singer's utilitarian framework prioritizes the reduction of suffering for all sentient beings.

156. (B) Act in the best interests of the patient.
The ethical principle of beneficence in the doctor-patient relationship requires the physician to act in the best interests of the patient. This involves providing high-quality care that is aimed at promoting the patient's health and well-being. Beneficence is a foundational professional obligation that guides medical decision-making and ensures that clinical actions are morally justified. Upholding this principle is essential for maintaining trust and providing compassionate care that respects the patient's dignity and goals, contributing to the overall integrity and effectiveness of medical practice and the healthcare system.

157. (C) Accountability.
Accountability is a key tenet of good corporate governance, ensuring that the management and board of a company are responsible for their actions and decisions. It involves transparency and clear reporting to shareholders and other stakeholders. Effective corporate governance fosters trust in the market and contributes to the long-term success and sustainability of an organization. By promoting ethical conduct and preventing the abuse of power, accountability ensures that a corporation operates in a socially

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145. (B) P-3, Q-4, R-1, S-2
Applied philosophy is divided into specialized domains that address distinct moral and professional challenges. Deep ecology is an ecocentric philosophy valuing all life intrinsically, while legal obligation refers to the moral duty to obey the law. Philosophical counseling uses philosophical methods to address personal life problems, and corporate governance is the system by which companies are directed and controlled. Recognising these domains and their central concepts allows for the systematic application of ethical reasoning to diverse sectors of human activity, ensuring that actions are guided by reasoned moral principles.

146. (A) The logical fallacies in a client's thinking.
A philosophical counselor differs from a psychotherapist by focusing more on the logical fallacies and conceptual inconsistencies in a client's thinking. This approach uses philosophical inquiry to help individuals achieve greater clarity and make more reasoned decisions. Unlike psychotherapy, which often focuses on childhood memories or clinical diagnoses, philosophical counseling treats the client's concerns as matters of reasoning, values, and meaning. By exploring these abstract dimensions through dialogue, the counselor assists the client in navigating life's challenges and developing a more examined and coherent personal philosophy.

147. (C) A socially embedded force with varied potential.
The focus on technology, dominance, power, and social inequalities suggests a view of technology as a socially embedded force with varied potential. Technology is not seen as a set of neutral tools but as a system that can reinforce or challenge existing social structures and power dynamics. This perspective highlights the importance of critically evaluating the impact of technological systems on society and individual autonomy. By understanding technology as a socially embedded force, we can better manage its development to ensure that it promotes equity, justice, and the public good.

148. (D) Medical Ethics.
The ethical principle of non-maleficence, often expressed as first, do no harm, is most central to the field of medical ethics. It requires that healthcare professionals avoid causing unnecessary harm to their patients. This principle, along with beneficence and autonomy, provides a foundational framework for ethical medical practice and decision-making. Non-maleficence guides clinicians in evaluating the risks and benefits of various treatments and ensuring that their actions are in the best interest of the patient. Upholding this standard is essential for maintaining trust and protecting patient well-being and dignity.

149. (C) An argument from harm and social consequences.
Arguments that pornography should be restricted due to the sexualization of violence and its potential harm to women are based on a concern for social consequences and individual well-being. This perspective focuses on the tangible negative impacts that such content can have on people and society, such as reinforcing harmful stereotypes and promoting exploitation. This approach contrasts with arguments based on absolute free speech or purely aesthetic values. Applied philosophy examines these conflicting views to determine the moral implications and the appropriate level of regulation for pornography and other media content.

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150. (A) 4, 2, 3, 1
The chronological development of environmental and animal ethics is marked by shifting philosophical frameworks over time. Rene Descartes established a dualistic view in the seventeenth century, which influenced long-standing views on animals. In the mid-twentieth century, Aldo Leopold introduced the land ethic. Later, Peter Singer popularized the animal rights movement, followed by Arne Naess's development of deep ecology. Understanding this timeline helps illustrate the conceptual evolution from human-centered models toward more inclusive and holistic ecological perspectives in modern thought and the ongoing global efforts to address environmental challenges.

151. (D) Metaphysical speculation on the nature of time.
Applied philosophy focuses on practical issues where philosophical methods can help resolve real-world moral and social problems. Environmental ethics, medical ethics, and

164. (D) An act of murder based on discrimination.
The primary ethical objection to female-infanticide is that it is an act of murder based on gender discrimination. This practice involves the deliberate killing of newborn girls, driven by societal biases and cultural preferences for male children. It is a profound violation of the fundamental right to life and equality. Addressing female-infanticide requires a holistic approach that examines the underlying social and economic factors that perpetuate gender inequality. Promoting the equal value and rights of all children is essential for ending this and other forms of gender-based violence.

165. (C) Professional Ethics, specifically Corporate Governance.
The shareholder vs. stakeholder debate is a central issue within professional ethics, particularly in the field of corporate governance. Shareholder primacy focuses exclusively on maximizing profits for owners, while stakeholder theory argues that a company's management has a moral responsibility to balance the interests of all stakeholders, including employees, customers, and the community. This debate explores the ethical foundations of business and the broader social obligations of corporations. Understanding these competing views is essential for developing responsible and sustainable corporate practices that contribute to the public good.

166. (B) Mis-representation reinforcing marginalization.
The ethical problem of representation in media primarily concerns mis-representation that reinforces the marginalization of specific social groups. Portrayals that consistently show certain groups in stereotypical or biased ways can perpetuate prejudice and limit their real-world social standing and opportunities. Ethical media practice involves promoting fair, diverse, and accurate representations that challenge these stereotypes and contribute to a more inclusive society. Addressing the issue of representation is essential for a responsible and socially conscious media landscape that avoids the harmful marginalization of individuals and communities.

167. (D) What gives a system its legitimacy and force.
The question of the authority and validity of law probes into what gives a legal system its legitimacy and power to command obedience. This inquiry is central to legal philosophy and legal ethics, as it explores the foundations of authority and the relationship between law and morality. Different theories, like natural law and legal positivism, offer varied perspectives on the source of legal validity. Understanding these issues is essential for evaluating the legitimacy of legal rules and the moral duties of citizens and professionals within a given jurisdiction.

168. (A) Reasoned dialogue.
The primary tool used in philosophical counseling is reasoned dialogue, a process of critical inquiry and self-reflection. Through this dialogical approach, the counselor helps the client examine their own values, beliefs, and reasoning patterns to achieve greater clarity and make more reasoned decisions. Unlike medical treatments that may use medication or diagnostic testing, philosophical counseling focuses on conceptual analysis and the exploration of existential concerns. This approach empowers individuals to lead a more examined life and to navigate life's challenges by drawing on the rich traditions of philosophical wisdom.

169. (C) Philosophy of Technology.
The development of autonomous weapons raises profound ethical questions primarily within the field of the philosophy of technology. These questions concern the delegation of lethal force to machines and the potential impact on human accountability and the nature of warfare. This issue highlights the non-neutrality of technology and its role in shaping social behavior and power dynamics. Addressing the ethics of autonomous weapons requires a careful evaluation of their impact on human autonomy and the public good. It is an ongoing challenge in modern ethics and international policy.

170. (A) THE political right for animals to vote.
Peter Singer's argument for animal ethics is based on the principle of equal consideration of interests, particularly the interest to avoid suffering. This perspective emphasizes that the capacity for sentience entitles a being to moral consideration. While Singer argues for the right not to be subjected to pain and the consideration of an animal's suffering, he does not suggest that animals should have political rights like the right

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132. (D) Legal Positivism.
Legal positivism is a school of thought in legal philosophy that maintains that a law is valid simply because it has been enacted by a sovereign power, regardless of its moral content. This perspective emphasizes the social source of law as the criterion for validity. Legal positivism contrasts with natural law theory, which argues that the validity of law is inherently connected to its moral correctness. Understanding these different viewpoints is essential for evaluating the legitimacy of legal systems and the nature of legal and moral obligations within society.

133. (C) Exploring conflicting values through reasoned dialogue.
Philosophical counseling can assist someone facing a moral dilemma by facilitating an exploration of their conflicting values through reasoned dialogue. The counselor helps the individual identify and examine the principles and assumptions underlying their decision. This process of critical reflection provides greater clarity and helps the person make a choice that is consistent with their own personal philosophy and moral commitments. Philosophical counseling is a dialogical process that empowers individuals to navigate ethical challenges with greater integrity and insight, rather than providing simple or predetermined answers.

134. (B) Balancing safety benefits against privacy erosion.
Evaluating a facial recognition surveillance system requires balancing the potential benefits for public safety against the significant erosion of individual privacy. This ethical framework is essential for assessing technologies that have the potential for mass surveillance and control. Applied philosophy examine these trade-offs to ensure that security measures do not disproportionately infringe on fundamental rights and freedoms. This process involves public evaluation and the development of ethical guidelines and legal regulations to protect privacy and promote accountability in the use of powerful and pervasive technological systems.

135. (B) 1, 2, 3, and 4 only
Medical ethics encompasses a wide range of complex and often contentious issues. Surrogacy raises questions about commodification, while the principle of autonomy is central to the modern doctor-patient relationship. Euthanasia involves debates over the sanctity of life and the right to die with dignity, and female-infanticide is a globally condemned practice rooted in gender discrimination. These topics involve deep value judgments and social concerns. Understanding these diverse issues is essential for the ethical practice of medicine and the development of responsible healthcare policies that respect human dignity and rights.

136. (A) It ensures tech choices reflect societal values.
Public evaluation of science and technology is vital for democratic societies because it ensures that technological choices reflect the broader values and concerns of the community. This process integrates ethical considerations into decision-making about innovation, making technology more responsive to public needs. It challenges technocratic models where only experts have the authority to decide the path of progress. By involving the public, societies can better manage the risks and benefits of new technologies and promote a more equitable and socially responsible development of science and technology.

137. (C) The problem of cyberbullying on social media platforms.
Biotechnology ethics focuses on the moral issues arising from the manipulation of living organisms and genetic materials. Primary concerns include the patenting of life forms, the impact of genetically modified organisms, and the ethical status of embryos in research. These issues raise profound questions about our relationship with nature and human modification. Cyberbullying, however, is an ethical issue related to information technology and social media behavior. Distinguishing between these fields is essential for applying the correct moral principles and developing effective ethical frameworks for diverse technologies.

138. (A) Enlarge the community boundaries to include land.
The main thrust of Aldo Leopold's land ethic is to enlarge the boundaries of the moral community to include the land. This includes soils, waters, plants, and animals, which Leopold viewed as interdependent members of a single community.

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key insight of the philosophy of technology. This perspective highlights how technological systems structure our environment and influence our behavior and thinking. Technology is seen as a socially embedded force that can reinforce or challenge existing power dynamics and values. Recognizing the non-neutral nature of technology is essential for critically evaluating its impact and ensuring that innovation serves the public good and promotes human autonomy and well-being in an increasingly complex and technological world.

178. (A) Treating someone as a product to be sold.
Commodification in the ethical debate on surrogacy refers to the concern that the practice can turn human beings and the reproductive process into products that can be bought and sold. This raises profound issues regarding the dignity of the child and the surrogate mother and the potential for exploitation within commercial surrogacy arrangements. Critics argue that commodifying life undermines the sacred and personal nature of reproduction. Applied philosophy examines these concerns to provide ethical frameworks for the responsible use and regulation of reproductive technologies, ensuring that they respect human dignity.

179. (A) 1, 3, and 5 only
Environmental and animal ethics feature several influential thinkers and concepts. Aldo Leopold advocated for a land ethic, and Peter Singer is known for his utilitarian argument against speciesism. Deep ecology, founded by Arne Naess, is an ecocentric, not anthropocentric, philosophy. Singer's work is based on utilitarian principles, prioritizing the minimization of suffering for all sentient beings. Understanding these various perspectives is essential for navigating the complex moral and social challenges related to our relationship with the natural world and for developing more inclusive and ethical environmental policies and personal practices.

180. (D) To prevent credible threats of harm to others.
A doctor's duty of confidentiality can ethically be breached in specific situations where it is necessary to prevent credible threats of serious harm to others. This involves a conflict between the duty to protect a patient's privacy and the broader duty to the public good. While confidentiality is a foundational principle of medical ethics, it is not absolute. Legal and ethical frameworks provide guidance for making these difficult decisions, ensuring that the breach is justified and limited to what is necessary to prevent harm. Upholding these standards is essential for maintaining safety and trust.

181. (C) It can lead to social and political exclusion.
Marginalization in media ethics is a significant concern because it can lead to the social and political exclusion of certain groups. Portrayals that consistently show specific communities as insignificant or in stereotypical ways can reinforce their lower status in society and limit their opportunities for participation. Media representations have a profound impact on public perception and the social standing of different groups. Ethical media practice involves promoting fair and diverse representations that challenge these biases and contribute to a more inclusive and equitable society for all members of the community.

182. (B) Critical inquiry into beliefs and values.
The primary task of philosophical counseling is to facilitate a critical inquiry into a client's beliefs and values. By using the methods of philosophical dialogue and conceptual analysis, the counselor helps the individual achieve greater clarity and make more reasoned decisions. Unlike psychotherapy, which focus on diagnosing and treating mental illness, philosophical counseling treats the client's concerns as matters of reasoning, meaning, and personal philosophy. This approach empowers individuals to lead a more examined life and to navigate personal and professional challenges by drawing on the rich traditions of philosophical wisdom.

183. (D) Surveillance, privacy, and info control.
The ethical implications of information technology primarily concern issues such as surveillance, privacy, and the control of information. As digital interactions become more pervasive, the risk of unwarranted monitoring and the exploitation of personal data increases. These concerns raise profound questions about individual autonomy and the role of technology in society. Addressing these ethical issues requires a combination of robust legal protections and a commitment to transparency

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209. (B) Broad assumptions shape personal moral struggles.
The slogan the personal is political is relevant to philosophical counseling because it highlights how broad social and political assumptions can shape an individual's personal moral struggles. Personal problems of meaning and value are often influenced by the ideologies and power structures of society. A philosophical counselor helps the client examine these underlying assumptions to gain a more profound understanding of their own experiences and challenges. By bringing these abstract dimensions to light, individuals can develop a more coherent and examined personal philosophy that accounts for their place in the broader world.

210. (A) Valuing nature for humans vs. valuing for its own sake.
The fundamental difference between anthropocentric and ecocentric views in environmental ethics lies in their source of value. Anthropocentrism values the natural world primarily for its utility to humans, seeing nature as a resource for human benefit. In contrast, ecocentrism acknowledges the intrinsic value of whole ecosystems and the natural world itself, independent of its usefulness to humans. This shift from human-centered to nature-centered value is a core theme in environmental philosophy, providing different frameworks for environmental protection and for our relationship with the natural world and the biosphere.

211. (C) Blurring lines between news and paid advertisements.
The blurring of lines between news and paid advertisements, often called native advertising, is a clear ethical problem in media. This practice can mislead the public and undermine the role of the media in providing reliable and objective information. Ethical media practice requires transparency and a clear distinction between editorial content and advertising. Maintaining this boundary is essential for journalistic integrity and the trust of the audience. Addressing these issues is an ongoing challenge in media ethics, particularly in the digital environment where advertising and information can be closely and deceptively integrated.

212. (A) Both A and R are true and R is THE correct explanation of A.
Philosophical counseling is distinct from psychotherapy as it focuses on addressing problems of meaning, values, and logic through philosophical inquiry, rather than clinical diagnosis. This approach treats the client's concerns as matters of reasoning and personal philosophy, using the tools of dialogue and conceptual analysis. By avoiding a medical model of mental illness, philosophical counseling provides a unique framework for personal growth and the resolution of existential concerns. This distinction is essential for understanding the unique role of philosophical counseling in helping individuals lead a more examined and coherent life through critical self-reflection.

213. (C) Innovation and precaution.
The public evaluation of science and technology often involves a significant trade-off between the desire for innovation and the need for precaution. While new technologies offer potential benefits, they also carry risks that may be uncertain. The precautionary principle suggests taking preventative measures in the face of serious potential harm, even if scientific evidence is not fully certain. Balancing these competing interests requires careful ethical and social evaluation to ensure that technological development is both progressive and responsible. This trade-off is central to the ongoing debate about the role of technology in society.

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214. (B) Medical Ethics.
Arguments for the moral permissibility of abortion based on a woman's right to privacy and bodily autonomy are most closely associated with the field of medical ethics. This domain examines the ethical dimensions of healthcare and reproduction, navigating the competing moral claims of individual autonomy and potential life protection. The debate over abortion is a central and highly contentious issue in bioethics, requiring careful philosophical analysis to determine the most justified approach. Understanding these principles is essential for the ethical practice of medicine and the development of responsible healthcare policies and legal frameworks.

190. (D) Too "shallow" and anthropocentric.
Deep ecology critiques mainstream environmentalism for being too shallow and anthropocentric, focusing primarily on pollution control and resource conservation to benefit human interests. Founded by Arne Naess, deep ecology advocates for a fundamental shift toward an ecocentric worldview that acknowledges the intrinsic value of all life forms. It challenges the underlying values of modern industrial society and calls for a reassessment of our place in the biosphere. By prioritizing deep structural changes over superficial ones, deep ecology provides a radical and holistic framework for achieving a more sustainable and harmonious relationship with nature.

191. (A) All sentient interests deserve equal weight.
Peter Singer's utilitarian argument for animal rights implies that the interests of all sentient beings to avoid pain and seek pleasure should be given equal weight. This approach does not rely on abstract rights but on the tangible consequences of our actions for all beings capable of experiencing suffering. By prioritizing the reduction of pain, Singer's framework challenges traditional moral views that exclude animals from moral concern. This principle of equal consideration of interests encourages a more inclusive and ethical approach to our treatment of animals, emphasizing their significant moral standing in society.

192. (B) Duty to prolong life vs. dignity in death.
A significant conflict within medical ethics is the tension between the duty to prolong life and the principle of allowing for a dignified death. This dilemma is particularly acute in cases involving terminal illness or severe suffering. Healthcare professionals must navigate these competing values when making end-of-life care decisions. Ethical frameworks provide guidance for balancing these principles and ensuring that the patient's autonomy and well-being are prioritized. Addressing this conflict is essential for providing compassionate and ethical medical care that respects the dignity and goals of each individual patient and their family.

193. (B) Employees, customers, and THE community.
The concept of a stakeholder in corporate governance includes all individuals and groups who are affected by a company's actions and decisions. This goes beyond shareholders to encompass employees, customers, suppliers, and the communities in which the corporation operates. Stakeholder theory argues that management has an ethical responsibility to balance the interests of all these groups. By considering the impact of their actions on a broader group, corporations can improve their long-term sustainability and contribute to the well-being of society at large, ensuring that their business practices are socially responsible.

194. (A) Objectification, exploitation, and violence.
The ethical problem of pornography in media ethics is frequently linked to concerns about objectification, exploitation, and the portrayal of violence. These issues raise profound questions about the moral implications of such content and its potential impact on performers, consumers, and society. Critics argue that pornography can reinforce harmful stereotypes and contribute to social problems. Applied philosophy examines these conflicting views to determine the appropriate level of regulation and the ethical boundaries of media production. Addressing these concerns is essential for a responsible and socially conscious media landscape that respects human dignity.

195. (C) Legal Ethics.
Legal ethics is the field of applied philosophy that most directly addresses the question of what makes a law legitimate. This inquiry explores the foundations of authority and the relationship between law and morality. It examines competing theories like natural law and legal positivism to determine the source of legal validity and the moral obligations of citizens and professionals. Understanding the legitimacy of law is essential for evaluating the justice of a legal system and for navigating the complex moral landscape of legal practice and citizenship within a given jurisdiction.

196. (D) Achieve a more examined life.
The primary aim of philosophical counseling is to help individuals achieve a more examined life through critical inquiry and self-reflection. By using the tools of philosophical dialogue and conceptual analysis, the counselor assists the client in examining their own values, beliefs,

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of surrogates in commercial arrangements. Critics argue that treating life as a product of a commercial transaction undermines the sacred nature of birth. Applied philosophy examines these concerns to provide ethical frameworks for the responsible use of reproductive technologies, ensuring that they respect human dignity and prevent the devaluation of life in modern reproductive practices.

235. (D) Trust and confidence.
The doctor-patient relationship is ideally a fiduciary one, meaning it is fundamentally based on trust and confidence. The physician has a moral and professional obligation to act in the best interests of the patient and to provide high-quality, compassionate care. This relationship is guided by ethical principles like beneficence and confidentiality. Recognizing the fiduciary nature of this interaction is essential for maintaining the integrity of medical practice and ensuring that patients feel safe and supported in their healthcare decisions. Trust is the foundation of an effective and ethical relationship between doctors and patients.

236. (B) Responsibility that goes beyond legal compliance.
Ethical responsibility in a professional context implies a moral duty that goes beyond mere legal compliance. Professionals have special obligations to their clients, their profession, and society that require a commitment to integrity, transparency, and accountability. While following the law is necessary, ethical responsibility involves making decisions that are socially beneficial and morally justified, even when not legally required. By prioritizing these higher standards, professionals can maintain public trust and ensure that their expertise is used in a way that promotes the public good and upholds the integrity of their field.

237. (C) Balancing THE public's right to know and privacy.
The ethical issue of privacy in media ethics relates to the difficult task of balancing the public's right to know with an individual's right to privacy. Media professionals must navigate these competing values when reporting on matters of public interest. Ethical guidelines provide a framework for making these decisions, ensuring that the pursuit of news does not unnecessarily harm individuals or violate their fundamental rights. This balance is essential for maintaining journalistic integrity and the trust of the audience, ensuring that the media serves the public good while respecting individual dignity and privacy rights.

238. (D) Why should I obey THE law?
The question of legal obligation probes into the moral basis for why an individual should obey the laws of a state. This inquiry is central to legal philosophy and legal ethics, as it explores the foundations of authority and the relationship between law and morality. It asks whether the duty to obey is absolute or if it can be overridden by personal conscience or higher moral principles. Understanding these obligations is essential for evaluating the legitimacy of legal systems and for determining the moral duties of citizens and professionals within a given jurisdiction.

239. (A) Solve problems through reflection and clarification.
The primary goal of philosophical counseling is to help individuals solve personal problems and manage life's challenges through a process of reflection and clarification. By using the tools of philosophical inquiry and dialogue, the counselor assists the client in examining their own values, beliefs, and reasoning patterns. This process empowers individuals to achieve greater clarity and make more reasoned decisions. Unlike medical treatments, philosophical counseling focuses on conceptual and existential concerns, providing a unique framework for personal growth and the resolution of everyday problems through the application of philosophical wisdom and critical self-reflection.

240. (A) Both A and R are true and R is THE correct explanation of A.
The relationship between law and morality is a central theme in legal ethics, as the debate between natural law theory and legal positivism highlights. Natural law theory argues that a law's validity depends on its moral content, while legal positivism maintains that validity is determined by its social source. This debate is essential for understanding the foundations of authority and the legitimacy of legal systems. Evaluating these different perspectives helps determine the moral obligation to obey the law and the conditions

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provide ethical frameworks for the responsible use of genetic technologies. Addressing the ethical challenges of biotechnology requires a careful balance of human needs against the importance of respecting human dignity and the integrity of the natural world.

203. (D) Addressing pollution solely for human interests.
Shallow ecology, as defined by Arne Naess, is an approach to environmentalism that focuses primarily on pollution control and resource conservation to benefit human interests. This perspective is anthropocentric, prioritizing human health and affluence over the intrinsic value of the natural world. Naess contrasted this with deep ecology, which advocates for a fundamental shift toward an ecocentric worldview that acknowledges the inherent value of all life forms. While shallow ecology seeks technical fixes within existing systems, deep ecology calls for a radical reassessment of our place in the biosphere and society.

204. (B) Law conflicts with conscience or higher morals.
The moral obligation to obey the law is most seriously questioned when a legal rule conflicts with an individual's conscience or higher moral principles. This situation highlights the tension between legal and moral obligations and raises questions about the legitimacy of authority. In such cases, individuals may feel that their duty to do what is right outweighs their duty to follow the law. This creates a foundation for civil disobedience and efforts to reform the legal system. Understanding these conflicts is essential for evaluating the relationship between law, authority, and justice.

205. (C) Conceptual clarity and critical thinking.
The primary value of philosophical counseling in managing everyday problems lies in its focus on achieving conceptual clarity and fostering critical thinking. By using the methods of philosophical dialogue and inquiry, the counselor assists the client in examining their own values, beliefs, and reasoning patterns. This process empowers individuals to achieve greater clarity and make more reasoned decisions in their personal and professional lives. Unlike medical approaches, philosophical counseling treats problems as matters of reasoning and meaning, providing a unique and effective framework for personal growth and the resolution of existential concerns.

206. (B) 2 and 3 only
The philosophy of technology examines how technological systems are not just neutral tools but actively shape social behavior and power structures. A major theme is how technology can reinforce social hierarchies, and the democratization of technology refers to making it more widely accessible. Contrary to some views, social inequality is a central concern in this field. By evaluating the social and ethical dimensions of innovation, the philosophy of technology provides a critical framework for ensuring that technological development aligns with human values and promotes a more equitable and socially responsible society.

207. (A) Conflict of Interest.
A doctor referring patients to a laboratory in which they have a financial interest is a clear situation of a conflict of interest. This clash between personal financial gain and professional duty to act in the best interest of the patient can undermine the physician's objectivity and integrity. Ethical codes in medicine require identifying and managing these conflicts to ensure that patient care is not compromised. Addressing conflicts of interest is essential for maintaining trust in the medical profession and ensuring that healthcare decisions are guided by clinical needs and ethical principles.

208. (B) THE principle of editorial independence.
The principle of editorial independence requires that journalism remains free from the influence of the subjects it covers, including political and commercial interests. This independence is essential for providing accurate, balanced, and unbiased information to the public. Ethical media practice involves prioritizing journalistic integrity and the public's right to know over the interests of owners or advertisers. Upholding editorial independence is vital for the credibility of the media and its role in a healthy democratic society, ensuring that the news is not used as a tool for propaganda or self-interest.

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and responsible conduct by technology firms and users. Promoting digital privacy and security is essential for maintaining trust and protecting rights in a connected world.

184. (A) Aldo Leopold.
The concept of the biotic pyramid is a central component of Aldo Leopold's ecological thinking and his land ethic. It illustrates the interdependence and flow of energy within an ecosystem, from soils and plants to herbivores and carnivores. Leopold used this concept to argue that humans are part of a complex and fragile web of life and that we have a moral obligation to preserve its integrity and stability. This holistic perspective provides a comprehensive framework for environmental protection and sustainable interaction with the natural world, emphasizing the importance of whole ecosystems.

185. (C) Life's value and relief from suffering.
The core ethical issue in euthanasia is the fundamental tension between the perceived value of life and the moral obligation to relieve unbearable suffering. Some argue that human life is sacred and must be preserved regardless of the circumstances. Others maintain that individuals have the right to choose the timing and manner of their own death to avoid severe pain and loss of dignity. This conflict of principles makes euthanasia a highly contentious issue in bioethics and law, requiring careful philosophical analysis to navigate these competing moral claims and determine the most compassionate approach.

186. (A) A corporation's duty beyond legal rules.
Ethical responsibility in the corporate world refers to a company's moral duty that goes beyond mere legal compliance. This involves a commitment to social responsibility, fair treatment of employees, and the protection of the environment. While maximizing profit is a central goal, ethical responsibility suggests that this must be balanced with the interests of all stakeholders and the public good. By prioritizing integrity and transparency, corporations can improve their reputation and contribute to the long-term well-being of society, ensuring that their actions are socially beneficial and sustainable in the long term.

187. (D) Must a law be moral to be a valid law?
The debate over law and morality asks whether a law must be morally correct to be considered a truly valid and binding rule. This inquiry is a central theme in legal philosophy and legal ethics, as it explores the foundations of authority and legitimacy. Natural law theory argues for an inherent connection between law and morality, while legal positivism maintains that a law's validity depends on its social source. Understanding these different viewpoints is essential for evaluating the legitimacy of legal systems and the moral duties of citizens and professionals within a jurisdiction.

188. (B) A severe psychotic episode needing medicine.
A severe psychotic episode needing medical intervention is an inappropriate scenario for philosophical counseling. Philosophical counseling focuses on addressing problems of meaning, values, and reasoning through dialogue and conceptual analysis, rather than diagnosing or treating clinical mental illness. Situations involving severe psychiatric symptoms require the expertise of medical professionals and psychotherapists who can provide clinical care and potentially prescribe medication. Recognizing the boundaries of philosophical counseling is essential for ensuring that individuals receive the most appropriate and effective support for their specific needs and challenges in their personal lives.

189. (A) Both A and R are true and R is THE correct explanation of A.
The philosophy of technology explores how technological systems go beyond being simple gadgets to reconfigure the very structure of society. Technologies like the internet and the automobile have fundamentally changed social relations, economic structures, and our sense of time and space. This perspective highlights the non-neutrality of technology and its powerful role in shaping human behavior and cultural development. Understanding these profound impacts is essential for critically evaluating technology and ensuring that its development is guided by ethical considerations and a commitment to the public good and individual autonomy.

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215. (D) Corporate ethical responsibility.
Corporate social responsibility (CSR) is an extension of corporate ethical responsibility, representing a company's commitment to social and environmental goals beyond its legal obligations. This involves considering the impact of business activities on stakeholders and the community. CSR suggests that corporations have a moral duty to contribute to the well-being of society and to operate in a sustainable and ethical manner. By prioritizing integrity and social responsibility, companies can improve their reputation and long-term success while contributing to the public good and a more equitable and sustainable global economy.

216. (A) Racism and sexism.
The concept of speciesism is structurally analogous to racism and sexism, as it describes a moral prejudice based on membership in a particular group—in this case, a species. Peter Singer popularized this term to draw attention to the ways in which humans discriminate against other animals. Like other forms of bias, speciesism involves prioritizing the interests of one's own group over the interests of others without a morally relevant justification. Overcoming speciesism requires acknowledging the shared capacity for suffering among all sentient beings and ensuring their interests are considered.

217. (C) Duty to client may conflict with duty to THE truth.
A significant problem in the adversarial legal system is the potential conflict between a lawyer's duty to their client and their broader duty to the truth and the cause of justice. This system expects each side to vigorously represent their client's interests, which can sometimes lead to the suppression of information or other ethical dilemmas. Balancing these competing obligations is a central theme in legal ethics. Addressing these challenges is essential for maintaining the integrity of the legal profession and ensuring that the pursuit of a client's interest does not undermine justice.

218. (A) Widespread access to smartphones and THE internet.
The democratization of technology is exemplified by the widespread access to smartphones and the internet, which empowers individuals and communities with information and communication tools. This process reduces the concentrated power of centralized institutions and technocratic elites, allowing for greater public participation in social, economic, and political life. By making technology more accessible, democratization promotes transparency, accountability, and a more equitable distribution of its benefits. This movement is essential for ensuring that technological development serves the public good and is responsive to the needs and values of the entire population.

219. (D) Determining correct actions in real-world situations.
A central question in applied philosophy is the determination of correct actions and policies in real-world situations where moral and social dilemmas arise. This field moves beyond abstract theoretical speculation to engage with concrete challenges in areas like medicine, technology, and the environment. By applying critical reasoning and conceptual analysis, applied philosophy provides normative guidance for human conduct and institutional practices. This practical focus is essential for the societal relevance of philosophical thought, ensuring that our actions are guided by reasoned moral principles in a complex and changing world.

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220. (B) 1 and 2 only
Ethics in cyberspace involves complex issues like the dual nature of anonymity and the right to be forgotten. While anonymity can foster free expression, it also enables harmful behaviors like cyberbullying. The right to be forgotten concerns an individual's control over their personal data online. Contrary to some views, cyberbullying is a serious ethical issue, and the digital divide has significant moral implications related to social justice. Addressing these challenges requires a commitment to digital citizenship and the development of responsible technological practices and legal frameworks to protect rights and safety.

221. (C) Aldo Leopold.
Aldo Leopold is the philosopher most associated with the idea of a land ethic, which expands the scope of the moral community to include the land. This holistic approach sees soils, waters, plants, and animals as interdependent

and reasoning patterns. This process empowers individuals to navigate life's challenges with greater clarity and integrity. Unlike medical treatments, philosophical counseling focuses on existential concerns and everyday problems, leading to personal growth and a deeper understanding of one's own existence and goals through the application of philosophical wisdom and insight.

197. (A) 2, 3, 1, 4
The trajectory of an ethical dilemma in technology typically begins with the development of a disruptive innovation. As the technology is implemented, unforeseen ethical problems and social inequalities often emerge. This leads to public evaluation and intense debate regarding the technology's impact on society and individual rights. Finally, these discussions result in the implementation of specific laws or ethical guidelines to regulate the technology. This sequence demonstrates the reactive nature of societal and legal frameworks toward innovation and the importance of public engagement in shaping a responsible technological future.

198. (B) Technological determinism.
Technological determinism is the theory that technology is a primary driver of social change and that its development follows an internal logic, largely independent of human control. This perspective suggests that technological advancements dictate the structure of society and human behavior. While controversial, it highlights the powerful influence that technology has on our lives and the world. Critically evaluating technological determinism is essential for understanding our relationship with innovation and for asserting human agency in shaping the future of technological development and social change in an increasingly complex and technological global society.

199. (D) Leopold's is holistic; Singer's is sentient-based.
Aldo Leopold and Peter Singer offer distinct but influential perspectives in environmental and animal ethics. Leopold's land ethic is holistic, expanding moral concern to include the entire biotic community as a whole. In contrast, Singer's animal rights view is sentient-based, focusing on the interests of individual animals to avoid pain and seek pleasure. While both challenge traditional anthropocentrism, they do so from different ethical frameworks. Understanding these differences is essential for navigating the complex moral and social challenges related to our relationship with the natural world and for developing effective ethical policies.

200. (A) Medical Ethics.
Informed consent is a cornerstone of medical ethics, ensuring that patients are active participants in their own healthcare decisions. It requires that medical professionals provide comprehensive information about a procedure, including its risks, benefits, and alternatives. The patient must then voluntarily agree based on this understanding. This process respects individual autonomy and prevents medical paternalism. By prioritizing communication and respect for the patient's choices, informed consent strengthens the doctor-patient relationship and ensures that medical practice is responsive to the personal values and goals of each individual patient and their family.

201. (B) P-3, Q-1, R-2, S-4
Environmental and legal philosophy features several key thinkers who have redefined our relationship with nature and authority. Aldo Leopold is associated with the land ethic, while Peter Singer introduced the term speciesism. Arne Naess founded deep ecology, and Thomas Aquinas is a central figure in natural law theory, which maintains that an unjust law is not a true law. Recognizing these thinkers and their central concepts is essential for a systematic and effective application of philosophical thought to real-world problems and for evaluating the moral foundations of our social and environmental practices.

202. (A) THEy manipulate THE building blocks of life.
The ethical implications of biotechnology are particularly complex because these technologies allow for the direct manipulation of the building blocks of life, such as DNA. This raises profound questions about the ethics of human modification, the boundaries of scientific intervention, and the potential for permanent changes to ecosystems and future generations. Applied philosophy examines these concerns to

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protecting individual autonomy and the integrity of democratic processes and institutions.

228. (D) THE capacity for suffering (sentience).
The core of Peter Singer's argument on animal ethics is based on the capacity for sentience, specifically the ability to experience pain and pleasure. He argues that this capacity entitles a being to moral consideration and equal consideration of their interests. Singer's utilitarian framework focuses on minimizing suffering for all sentient beings, challenging traditional views that exclude animals from the moral community. By prioritizing the reduction of pain, his work encourages a more inclusive and ethical approach to our treatment of animals and provides a powerful critique of speciesism in modern industrial society.

229. (A) P-4, Q-1, R-2, S-3
Applied philosophy is divided into specialized domains that address distinct moral and professional challenges. Euthanasia is a central topic in medical ethics, while speciesism is a key concept in environmental ethics. Whistleblowing is a major issue in professional ethics, and obscenity is a concern in media ethics. Recognising these domains and their central dilemmas allows for the systematic application of ethical reasoning to diverse sectors of human activity and professional practice, ensuring that actions and policies are guided by reasoned moral principles and a commitment to the public good.

230. (B) THE court and THE cause of justice.
A key problem for a lawyer within an adversarial system is balancing the duty to represent their client's interests with their broader duty to the court and the cause of justice. While they must be a vigorous advocate, they are also officers of the court and have a responsibility to uphold the integrity of the legal system. This tension can lead to complex ethical dilemmas regarding the disclosure of information and the pursuit of a client's interest. Addressing these challenges is essential for maintaining the ethical standards and public trust of the legal profession.

231. (D) Engagement with practical, real-world moral problems.
Applied philosophy is characterized by its commitment to engaging with practical, real-world moral problems using the tools of critical reasoning and conceptual analysis. It moves beyond abstract theoretical speculation to provide ethical guidance for actions and policies in areas like medicine, technology, and the environment. This practical focus ensures the social relevance of philosophical thought and helps to resolve complex dilemmas in various professional and personal contexts. Applied philosophy bridges the gap between theory and practice, ensuring that our conduct is guided by reasoned moral principles and a commitment to the public good.

232. (A) Technology and social inequality.
The concern that technology can lead to widespread job displacement is an issue of technology and social inequality. While automation can increase efficiency, it can also disrupt livelihoods and exacerbate existing social and economic gaps. This highlights the non-neutral impact of technological systems on society. Addressing these challenges requires a careful evaluation of the social consequences of innovation and the development of policies that ensure a more equitable distribution of the benefits of technology. Promoting social justice is an essential component of a responsible approach to technological development and change.

233. (C) THE intrinsic value of all living entities.
The main principle of Arne Naess's deep ecology is the recognition of the intrinsic value of all living entities and ecosystems, independent of their utility to humans. This philosophy rejects anthropocentrism and advocates for a fundamental shift toward an ecocentric worldview. Deep ecology asserts that the flourishing of the biosphere is a moral goal in itself and calls for a reassessment of our place in nature. By prioritizing the inherent worth of all life, deep ecology provides a radical and holistic framework for environmental protection and sustainable interaction with the natural world and systems.

234. (A) Commodifying THE womb and THE child.
The ethical debate surrounding surrogacy primarily revolves around the concern of commodifying the reproductive process, including the woman's body and the resulting child. This raises profound issues regarding human dignity and the potential for the exploitation

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members of a single community that humans are part of. By extending moral concern to the whole biotic community, Leopold's land ethic challenges anthropocentric views and provides a comprehensive framework for environmental protection. It remains a foundational principle for modern conservation and environmental philosophy, advocating for a sustainable and ethical relationship with nature.

222. (D) THE principle of personal autonomy.
Ethical debates over euthanasia primarily involve a fundamental conflict between the principle of the sanctity of life and the principle of personal autonomy. Some argue that human life is sacred and must be preserved regardless of the circumstances. Others maintain that individuals have the right to choose the timing and manner of their own death, especially to avoid severe suffering and loss of dignity. This clash of values makes euthanasia a highly contentious issue in bioethics and law, requiring careful philosophical analysis to navigate these competing moral claims and determine the most compassionate approach.

223. (A) Accountability, direction, and corporate control.
Corporate governance primarily deals with the system of accountability, direction, and control within a company. It establishes the framework of rules and practices that balance the interests of stakeholders and ensure that the organization operates in an ethical and transparent manner. Effective corporate governance prevents the abuse of power by management and protects the long-term success and sustainability of the corporation. By fostering trust and promoting integrity, strong governance contributes to the health of the market and the broader economic and social landscape in which the company operates.

224. (B) Inform THE public objectively.
A key ethical issue in media is the potential for bias in news reporting, which can undermine the media's primary role to inform the public objectively. Journalistic integrity is built on a commitment to truth, accuracy, and balance. Bias misleads the audience and can distort democratic discourse and public perception. Ethical media practice involves prioritizing accountability and the public's right to know the truth over political or commercial interests. Maintaining high ethical standards is essential for the credibility of the media and its contribution to a healthy and well-informed democratic society.

225. (B) Natural Law Theory.
A philosopher who argues that law is only law if it aligns with fundamental moral principles is adhering to natural law theory. This school of thought in legal philosophy maintains that the validity of a law is inherently connected to its moral correctness. An unjust law is not considered a truly valid rule and does not command a moral duty to obey. This perspective provides a basis for critiquing oppressive legal systems and highlights the inherent connection between law and morality in determining the legitimacy of authority and the foundation of justice within a state.

226. (A) Help clients examine THEir own beliefs and values.
Philosophical counseling uses the Socratic method of dialogue to help clients critically examine their own beliefs and values. Through a process of inquiry and reflection, the counselor assists the individual in identifying inconsistencies and achieving greater clarity. This approach does not aim to prove the client wrong or to reach a predetermined truth, but rather to empower the person to lead a more examined life and make more reasoned decisions. Philosophical counseling is a process of personal growth and self-examination, drawing on the traditions of philosophical wisdom to navigate life's challenges.

227. (C) Algorithm influence on democratic elections.
The concern with dominance and power in the philosophy of technology is best illustrated by the influence of algorithms on democratic elections. These systems can shape public perception and behavior, often without the user's awareness. This highlights the non-neutrality of technology and its role in structuring social relations and reinforcing or challenging power dynamics. Recognizing these profound impacts is essential for critically evaluating technology and ensuring that its development and use are guided by ethical considerations and a commitment to

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under which civil disobedience or legal reform might be justified.

241. (B) instrumental; intrinsic
In environmental ethics, viewing nature as a means implies an instrumental view, where the natural world is valued only for its utility to humans. In contrast, viewing nature as an end implies an intrinsic view, acknowledging that nature has value in itself, independent of its usefulness to human interests. This distinction is central to the debate between anthropocentric and ecocentric perspectives. Recognizing the intrinsic value of nature is a core principle of deep ecology and advocates for a more respectful and sustainable relationship with the natural world and the entire biosphere.

242. (A) Ecosystem energy flow and interdependence.
Aldo Leopold's land pyramid is a conceptual tool used to illustrate the complex energy flow and interdependence within an ecosystem. It shows how energy is transferred from soils and plants to herbivores and carnivores, highlighting the delicate balance of the biotic community. Leopold used this concept to argue that humans are part of a fragile web of life and that we have a moral obligation to preserve its integrity. This holistic perspective provides a comprehensive framework for environmental protection and sustainable interaction with nature, emphasizing the importance of whole ecosystems.

243. (C) Public evaluation of science and technology.
The precautionary principle is a core concept in the public evaluation of science and technology. It suggests that when a new technology poses a potential threat of serious harm, preventative measures should be taken even if scientific evidence is not fully certain. This principle prioritizes safety and environmental protection over immediate technical or economic advancement. By applying the precautionary principle, societies can better manage the risks associated with innovation and ensure that scientific and technological development aligns with public values and the commitment to preventing irreversible damage to health or nature.

244. (D) When is a right to life conferred on THE fetus?
A key ethical question regarding abortion is determining when, if ever, a right to life is conferred on the fetus. This inquiry is central to the debate over the moral status of potential human life and is a fundamental point of contention between different perspectives. Some argue that this right exists from conception, while others focus on later stages of development or prioritize the woman's bodily autonomy. Addressing this question is essential for navigating the complex moral and legal landscape of reproductive rights and for determining the most justified ethical approach.

245. (C) Ethical responsibility.
A company that knowingly markets a faulty product is failing in its ethical responsibility to protect the well-being and safety of its customers. This breach of integrity misleads the public and can have significant negative consequences for individuals and society. Ethical conduct in business requires a commitment to honesty, transparency, and accountability beyond mere legal compliance. By prioritizing these values, corporations can maintain public trust and contribute to a more sustainable and socially responsible market. Addressing failures in ethical responsibility is essential for the long-term success and reputation of any organization.

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246. (B) Media Ethics.
The problem of fake news is a critical issue within the field of media ethics. It involves the deliberate spread of misinformation, which can mislead the public and undermine the quality of democratic discourse. Journalistic integrity is built on a commitment to truth, accuracy, and honesty. Ethical guidelines in media prioritize accountability and the public's right to know reliable information. Addressing the challenge of fake news is essential for maintaining the credibility of the media and its role in fostering a well-informed society, especially in the complex digital information landscape.

247. (D) Perceptions of systemic injustice and corruption.
The authority and validity of law are significantly challenged by perceptions of systemic injustice and corruption within a legal system. When

laws are seen as oppressive or unfairly enforced, their legitimacy and the moral obligation to obey them are undermined. This can lead to public distrust and a loss of social cohesion. Addressing these issues requires a commitment to fairness, transparency, and the rule of law. Ensuring that the legal system is responsive to moral principles and the public good is essential for maintaining its authority and for promoting justice and stability.

248. (A) dialogical; prescriptive
Philosophical counseling is fundamentally a dialogical process, rather than a prescriptive one. It relies on the method of critical inquiry and self-reflection through dialogue between the counselor and the client. Unlike medical or psychological approaches that may provide direct instructions or clinical diagnoses, philosophical counseling focuses on helping individuals achieve greater clarity and make more reasoned decisions by examining their own values and beliefs. This process empowers the client to navigate life's challenges by drawing on the rich traditions of philosophical wisdom, leading to a more examined and coherent personal life and philosophy.

249. (B) 1, 2, and 4 only
Applied philosophy is a branch of philosophy that deals with practical moral and social issues, moving beyond abstract theory to engage with real-world problems. Key examples include environmental ethics and medical ethics, which provide normative guidance for actions and policies in these fields. Applied philosophy is directly connected to human challenges and seeks to provide reasoned solutions to complex dilemmas. By using the tools of critical reasoning and conceptual analysis, it ensures the social relevance of philosophical thought and helps to promote ethical conduct and the public good in various human domains.

250. (A) Personal profit and professional duty.
A central ethical conflict in many professional fields is the tension between an individual's personal profit and their professional duty to act in the best interest of their clients and society. Professionals often face situations where financial or career incentives may clash with their moral obligations. Addressing this conflict requires a commitment to integrity and the principles of the profession, as outlined in codes of conduct. Managing these tensions is essential for maintaining public trust and ensuring that professional expertise is used in a way that is socially responsible and ethically justified.

251. (B) To apply philosophical methods to tangible, real-world issues.
Applied philosophy functions as a bridge connecting theoretical concepts with practical realities. It shifts the scholarly focus from purely abstract inquiries toward the active application of philosophical methods and insights. By addressing concrete, real-world problems through these analytical frameworks, it ensures that philosophical thought contributes meaningfully to the complex issues encountered within various human contexts and societal structures.

252. (A) As a value-laden system that reflects and shapes power dynamics.
The philosophy of technology moves beyond viewing tools as neutral objects and instead considers them deeply value-laden. This perspective suggests that technological systems both embody and actively shape human intentions, power dynamics, and social hierarchies. Consequently, technology is seen as an influential force that can either reinforce existing authority or create new forms of social stratification through its design.

253. (C) The potential for technology to be used for control and to reinforce dominance.
A significant area of study within the philosophy of technology involves how systems are designed and deployed. Technological structures can be utilized to control large populations, reinforce existing social hierarchies, and concentrate authority within specific groups. This critical examination focuses on the potential for technology to serve as a tool for maintaining dominance and exerting power over others in society.

254. (D) a social inequality exacerbated by technology.
The digital divide represents a specific instance where advancements in technology contribute to or intensify existing social inequalities. These disparities often manifest through unequal access to digital tools, varying skill levels, and

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differing abilities to influence development. Such gaps create new forms of stratification, which effectively marginalize vulnerable populations while simultaneously providing more power to those with greater technological resources.

255. (C) To encourage a more ethically aware approach to innovation.
Critically examining technological systems aims to encourage a conscious and morally responsible framework for innovation. By understanding how technology impacts society and reinforces power structures, researchers strive to integrate new advancements more ethically. This approach seeks to ensure that technological progress aligns with human values and social justice, ultimately fostering a more responsible integration of innovation into the fabric of society.

256. (B) Broader public participation in the governance of technology.
Democratization of technology advocates for increasing public involvement in the design and governance of technological systems. This approach challenges the traditional model where innovation is controlled solely by corporations or state experts. By making tools and knowledge accessible, it empowers communities to shape technology according to their own needs and values, ensuring that development is not just a top-down process.

257. (D) An expert-driven, technocratic model.
The democratization of technology is frequently contrasted with a top-down approach where decision-making remains restricted to a small group of experts. This technocratic model often prioritizes corporate or state interests over public needs. In contrast, democratization seeks to move away from such exclusive control by broadening participation and ensuring that the trajectory of technological innovation reflects diverse community perspectives and values.

258. (A) technical feasibility.
Public evaluation involves assessing scientific and technological projects based on their broader societal and ethical implications. This process goes beyond examining whether a project is technically possible or efficient. It incorporates critical questions about risk, social justice, and environmental impact. By doing so, citizens take responsibility for ensuring that scientific advancements align with democratic values and contribute to the common good.

259. (C) Public evaluation is a tool that helps achieve the goal of democratization of technology.
Public evaluation serves as a practical mechanism to achieve the goals of technological democratization. While democratization advocates for broader participation in governance, public evaluation provides the framework for citizens to assess ethical and social impacts. Together, these concepts work to link scientific progress with democratic accountability, ensuring that technology serves the collective interests of society rather than just narrow expert groups.

260. (A) To ensure technological progress serves the common good.
Incorporating diverse perspectives through the process of public evaluation ensures that technological and scientific progress remains focused on the common good. By including various community voices, the evaluation process helps identify potential risks and negative consequences that narrow interests might overlook. This inclusive approach aims to align innovation with democratic values and social justice, promoting accountability in scientific development.

261. (D) Their potential to reinforce and amplify existing social biases.
In information technology, algorithms present significant ethical challenges because they can inherit and intensify existing societal prejudices. These automated systems often govern access to essential opportunities like credit and employment, yet their internal logic remains opaque. Consequently, they can produce discriminatory outcomes that are difficult to challenge, reinforcing systemic inequalities under the guise of objective data processing.

262. (B) fundamental concepts like human nature and identity.
Bio-technology introduces profound ethical dilemmas that require a reassessment of what it means to be human. Advances such as genetic engineering and cloning force individuals to confront difficult questions regarding identity

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and the moral status of biological matter. These developments challenge traditional understanding and demand a philosophical investigation into the core nature of humanity and the ethical boundaries of research.

263. (C) The potential for a new form of social stratification based on genetics.
Human enhancement technologies raise serious concerns about justice and fairness because they could lead to a society divided by genetic capabilities. If such advancements are only accessible to certain groups, they may create a new form of social stratification. This potential for genetic inequality suggests that technological progress could exacerbate existing disparities, creating a future where biological advantages reinforce social hierarchies.

264. (D) As the consideration of alternatives to high-tech solutions.
Non-technology refers to the ethical and societal choices made outside of high-tech frameworks. This concept emphasizes that technology is not always the most appropriate solution for every human problem. By considering alternatives such as human-centric or community-based approaches, individuals can evaluate the consequences of choosing not to implement a technological fix, highlighting the inherent value of low-tech and traditional solutions.

265. (A) The critical need to evaluate the societal and human consequences of our choices.
The analysis of information technology, bio-technology, and non-technology is unified by the necessity of evaluating the consequences of human choices. Whether choosing to adopt or reject a specific advancement, the focus remains on understanding the impact on society and individuals. This theme emphasizes the importance of a critical, ethically aware approach to how innovation and traditional methods shape human existence.

266. (B) What is the moral standing of the natural world in relation to humans?
Environmental ethics is primarily concerned with determining the moral status of the natural world in relation to humanity. It explores whether nature has value only as a resource for human use or if it possesses intrinsic worth. By examining these relationships, the field seeks to establish ethical principles that guide how humans should interact with and value the entire ecological system.

267. (B) instrumental value.
Anthropocentrism is an ethical perspective that views the non-human world solely in terms of its utility to human beings. According to this framework, nature possesses only instrumental value, meaning its importance is derived from how well it serves human interests and needs. This human-centered view contrasts with perspectives that grant nature inherent worth independent of its benefits to the human species.

268. (A) An extension of the ethical community to include the entire biotic system.
Aldo Leopold's land-ethic suggests that the boundaries of the ethical community should be expanded to include the entire biotic system. This means that soils, waters, plants, and animals are considered members of the moral community alongside humans. This approach encourages a new ecological conscience, moving beyond human-centered rules to prioritize the health and integrity of the whole natural environment.

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269. (C) promotes the stability and integrity of the biotic community.
The core principle of the land-ethic states that an action is morally right if it contributes to the integrity, beauty, and stability of the biotic community. This maxim shifts the focus from individual needs toward the health of the entire ecosystem. Actions disrupting this ecological balance are considered wrong, making system-wide health the ultimate ethical measure.

270. (D) It is holistic, emphasizing the health of the entire ecological system.
A defining feature of the land-ethic is its holistic approach to environmental morality. Rather than focusing on individual rights or specific species, it emphasizes the well-being of the entire ecological community. This perspective views the earth as an interconnected system where the health and stability of the whole are paramount, requiring a fundamental shift in how humans perceive nature.

271. (C) The health and benefit of human beings.
Shallow ecology is characterized as a reformist approach that remains fundamentally human-centered. Its primary motivation is to address environmental issues like pollution and resource depletion because they negatively affect the health and prosperity of humans, particularly in developed nations. This perspective values nature based on its utility and the benefits it provides to human society rather than its own inherent worth.

272. (B) assertion of the intrinsic value of all life.
Deep Ecology is a radical, non-anthropocentric framework that asserts all life forms possess intrinsic value. This perspective rejects the idea that the natural world exists simply to serve human needs. Instead, it advocates for a fundamental shift in consciousness and societal structures to reduce human impact on the biosphere, promoting an ecocentric worldview where every living being has inherent worth.

273. (D) it is an unjustified prejudice similar to racism or sexism.
Peter Singer argues that speciesism is an unjustified prejudice that favors the interests of humans over other species. He compares this bias to other forms of discrimination, such as racism and sexism, which prioritize one group without moral justification. By challenging the assumption of human superiority, Singer calls for a more equitable consideration of the interests of all sentient beings.

274. (A) The capacity for suffering and enjoyment.
Peter Singer identifies the capacity to experience suffering and enjoyment as the essential criterion for having moral interests. He argues that any being capable of feeling pain or pleasure deserves equal consideration, regardless of its species or cognitive abilities. This principle ensures that moral concern is extended to all sentient creatures, moving beyond traditional human-centered ethical frameworks that prioritize intelligence or utility.

275. (C) Deep Ecology is holistic (ecocentric), while Singer's is more individualistic (focused on sentient beings).
While both frameworks challenge traditional human-centered views, they differ in their primary focus. Deep Ecology is holistic and ecocentric, prioritizing the health and value of entire ecological systems. In contrast, Peter Singer's animal rights framework is more individualistic, focusing on the interests and suffering of sentient beings. These two perspectives offer distinct pathways for expanding the scope of moral consideration.

276. (A) The potential for the commodification of women's bodies.
Surrogacy introduces complex ethical questions regarding the potential for women's bodies and reproductive functions to be treated as commodities. In commercial or cross-border arrangements, there is a significant risk that the practice could lead to the exploitation of vulnerable individuals. These concerns highlight the moral challenges of balancing parental rights against the dignity and autonomy of the surrogate mother.

277. (D) the pregnant person's autonomy and the moral status of the fetus.
The ethical discussion surrounding abortion is centered on a fundamental conflict between two significant moral considerations. One side is the right of the pregnant person to bodily autonomy and personal life choices. The other side is the contested moral status and potential rights of the fetus, creating a deep philosophical divide over competing ethical claims and human rights.

278. (B) personhood, potentiality, and rights.
Philosophical debates regarding abortion often center on the definition and application of concepts like personhood and potentiality. Ethicists explore at what point a developing life acquires moral rights and how those rights interact with the established rights of the pregnant person. These inquiries help clarify the moral framework used to evaluate the complex ethical dilemmas associated with reproductive choices.

279. (C) Euthanasia
The distinction between active and passive methods is a central component of the ethical debate over euthanasia. Active euthanasia involves taking direct steps to end a patient's life, while passive euthanasia refers to withholding or withdrawing life-sustaining treatments.

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These categories help ethicists and medical professionals navigate the moral complexities of end-of-life care, focusing on patient autonomy and professional duties.

280. (D) The principle of patient autonomy.
Euthanasia debates require a careful balance of several fundamental ethical principles, including patient autonomy and beneficence. Autonomy emphasizes the patient's right to make decisions about their own life and death. Meanwhile, beneficence focuses on acting in the patient's best interest to alleviate suffering. Ethicists must weigh these principles against non-maleficence, the duty to avoid causing harm, in healthcare.

281. (A) patient autonomy.
Traditional paternalism in medicine, where doctors make decisions for their patients, is increasingly being replaced by models that prioritize patient autonomy. This modern approach emphasizes shared decision-making, where patients are actively involved in choosing their treatment paths. By shifting the focus away from absolute physician authority, this model respects the individual's right to self-determination and promotes a collaborative relationship.

282. (B) Informed consent, confidentiality, and trust.
An ethical doctor-patient relationship is built upon the foundational principles of informed consent, confidentiality, and mutual trust. These elements ensure that patients are fully aware of their medical options and that their private information is protected. By fostering an environment of honesty and respect, these principles empower patients to participate in their own care while upholding their dignity and autonomy.

283. (B) As a social issue rooted in systemic gender discrimination.
Female-infanticide is framed not as a private medical matter, but as a significant social pathology. It is deeply rooted in systemic gender discrimination and long-standing cultural biases that devalue female lives. The use of prenatal technologies to facilitate this practice highlights how medical tools can be misused to reinforce harmful social hierarchies, making it a critical issue for medical ethics.

284. (A) the role of the medical professional as a moral agent.
When medical technology is used for prenatal sex determination leading to female-infanticide, it raises questions about the physician's role as a moral agent. Ethicists debate whether medical professionals should simply fulfill patient requests or if they have a responsibility to refuse participation in practices that perpetuate social injustice. This inquiry explores the boundaries of professional duty and societal accountability.

285. (C) It may extend beyond the individual patient to include broader societal concerns.
The issue of female-infanticide suggests that a medical professional's responsibility may extend beyond the immediate needs of an individual patient. Doctors are encouraged to consider the broader societal consequences of their actions and the practices they support. This perspective views practitioners as moral agents who must navigate the intersection of medical service and the promotion of social justice.

286. (D) The system by which a company is directed and controlled.
Corporate governance is defined as the complex system of rules, practices, and processes used to direct and control a company. It involves balancing the interests of a company's many stakeholders and ensuring that the corporation operates within ethical and legal boundaries. This framework provides the structure through which a business achieves its objectives and maintains accountability to its various constituents.

287. (C) maximize profits for the company's owners.
Shareholder theory posits that the primary ethical and legal obligation of a corporation is to maximize profits for its owners. According to this view, managers should focus on increasing the financial value of the company within the constraints of the law. This perspective prioritizes the interests of those who have invested capital into the business over other potential social responsibilities.

288. (B) A corporation's responsibility to a wide range of constituencies.
Stakeholder theory advocates for a broader understanding of corporate responsibility that includes everyone affected by a company's

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operations. This includes employees, customers, suppliers, the local community, and the natural environment, alongside shareholders. By considering these diverse groups, the theory promotes the idea that businesses have moral obligations that go beyond profit maximization and must account for their wider social impact.

289. (D) voluntarily integrating social and environmental concerns into business.
Corporate Social Responsibility involves the voluntary integration of social and environmental concerns into a company's business operations and interactions. It moves beyond mere legal compliance, encouraging businesses to take active steps to contribute to a better society and a cleaner environment. This approach suggests that sustainable success is achieved by balancing financial goals with ethical practices and community well-being.

290. (A) Ethical leadership and a culture of integrity.
For a corporation to effectively meet the requirements of stakeholder theory, it must foster a culture of integrity and ethical leadership. This involves making a commitment to balance competing interests while pursuing long-term sustainability. Success in this framework depends on leadership that values ethical decision-making and recognizes the importance of the company's impact on its broader community.

291. (C) an individual's right to privacy and the interests of commerce and security.
In the digital environment, a significant ethical conflict exists between an individual's right to privacy and the interests of corporate and state actors. Online platforms collect and analyze vast amounts of personal data for commercial and security purposes, often challenging personal autonomy. This tension requires a careful ethical evaluation of how much information should be accessible to various organizations.

292. (A) harm, consent, and objectification.
The ethical debate regarding pornography encompasses several critical issues, including the potential for harm and the importance of informed consent. Critics often point to the risk of exploitation and the role such content plays in the objectification of individuals. These discussions analyze how the production and consumption of pornography affect social attitudes and the moral dignity of those involved.

293. (D) The way media portrayals can perpetuate stereotypes and marginalization.
Media ethics is deeply concerned with how the portrayal of different social groups can perpetuate stereotypes and contribute to marginalization. When media representations are inaccurate or monolithic, they often reinforce existing prejudices based on race, gender, or sexuality. Responsible ethics advocates for diverse and equitable portrayals that challenge harmful social hierarchies rather than sustaining them through biased media content.

294. (B) shape social perceptions and hierarchies.
Media holds significant ethical weight because of its power to shape social reality and influence public perceptions. By choosing what to represent and how to portray it, media institutions can either reinforce existing social hierarchies or challenge them. This influence means that the choices made by media professionals have profound consequences for how different groups are understood within society.

295. (C) more responsible and equitable representation.
A primary goal of media ethics is to promote forms of representation that are more responsible, equitable, and diverse. By advocating for these standards, the field seeks to ensure that media does not reinforce harmful social hierarchies or prejudices. Instead, it encourages the media to reflect a wide range of human experiences and to contribute to a more just reality.

296. (D) What is the basis for the obligation to obey the law?
A fundamental question in the philosophical study of legal ethics concerns the basis of the moral obligation to obey the law. It examines why citizens should follow legal rules and whether this duty is inherently moral or merely a matter of following authority. This inquiry explores the deep connections between legal systems and the moral principles that underpin cooperation.

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297. (A) A law's validity depends on proper enactment versus its alignment with morality.
The debate over the validity of law centers on whether a law is valid solely because it was properly enacted or if it must also align with moral principles. Legal positivism emphasizes the importance of proper authority and procedure. In contrast, natural law theory argues that the moral content of a law is essential to its legitimacy and binding force.

298. (B) Philosophical counseling deals with conceptual and value-based problems, not mental disorders.
Philosophical counseling is distinguished from psychotherapy by its focus on resolving problems through the clarification of values and conceptual confusion. While psychotherapy generally addresses mental health disorders and psychological states, philosophical counseling uses logical analysis to help individuals find meaning and resolve ethical conflicts. This approach assists people in navigating life's challenges using critical thinking rather than clinical psychiatric interventions.

299. (B) Critical thinking and ethical reflection.
Philosophical counseling utilizes methods such as critical thinking, logical analysis, and ethical reflection to help individuals address their problems. These tools are used to clarify thoughts, resolve value conflicts, and find a sense of purpose. By applying these philosophical techniques to everyday life, the process helps people examine their beliefs and make more informed, meaningful choices in their lives.

300. (A) They both apply philosophical principles to questions of obligation and meaning.
Both legal ethics and philosophical counseling apply philosophical principles to examine questions of obligation and personal meaning. While legal ethics explores the moral basis for following the law, philosophical counseling helps individuals navigate their personal value conflicts and search for purpose. Together, they demonstrate how philosophical methods of critical reflection are essential for understanding both societal structures and existence.

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